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ELT IN THE CONTEXT OF NEOCOLONIAL POWER RELATIONS: A MACRO-MICRO QUALITY FRAMEWORK FOR A POSTCOLONIAL CRITICAL PEDAGOGY

Abdullah Al Mahmud

BA Honours (English), University of Dhaka, Bangladesh

MA (Applied Linguistics and ELT), University of Dhaka, Bangladesh

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ABSTRACT

English, the main language of the colonial power, played an essential role in the process of colonisation. The political withdrawal of Great Britain from its colonised territories has not lessened the influence of the English language in those regions. Instead, the language has entered a new stage of its all-pervasive authority in postcolonial countries through globalisation and transnationalism. This hegemony of English is being continued in these countries, among other things, by its teaching-learning concepts, practices, and its treatment in education. So, there can and should be a framework directed by postcolonial and neocolonial perspectives, to help prevent such a circumstance and to gauge critical gaps in the pedagogy of the English language and literature. Also, such a framework needs to be correlated with that of TESOL/ELT scholars to achieve viable principles of teaching-learning English with a critical awareness of the connection between 'word' and the 'world'.

Therefore, this study formulates a macro-micro combined quality framework comprising quality standards and characteristics for a *Postcolonial Critical Pedagogy of the English Language* (PCPEL) to resist its hegemony that submerges other languages, culture, and education. A part of the framework has also been used to investigate the public secondary school ELT settings of Malaysia and Bangladesh. The consideration of the two countries aims to make the benchmark quality standards clearer and stronger by a cross-national comparison of them in two relatively different situations. This is also because the two countries share arguably a similar history of colonisation, independence, and re-colonisation or neo-colonisation. So, the objectives of this study have been set as follows:

a. To formulate a set of good practices as an evaluation framework for a postcolonial critical pedagogy of the English language that correlates with TESOL principles.

b. To identify, via postcolonial and neocolonial perspectives, the existing strengths and weaknesses in the English language teaching and learning in Bangladesh and Malaysia.

The first major part of the study that is, the 'formulation' of the PCPEL framework, has been carried out by using 'Benchmarking' as its methodological framework and 'Constructive Grounded Theory' as its working method. The outcome is a list of twenty PCPEL 'quality

standards' under four 'quality characteristics' or categories achieved from the relevant literature through coding, conceptualising and categorising in a systematic way of 'iteration' and 'constant-comparison'. As for the other half of the thesis, the English language textbooks of public secondary schools of Malaysia and Bangladesh and the curriculum guidelines of the two countries have been inquired in light of a representative quality characteristic (i.e. PCPEL Content). This investigation has followed 'Critical Discourse Analysis' method in the neo-Marxist critical style. This approach has helped to see how far the PCPEL principles are *prevalent* in or *missing* from the ELT settings of Malaysia and Bangladesh.

Though with particular reference to the two countries, the study sets an example for the nations concerned about the inequitable language conditions in the context of neo-colonial hegemony. The topic falls under the broad category of postcolonial and educational studies, and its analytical range comprises varied issues of the ELT principles, methods, and practices. As for its larger goal, the study attempts to mitigate the social divide triggered by linguistic imperialism of English and advance the causes of linguistic human rights.

DECLARATIONS

The thesis contains no material which has been accepted for the award of any other degree or diploma in any university or other institution to the best of the candidate's knowledge. The thesis contains no material previously published or written by another person, except where due reference is made in the text of the thesis.

Signed: _____

Name: Abdullah Al Mahmud

Date: 9 December 2020

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LIST OF ABBREVIATIONS AND ACRONYMS

ASEAN	Association of Southeast Asian Nations
BANA	Britain, Australia (including New Zealand), North America (the USA and Canada)
BC	British Council
BELTA	Bangladesh English Language Teachers' Association
BM	Bahasa Malaysia
BSI	British Standards Institute
CAL	Critical Applied Linguistics
CE	Communicative English
CDA	Critical Discourse Analysis
CEFR	Common European Framework of Reference (for Languages)
CGT	Constructive Grounded Theory
CLT	Communicative Language Teaching
DFID	Department for International Development (UK)
EFL	English as a Foreign Language
EIA	English In Action
ELF	English as a Lingua Franca
ELT	English Language Teaching
ELTDP	English Language Teacher Development Project
ELTIP	English Language Teaching Improvement Project
ESL	English as a Second Language
ESOL	English for Speakers of Other Languages
ETS	Educational Testing Service
FGD	Focus Group Discussion
FL	Foreign Language
GT	Grounded Theory
GTM	Grammar Translation Method
IC	International Culture
ICI	Intercultural Interaction

IELTS	International English Language Testing System
IPTS	*Institusi Pendidikan Tinggi Swasta*
IPTA	*Institusi Pendidikan Tinggi Awam*
KBSM	*Kurikulum Bersepadu Sekolah Menengah*
KBSR	*Kurikulum Baru Sekolah Rendah*
L1	First Language
L2	Second Language
LNC	Language of Narrower Communication
LWC	Language of Wider Communication
MA	Master of Arts
MEB	Malaysian Education Blueprint
MELTA	Malaysian English Language Teachers' Association
MOE	Ministry of Education
MT	Mother Tongue
NCTB	National Curriculum and Textbook Board
NEPB	National Education Policy of Bangladesh
NGO	Non-Governmental Organisation
NNS	Non-natives Speaker
NS	Native Speaker
OFSTED	Office for Standards in Education
OSSTTEB	Orientation of Secondary School Teachers for Teaching English in Bangladesh
PCPEL	Postcolonial Critical Pedagogy of English Language
PERC	Primary English Resource Centres
PMR	*Penilaian Menengah Rendah*
QC	Quality Characteristic
QS	Quality Standard
SC	Source Culture
SHD	Short Hand Descriptor
SL	Second Language
SLA	Second Language Acquisition
SPM	*Sijil Pelajaran* Malaysia

SSC	Secondary School Certificate
STEM	Science, Technology, Engineering and Mathematics
TC	Target Culture
TESOL	Teaching English to the Speakers of Other Languages
TOEFL	Teaching English as a Foreign Language
UC	Universality across Cultures
UK	United Kingdom
UPSR	*Ujian Pencapaian Sekolah Rendah*
USA	United States of America
VOICE	Vienna Oxford International Corpus of English

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1   CHAPTER ONE: INTRODUCTION

1.1   Situating the Study

The English language and English language teaching are hegemonic if they uphold the values of dominant groups, and if the pre-eminence of English is legitimated as being a 'common sense' social fact, thus concealing whose interests are being served by the dominant ideology and dominant professional practice. (Phillipson, 1992, p.76)

Only four centuries ago before the establishment of English-speaking colonies in North America, English was spoken by just five to seven million people on a relatively small island, and the language consisted of dialects spoken by monolinguals (Baugh & Cable, 2002). Today, there are more non-native than native users of English, and English has become a world language spoken by at least 750 million people (Hohenthal, 2003). It is more widely spoken and written than any other language has ever been. English is now the dominant or official language in about sixty countries, and the topmost used language of the internet. In literature, the most widely read pieces of all genres are those that are either written in English (by both native and non-native speakers) or translated into English.

As Brown (1997) states, language offers the 'power to name' and therefore, to create definitions and construct the means through which understanding takes place. English, the main language of the colonial power played an essential role in the process of colonisation, a role described by the English poet Coleridge in the following way: "Language is the armoury of the human minds, and at once contains the trophies of its past and the weapons of its future conquests" (quoted in Said, 1991, p.136). The political withdrawal of Great Britain from its colonised territories has not lessened the influence of the English language. Instead, it has entered a new stage of its all-pervasive authority in postcolonial countries as a result of globalisation (Peter, 2006) and neocolonial power relations (Adejumobi, 2004), about which De Quincey (1862) predicted long ago saying: "English language is travelling fast towards the fulfilment of its destiny […] running forward towards its ultimate mission of eating up, like Aaron's rod, all other languages" (cited in Pennycook, 1998, p.14).

The superiority of English in a globalised world comes from the universalising notions and the worldly logic about English that are mostly maintained in the ELT (English Language Teaching) industry (Kachru, B. 1986a; Mair, 2003; Nino-Murcia, 2003; Al-Seghayer, 2011; Al-Hamdan, Honan & Hamid, 2017). As Ryan (2013, n.p) puts it precisely, "[…] This system equates intelligence to the knowledge of English" and, more narrowly speaking, to speaking performance with Anglo-American accent and metropolitan vocabulary and gesture. How these notions (or mis-notions) are linked with the economic superstructure can be evidenced, for instance, from the high preference for native/near-native speakers for the posts of lecturers/teachers of English in numerous institutions in the Middle East such as in the case of Saudi Arabia, as highlighted by Al-Hamdan, Honan, and Hamid (2017). This is an example of a neocolonial hegemony of English, for although the country was never colonised, it nevertheless owes Great Britain for its appearance as the unified Kingdom of Saudi Arabia (Leatherdale, 1983) and is partial to the language even more than many postcolonial countries.

In depicting the history of the aforementioned status of the English language, Alastair Pennycook (1998) emphasises the importance of the ELT enterprise as the core element of yesterday's colonialism and today's neocolonial hegemony.

> [The] English language teaching enterprise has been important not so much because it led to the current massive spread of English around the world, but because on the one hand it was at the heart of colonialism and on the other because it is deeply interwoven with the discourse of colonialism. (p.191)

He shows how the 'colonial cultural constructs' (p.31) in the English language and its teaching-learning has been reinforcing the language's supremacy.[1] He explores the extent to which English, as commonly assumed, is a language of neutrality and global communication, or a language laden with signifiers of subjugation and neo-colonisation. As this chapter's epigraph by Phillipson (1992, 2012) suggests, this treatment of English is what he calls 'linguistic imperialism' or 'linguicism', which is a new kind of racism that "asserts the dominance of the West through the retention of *structural*, *functional* and *cultural* inequalities

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[1] Colonial cultural constructs are the dichotomising notions like civilised-uncivilised, concrete-abstract, rational-emotional that perpetuate the superior position of the coloniser and inferiority of the colonised (Pennycook, 1998).

between English and other languages" (1992, p.38).[2] The power of English is maintained in all sectors including its pedagogy at the *structural* level through gatekeeping policies ('sticks'), at the *functional* level through extending its scope ('carrots'), and the *cultural* level through the 'normalised' attitudes and social practices relating the language ('ideas'). These three concepts, i.e. sticks, carrots and ideas, as Phillipson explains by referring to Galtung (1980), are used respectively to impose, bargain and persuade for the superior status of the powerful.

Typically, 'sticks' or crude power is used to create/maintain fear in people. If people overcome that, their needs to the powerful are utilised as 'carrots' to negotiate the assertion of power. Finally, 'ideas' or the normalised views come to make them rather complacent in being dominated. These three weapons complement each other, but the most potent among them is 'ideas' to which the powerless now subscribe with the belief that there are progress and prospects in doing so. Foucault (1972) would call these ideas 'epistemes', and Said (1994) would refer to them as 'consensus' of culture (of which language education is a part) that can and does work beneath the surface even without any conspiracy or deterministic laws.

This 'idea' weapon is the one that best illustrates the neocolonial power relations of the English language. According to Phillipson (1992, 2012), those who promote English - organisations such as the British Council, International Monetary Fund, and the World Bank, and English-medium schools and private universities operating in postcolonial countries – defend it with three types of arguments, thereby aiding in the rapid widespread of English as the language of power and prestige:

- *Intrinsic* arguments, which propose that the English language is inherently rich, noble and interesting. Such views indirectly seek to highlight 'what English *is'* and what other languages *are not*.

- *Extrinsic* arguments, which insist on 'what English *has*' and assert that English is a well-established language with many speakers and has a wealth of teaching and learning materials for the interested learner.

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[2] West (with capital W) represents the modern Western civilisation of which English language is a major instrument. Although geographically West includes all west European and North American countries, it has special cultural and philosophical implications (e.g. Western culture, Western education) (See Asad, T. 1995; Said 1978, 1991).

- *Functional* arguments, which emphasise 'what English can offer' or the pragmatic usefulness of English as a gateway to the world.

With all these supportive arguments popularised in the postcolonial countries, English gets a status stronger than that it had been given by the *Minute on Indian Education* of Lord Macaulay that overly emphasised the value of English over other languages and led to the English Education Act 1835 in British India.[3] By his proposed education system with a superior status of English, Macaulay (1835) envisaged creating "a class of persons, Indian in blood and colour, but English in taste, in opinions, in morals, and in intellect" (cited in Ashcroft, Griffiths & Tiffin, 2003b, p.430). Pennycook (1998) is putting Macaulay's agenda in contemporary perspective:

> The effects of Macaulay's Minute and colonial Anglicist discourse were far less significant within colonial language policy than they are today within global institutions of support for English. Anglicism has been able to re-emerge in a new world order in which the promotion of English has become a far more viable option. (p.94)

To Pennycook (1998), the neocolonial connection that is evident in modern urban life is more important than mere ELT books and classrooms.

> Rather than identifying applied linguistics books, or books on language teaching, as the primary sources of influence on language teaching, it is more important to identify the broader context of popular culture as a major source of influence. (p.130)

This is because English language teaching-learning practices are increasingly related to and dependent on the broader context of global popular culture, and children and young adults, while still being in their formative stage, are the most susceptible to its hegemonic impact. As Pennycook continues:

> What has often been overlooked is the point that those of us involved in language education are also inevitably surrounded by popular culture, by the everyday images of English. It may be these that are far more influential in the formulation of policies, curricula, practices, research agenda, and so on. (p.131)

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[3] "[…] a single shelf of a good European library was worth the whole native literature of India and Arabia." (Lord Macaulay, 1835 cited in Ashcroft, Griffiths & Tiffin, 2003b, p.431)

While learning English the way it is taught (or prescribed to be taught) and living in a globalised world connected through English, the children and youth in postcolonial countries grow with a superior view of English over their mother tongues and other languages. They also learn to define their progress and refinement as tantamount to their adaptation to the gestures, expressions, attitudes and lifestyles exhibited in Western fashion magazines, satellite televisions, and Hollywood movies.

1.2   Statement of Topic

As clarified earlier, the superlative status of the English language as maintained through education and other social spheres is a kind of soft exertion of power, which can only be effectively untangled by an awareness of neo-colonialism or the critical perspectives offered by postcolonialism and Critical Theory as a 'discourse against discourses' (Sartre, 2001, p.76).[4] Such criticism would initiate, among other things, a critical pedagogy (Freire, 1993, 2005) of the language. Like its function in colonial times as a powerful vehicle of 'spiritual subjugation' (Ngugi, 1986, p.23), the English language and its teaching-learning materials today remain loaded with 'ingredients' and 'perceptions' (Phillipson, 1992, p.129) reflecting a neo-colonial agenda. Therefore, the existing convention of this pedagogy has to be carefully interrogated to identify potentially embedded colonial assumptions and redirect it towards a more critical approach. Unlike the political transfer of power, it is something to be self-initiated and achieved by the postcolonial nations, in an evolutionary process of revisiting education and culture. The present study intends to partake in this endeavour.

While highlighting the examples of power relations inherent in the use of the English language is important as a primary step towards decolonising it from linguistic imperialism, equally imperative is also the next step of undoing these instances. With this view in mind, this study focuses on education, specifically the teaching of the English language, to address the matter of 'linguistic decolonisation'. A nation or a people's independence on the question of language and their self-actualisation in their native language is not a simple matter. Its scope ranges from a physical struggle for language like Bengali Language Movement to

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[4] Critical Theory is a school of thought that stresses the reflective assessment and critique of the given system of knowledge, culture and education (and so on) by applying knowledge from the social sciences and the humanities.

enriching mother tongues through creative writing (Thiong'o, 1986) or expressing indigenous meanings through 'writing back' in the language of domination (Ashcroft, 2002; Kachru, 1986a; Rao, 1978).[5]

Linguistic decolonisation also includes an intervention into the way a dominant language like English is taught and treated in the overall educational policy of once colonised nation-states. For instance, Canagarajah (1999, 2010) advocates subtle resistance against the linguistic imperialism that he, like Phillipson and Pennycook, identifies as the consequence of the global ELT enterprise. Therefore, when it comes to the practice of teaching and learning English in non-English speaking communities, he proposes various micro-strategies (e.g. modality splitting in language classrooms, accommodating students' marginalia or margin notes, etc.) that have been, or can be, employed to not only suit these communities' needs but also serve as oppositional tactics to negotiate the neo-colonialist power. In this way, he adequately elaborates on some practical elements of a critical classroom that are suited to postcolonial ELT. These are 'issues within ELT', which mean the classroom situations and methodological matters pertaining to ELT. However, the decolonising task has to also address the 'issues around ELT' that indicate to the administrative practices concerning or affecting ELT, such as the question of the medium of instruction, the decisions about ELT content and syllabus design, the policy about English teacher recruitment and training, English proficiency assessment systems, and so on. Only by confronting both types of issues concurrently and harmoniously, as this thesis aims to propose, can resistance against English linguistic hegemony be effectively engaged.

1.2.1 Broad Conceptual Framework: negotiating neo-colonial power relations

Neocolonial power relations between developed and underdeveloped or developing nations come into perspective through engagement with transnational mechanisms such as capitalism, globalisation, and cultural imperialism to influence a country or a people via consensus instead of coercion such as military control and political takeover. The term 'Neocolonialism' was coined by the French philosopher Jean-Paul Sartre and popularised by the then Ghanaian

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[5] Bengali Language Movement is a political movement that occurred in 1952 in former East Bengal (today Bangladesh). It advocated the recognition of Bengali as an official language in the then-dominion of Pakistan.

President Kwame Nkrumah (1965) referring to the disempowered condition of African countries despite their decolonisation in the 1960s.

Neocolonial power is exercised economically, linguistically, and culturally, whereby promotion of the ideals of the neo-colonialist country facilitates the cultural assimilation of the neo-colonised people. Neocolonialism is therefore arguably more effective for subjugation than colonialism, as the neo-colonised people and their countries are "[…] made permanent parasites on the developed countries for knowledge and information. By destroying interdependent self-directed societies, the elites in these countries achieve what colonialism failed to achieve through coercive occupation" (Pattanayak in Phillipson, 1992, p.286)

This idea a silent and invisible 'third face of power' (Lukes, 2005. p.37) or 'soft power' (Nye, 2004. p.11), has its roots partly, in Marxist thoughts on the pervasive power of ideology, values, and beliefs in reproducing class relations (Heywood, 1994). Karl Marx (1867) recognised that economic exploitation was not the only driver behind capitalism and that the system was also reinforced by the ruling class's (and also the social elite's) culture, ideas, and values, all of which were moreover perpetuated through and in language, and through an education that transmits them. Gramsci (1971) terms it 'hegemony' or 'cultural hegemony', which Chowdhury (2011, p.23) emphasises, 'works subtly, almost invisibly, through language'. In Gramsci's view, all meaning is derived from the relation between human activity (or 'praxis') and the historical and social processes. Ideas, thus, cannot be understood outside their social and historical contexts.

The concepts by which we organise our knowledge of the world do not derive primarily from our relationship with things (i.e. an objective reality), but rather from the social interactions between the users of these concepts. Foucault (1972) elaborates this Gramscian thought of the 'network of ideas' as 'discursive formations' (p.38) that create and maintain hegemony through mass consensus and utterances occurring in harmony whereby, in Mudrooroo's (1995) words: "Every utterance comes laden with the history of past utterances, that the history of the word is always present, that 'Our speech, that is all our utterances,' are 'filled with others' words'" (p.89).

Stuart Hall (1973) clarifies the process of using the aforementioned network that helps to acquire the said invisible soft power. Building on Gramsci's notion of consent, he argues that

people are simultaneously *producers* and *consumers* of culture, which includes language and is a "critical site of social action and intervention, where power relations are both established and potentially unsettled" (Procter, 2004. p.2). Hall demonstrates this idea in his concepts of 'encoding and decoding' (p.17) that focus on negotiation and opposition on the part of the audience of texts and 'tele-texts' (i.e. audio/visual media content). Through repeated performance and staging or telling of a narrative (e.g. post "9/11" narratives and the consequent hate crimes),[6] for example, a culture-specific and ethnocentric interpretation not only becomes plausible and absolute but is elevated to 'common-sense'.

This idea of elevating a notion to common-sense through projected encoding-decoding is also true of educational texts, such as those used for ELT. When it is about teaching a dominant language like English, the transmission of respective ideas can also influence how a learner views the world, thereby indicating that it is no longer just language learning impacted but language as a likely 'door to all success' and a 'symbol of progress and refinement'. How and with what sort of self-fulfilling notions the said hegemony impacts on education and the general mindset of the educated class in the countries like Bangladesh and Malaysia can be well-understood from Pattanayak's (1986a) following words:

> […] In the postcolonial developing countries, educated persons tutored in the modes of western thinking consider (1) transnational communication more important than national communication, (2) standardization and uniformity more important than the transmission of knowledge and information within the country, and (3) translation and transference of knowledge more important than the creation of knowledge. (quoted in Phillipson, 1992, p.293)

The said neocolonial situation of today essentialises the position of and notions around its most reliable vehicle – the English language – through the channels of soft power establishment like education, culture, and media, all of which can be revisited to understand and negotiate the power relations.

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[6] See 'On Suicide Bombing' by Talal Asad (2008) for more ideas about it.

1.2.2 Critical pedagogy of the English language

Historically, critical pedagogy was the application of the Frankfurt School's critical theory in the educational setting. However, it is the work of Paulo Freire (1993) that has the most direct evolutionary connection to present-day critical pedagogy. His *Pedagogy of the Oppressed* follows a 'critical' framework that connects 'word with the world' and provides both an explanation of the world (particularly the way it sanctions and fosters inequalities and injustices) and an analytical tool to transform it. Freire's pedagogical goal is to "disrupt the attempts to accommodate students to the dominant culture by providing them with the means to challenge the social order" (Stanley, 1992. p.101). In Crookes' (2013) words:

> Critical pedagogy is teaching for social justice, in ways that support the development of active, engaged citizens who will, as circumstances permit, critically inquire into why the lives of so many human beings, perhaps including their own, are materially, psychologically, socially, and spiritually inadequate—citizens who will be prepared to seek out solutions to the problems they define and encounter, and take action accordingly. (p.8)

Critical pedagogy involves a holistic approach to curriculum production, educational policymaking, and teaching practices that challenges the received 'hard science' conception of knowledge as 'neutral' or 'objective'. It is directed towards understanding and dealing with the political nature of education, such as the universalising notions about the English language and the Anglo-American hegemony in its pedagogy. Such notions and hegemony persist, in broad terms, through socio-political disconnection of ELT in professional discussion and by limiting its scope to mere linguistic or cognitive terms. As Phillipson (1992) states:

> The professional discourse around ELT disconnects *culture* from *structure* by limiting the focus in language pedagogy to technical matters, that is, language and education in a narrow sense, to the exclusion of social, economic, and political matters. (p.48)

To further clarify, Phillipson puts it metaphorically: "The cultural 'product', the 'goods' to be sold (English) is technicalised and professionalised. What is sold is presented as a technical instrument (like a tractor), not a world order" (p.287).

On the one hand, the aforementioned disconnection is evident in ELT discourses with an emphasis on psycholinguistic issues (e.g. language acquisition, proficiency level) rather than sociolinguistic issues (e.g. language ecology, language spread and diffusion, cross-cultural understanding). On the other hand, ELT methods and materials practically show the predominantly western views of life within and beyond the classroom and textbooks, and maintain the superiority of the English language in an underlying manner by elevating it to 'common sense' and a fundamental 'knowledge base' like basic mathematics, for instance. Critical pedagogy can make the way ahead by analysing this two-fold reinforcement of the hegemony of English and challenging the 'neutrality' claim of mainstream education.

The advent of critical pedagogy into ELT is most prominently found in the works of critical applied linguists (more precisely, sociolinguists),[7] who have set the ground for a theoretical intervention into ELT framed against neo-colonial power relations perspectives. Scholars like Alptekin, Ashcroft, Auerbach, Braj Kachru, Canagarajah, Crookes, Holiday, Kumaravadivelu, Obaidul Hamid, Pattanayak, Pennycook, Phillipson, Prodromou, and Tzu-Chia Chao have, in the recent decades, initiated a new direction in applied linguistics that guides (by mention or implication) the treatment and pedagogy of English in a way which is different from mainstream ELT as practised and advised around the world.

This critical manner has yet to be made more tangible and practicable, particularly concerning the colonial history and neocolonial continuation of English. For doing so, a ready set of points systemically extracted from these scholars is necessary mainly because of the rich and heterogeneous nature of their opinions. Canagarajah (1999) states: "What is lacking […], therefore, is a clear set of pedagogical principles to motivate and arbitrate this process of cultural adaptation" (p.121). The crux of the work of critical applied linguists with regards to English language education is to connect the 'word' with the 'world', which would subsequently require revisiting ELT as a sociopolitical phenomenon similar to other areas of social sciences. The present study intends to advance precisely such a goal.

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[7]Critical applied linguistics is an interdisciplinary critical approach to applied linguistics. Its concern is to expose the political dimensions and power relations in mainstream applied linguistics, involving areas like language teaching, language policy/planning, language testing, and language rights.

1.2.3 PCPEL and the two tasks: *Formulation* and *Substantiation*

Based on the aforementioned goal, I intend to derive good practices or 'quality standards and characteristics' (see Section 3.2.1 for elaboration) for teaching English in a way that enables learners to disassociate the matter of learning the language from the attitudes and assumptions extrapolated from the neo-colonial 'power nexus' as stated above. These good practices eventually amount to what I call 'Post-colonial Critical Pedagogy of English Language' (PCPEL), referring to the pedagogical principles that "do not contribute to producing the confused *deshis* (natives) living in Bangladesh [and Malaysia]" (Al Quaderi & Al Mahmud, 2010b, p.126) or such people as with 'black skin, white mask' (Fanon, 1986).

This pedagogy is neither disinterested nor apolitical, nor does it blindly and narrowly follow any single theoretical or discursive approach. In its suggestion that critical awareness is continuously informed by suspicion of the ideology embedded in the English language, PCPEL concretises this position in the form of a checklist of good practices in and around ELT (i.e. both micro and macro) that ELT should adopt to ensure that neo-colonial transmission of power is minimised.

I divide my inquiry into two major tasks: *formulation* and *substantiation*. The *first* task is to find/derive the good practices of PCPEL informed by the aforementioned concept of negotiating neocolonial power relations. The good practices are meant to turn into PCPEL Quality Standards through benchmarking by using the method of Grounded Theory (to be elaborated in Chapter Three). The *second* task is to relate the PCPEL framework to ELT in two postcolonial countries, Bangladesh and Malaysia, using some of my formulated quality standards. These two countries are selected because they (arguably) share a similar history of British colonisation, independence, and a continuing process of neo-colonisation. More details on the grounds for contextualising PCPEL in the two countries are provided in Chapter Five. This task is aimed at substantiating PCPEL quality standards and making them clearer and stronger *via* a piloting activity that is comparative (between the two countries). For PCPEL, it means substantiation, and for the two countries, it entails an evaluation of their ELT status from a neocolonial power relations perspective.

Corresponding with the above inquiry, the two core research questions that arise here are:

a. What are the good practices of a critical pedagogy of English in the context of neocolonial power relations, which are also conducive to TESOL[8]?

b. How far and in what way are these practices adopted (or not) in the postcolonial countries with the linguistic hegemony of English?

To address these questions, the following research objectives are set:

c. To formulate a set of good practices as an evaluation framework for PCPEL that correlates with TESOL principles. – (Formulation)

d. To evaluate, via the PCPEL framework, the existing strengths and weaknesses in ELT in Bangladesh and Malaysia in terms of postcolonial critical pedagogy. – (Substantiation)

1.3   Significance and Relevance of the Study

This study is the result of an eclectic reading of the literature found relevant under the conceptual framework of resisting neocolonial hegemony in ELT. On the whole, this study intends to give a further understanding of the status of the English language and the ideologies underlying ELT in postcolonial countries. Its main contribution lies in formulating a macro-micro comprehensive list of good practices for a postcolonial critical pedagogy. Any attempts at finding pragmatic ways to resist linguistic imperialism of English is noteworthy because the task is challenging and complex, as Pennycook (1998) says: "Before we start to talk of resistance, opposition, counter-discourse, change, we need to consider very carefully the limited possibilities" (p.214).

Through deriving/formulating a PCPEL good practices framework, the present study attempts to critically interrogate and subvert the norms associated with English language teaching and perceptions about the language's alleged superiority, convenience and advantages (see Section 1.1). To do this, a postcolonial perspective is necessary because of its rich collection of critical materials that specifically question the hegemony maintained in ELT (see Section 1.1). Secondly, it opens up a platform for ELT and postcolonial scholarship to come together in an active, meaningful way. Hitherto, the two fields have only engaged with each other

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[8] Teaching English to the Speakers of Other Languages; treated as synonymous to English Language Teaching (ELT) in this study

tangentially. But I believe that postcolonial criticism is more than just stage-setting and can be gainfully deployed as a kind of guiding framework to implement an alternative pedagogy. This can be considered a response to Pennycook's (1998) call for real alternatives in ELT:

> We need alternative representations, alternative stories, alternative possibilities, and these need to be in our classes, our English classes, our linguistics and applied linguistics classes, our ESL classes, our teaching materials. We need to work in and against English to find cultural alternatives to the cultural constructs of colonialism; we desperately need something different. (p.214)

Moreover, the study is done by a person who is connected with both Bangladesh and Malaysia, the two countries in focus here, one as a national by birth and upbringing and the other by working as an expatriate for almost a decade. This is important because

> […] It is desirable that such research should be conducted mainly by nationals of the countries in question or members of the ethnolinguistic group under investigation. (Phillipson, 2012, p.311)

> […] The oppressed should consider developing their own intellectuals (from their ranks) who can critically theorize their experiences from everyday struggle. (Canagarajah, 1999, p.35)

While postcolonial countries are oscillating between the macro-level reproductive arguments (Phillipson, 1992; Pennycook, 1998) and the micro-level resistance theories (Canagarajah, 1999), the current study proposes a macro-micro combined quality framework by considering the two stances as mutually complementary in representing the overall discourse of linguistic dehegemonisation (see Section 2.5). Another prime value of this study lies in its focus on two postcolonial countries, Bangladesh and Malaysia, respectively from two important regions of colonial history – South Asia and Malaya. Despite the evident social inequality caused by language situations in both countries (see Chapter Five), critical pedagogy of the English language is never or rarely discussed therein, let alone from postcolonial and neocolonial perspectives (see Section 2.4.1 for details). By contextualising the proposed PCPEL in these two countries, this study helps to problematise the discourses of the value and universality of English through an examination of how these discourses unfold in local contexts

(Canagarajah, 2005; Hamid, 2015) and how they are translated into teaching and learning artefacts like policies and textbooks in particular local settings (Blommaert, 2010; De Costa, 2012; Pennycook, 2010).

Why English instead of other dominant languages

Linguistic domination can be traced at any of the three levels: (1) national, (2) regional, and (3) global. Examples of the first one include that of Hindi over Tamil in South India and Malay over Chinese or Tamil in Malaysia. Examples at the regional level is that of French or Spanish over the native African languages in Cameroon, Congo, Equatorial Guinea, Madagascar, and so on. However, the third, which is linguistic domination at the global level, is found (factually or potentially) in one language – English. The supremacy of English thus seems to be superseding other layers of domination with an arbitrative role between the other competing/conflicting languages. This role is evident for instance in the alleged usefulness of English in resolving the tension between Hindi and Tamil/Telegu in South India or between Malay and Chinese or Tamil in Malaysia and thereby getting even a stronger status. English is thus the only language that is likely to appear soon as the sole global medium of communication, it "goes beyond and comes round to throw a challenge to all other languages of the world" (Kachru, Y. 2006, p.13).

Above is the situation that alarms the critical applied linguists and has led them to take an in-depth look into the position of English over other languages of the world. Most assertions and discursive arguments of linguistic hegemony from Thiongo to Braj Kachru, Phillipson to Pennycook, Canagarajah to Obidul Hamid and many others, therefore, highlight the power of the English language, particularly at the global and international level, and rarely talk about other dominant languages. Arguably for the same reason, Phillipson (1992) centres his discussion on 'linguistic imperialism' around none but 'English linguistic hegemony', which he defines as "the explicit and implicit beliefs, purposes, and activities which characterize the ELT profession and which contribute to the maintenance of English as a dominant language" (p.73). In addition to the conceptual framework, this point further justifies why of all languages of power this study has considered English for a critical pedagogy framework and extended the discussion around English alone. A critical treatment from a power relations perspective may apply to other prevailing languages at different layers of domination but

considering its global supremacy and counting its colonial roots, English and its pedagogical practices and policies deserve a critical intervention more than other languages of domination.

1.4 Thesis Organisation

As a preamble to this study, the present chapter introduced the context of the research by covering issues such as its background, objectives, and significance. To explain further accomplishments, the remaining sections of the thesis are as given below (Figure 1).

Chapter Two puts together the insights purposively and categorically from the works of the scholars of the postcolonial, neo-colonial and TESOL fields relevant to this study. The chapter overviews the postcolonial responses to English linguistic imperialism. Then it sets the ground to borrow from but also go beyond these contradictory stances. As the present study suggests critical pedagogy as a way ahead, the chapter rationalises the attempt of intervention into the existing ELT and sheds light on the critical applied linguists who have worked on this subject. Finally, it discusses the major TESOL perspectives intertwining with PCPEL.

Chapter Three first describes the general methodological approach followed in this research and then details the formulation (first task) and substantiation (second task) methods. The chapter attempts to justify the choices made at every point of the formulation and exemplifies them for reader convenience. With vivid details, the chapter portrays the rigorous formulation journey in four stages until the point of reaching the PCPEL Prototype. Next, the chapter presents the methods and instruments of PCPEL substantiation in two countries, Malaysia and Bangladesh. Justification is provided for such selections where deemed necessary.

Chapter Four discusses the first major study outcome or the finalised quality standards (QS) of the PCPEL macro-micro framework. The framework has four quality characteristics (QC) relating to ELT, out of which the chapter selects two (ELT Content and ELT Method) which are directly connected to actual teaching from the perspective of a neo-colonially informed English language pedagogy. Chapter Four thus constitutes the first of the two result chapters of the study, the other one (Chapter Six) discussing the outcome of the PCPEL assessment.

Chapter Five historicises Bangladesh and Malaysia for PCPEL assessment/substantiation and depicts the present status of the English language to set the ground for relating PCPEL.

Finally, it shows the postcolonial, socioeconomic and cultural concerns that require revisiting the pedagogy of the English language in the two countries.

Chapter Six presents the results of the second task of the thesis, that is, substantiation of PCPEL in Bangladesh and Malaysia, and thus illustrates its effectiveness in given settings. It substantiates the four quality standards of 'PCPEL ELT Content' in Malaysia and Bangladesh secondary school English education. The chapter picks the said quality standards one by one and presents the specific assessment results in light of the PCPEL quality framework by using data tables wherever applicable.

Chapter Seven is the concluding chapter which begins with a summative restatement of the study objectives. This is followed by the contributions of the study. Next, the chapter discusses the theoretical and methodological implications of the study along with specific recommendations for Bangladesh and Malaysia. Chapter Seven then ends by clearly admitting the limitations of the study and providing guideposts for future work in the field.
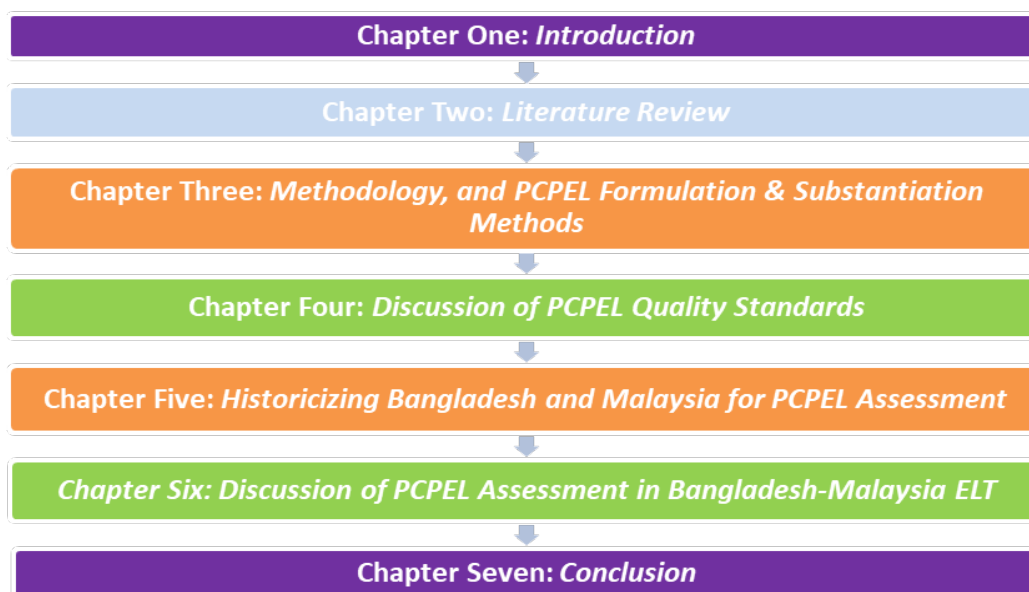
Figure 1.1: Chapters' outline

2 CHAPTER TWO: LITERATURE REVIEW

The previous chapter introduced the background and the topic of this thesis. It explained what is to be done for a socio-politico-culturally aware kind of English teaching and why the problem is worth pondering. Continuing thereafter, the present chapter conducts a critical review of the literature relevant to the subject matter of this study. It does so in a mixed order (i.e. both logical and chronological) featured by a reverse-pyramid (i.e. broad-to-narrow) thematic progression to mediate between the significant viewpoints and make way for the present study's contributions. It takes through the conventional responses to the hegemony of English and introduces postcolonial critical pedagogy as the most essential alternative in the current world context. Then it highlights the contentious ELT terms relevant to this study.

2.1 Responses to the Hegemony of the English Language

Ever since the appearance of independent nation-states in the colonised regions of the world, bilingual postcolonial writers and educationists have been in an active pursuit of decolonisation in creative expression, culture, and education. To resist imperial linguistic domination, the postcolonial voices have had to decide between two positions: rejecting the language of the coloniser or accepting it. In this continuum, we can identify the emergence of three major types of response to the linguistic imperialism and hegemony of the English language*: Resistance, Nativisation,* and *Fusion*. The first represents an earlier phase of the scenario, and the latter two reflect a relatively later one.

2.1.1. Resistance

The early response came from the traditionalists who doubted the arrival of English and were apprehensive of their mother tongue and local culture and heritage being affected by the English language and modern Western culture. Their resistance to the language can be seen as part of their struggle for preserving or reviving the glorious past of the postcolonial nations.

Ngugi Wa Thiongo: Rejection of English in literature and education

The response characterised by anti-colonial struggle may be illustrated from the writings of Ngugi Wa Thiong'o. He published his first novel *Weep Not, Child* in English in 1964 while attending the University of Leeds. Later, standing against linguistic imperialism and colonial

literature, Thiong'o emphasised creative writing in African native languages to establish them as that of great literary works representing African imagination and cultural heritage in its suitable African diction. Thiong'o severely criticises the efforts of African writers who wrote in English calling the claim of an emerging African English 'the fatalistic logic' (1986, p.65), which only bears witness of a sustained colonial stamp over his people's minds. He considers this endeavour of enriching 'other' people's language instead of adding 'life and vigour' to mother tongues, a mere 'feeble' attitude towards the 'language(s) of (our) colonisation' (p.66).

To establish his position, Thiong'o narrates his personal experience of colonial subjugation through language – how all the Kenyan schools were taken over by Englishmen, how they would be punished for using their mother tongue Gikuyu, or how they would be highly rewarded for good performance in English. According to him:

> […] Language was the most important vehicle through which that [colonial] power fascinated and held the soul prisoner. The bullet was the means of physical subjugation. Language was the means of spiritual subjugation. (1986, 2011, p.67)

In Kenya, colonisation propagated English as the language of education, and as a result, orature in Kenyan indigenous languages withered away. This was devastating to African literature, because, as Thiong'o writes: "Language carries culture and culture carries [particularly through orature and literature] the entire body of values by which we perceive ourselves and our place in the world." (quoted in Ashcroft, Griffiths & Tiffin, 2003, p.289). As he sees it, the decolonisation of minds is not possible by the use of the very language of colonisation. This is because language is not a mere technical tool. A language goes along the history of a respective nation and carries as well as caters their moral and aesthetic values, their conception of good and bad, right and wrong, courageous and cowardly, beautiful and ugly, generous and mean, and "the 'set of spiritual eyeglasses' through which they view themselves and their place in the world" (p.290). Language thus works as the 'collective memory bank' of a people's experience in history, from which it cannot be separated.

> The choice of language and the use to which language is put is central to a people's definition of themselves in relation to their natural and social environment, indeed in relation to the entire universe. (Thiong'o, 2011, p.14)

As Thiong'o sees it, we cannot study African literature without exploring the particular cultures and oral traditions from which Africans draw their plots, styles, and metaphors. The use of a foreign language sends a mixed message and demeans the tale.

Mahatma Gandhi: 'Hindustan' versus 'Englishstan'

Like Thiong'o, M.K Gandhi of India, known as Mahatma ('the Great Soul') Gandhi, was cautious about the sociocultural impact of English and sceptical about English education. He wanted his fellow country people to preserve their glorious past and choose whether they are going to make the country their familiar 'Hindustan' or 'Englishstan' to be led by an English dominated education system designed by Lord Macaulay. He thought that all other nations around the world were proud to communicate and get an education in their mother tongue rather than accepting English's superiority like in India. Japanese promote Japanese, Chinese highlight Chinese, and British or Americans focus on English. So he could not understand why Indians were emphasising English. According to Gandhi (1909), "To give millions a knowledge of English is to enslave them. The foundation that Macaulay laid of education has enslaved us" (Hind Swaraj, Ch XVIII). He adds:

> Of all the superstitions that affect India, none is so great as that a knowledge of the English language is necessary for imbibing ideas of liberty and developing accuracy of thought. […] We have, therefore, no data before us as to what we would have been but for the education in the existing schools and colleges. This, however, we do know that India today is poorer than fifty years ago, less able to defend herself, and her children have less stamina. (Gandhi, India of My Dreams, 1931)

Here, Gandhi denies the idea of the knowledge of English being essential to the liberty and development of India and calls it the greatest superstition that has reduced the nation's stamina and ability to stand on their backbone.

Frantz Fanon: proletariats' rebellion

Another resistance to the hegemony of English and other colonizing languages can be traced in the work and legacy of Marxist theorists and activists like Frantz Fanon in the 1980s and Azfar Hussain at the onset of the new millennium. The process of negative reinforcement of mother tongues by the colonisers is largely highlighted by the Martinique Marxist theorist and

writer of African origin, Frantz Omar Fanon.[9] According to him, language was twisted into a mechanism that separated children from their own history because their heritage was shared only at home, relying on orature in their native language. At school, they were told that "the only way to advance is to memorize the textbook history in the coloniser's language" (Fanon, 1986, p.41). By removing their native language from their education, these Africans "were separated from their history, which was replaced by European history in European languages [French in Fanon's case]" (p.44).

To Fanon, like Thiongo and unlike Kachru and others (see Section 2.1.2), the assimilation of the dominant foreign language underscores the native intellectual's complicity with 'mother' country that uses language as a discursive instrument to subordinate colonised subjects and to legitimise its comparative privilege. According to him, "The colonised is raised above jungle status [in the eyes of the coloniser] in proportion to his adoption of the mother country's cultural standards" (1986, p.14). Fanon advocates a total rejection of the standards of the colonising culture, including its language. This is because "a man who has a language consequently possesses the world expressed and implied by that language" (1986, p.14).

Azfar Hussain: 'Political Economy of Language'

For Hussain (2003) – a Bangladeshi-American critic – like labour, language is another important site of 'both oppression and opposition' whose value can be monopolised by certain groups, classes, and nations, and thus there is a political economy of language that must be counted in education, media, culture and elsewhere relevant to the struggles, for instance, against the hegemony of the English language.

> […] Land, labour, language, and the body constitute the four fundamental material sites of both oppression and opposition under late monopoly capitalism, and that if such sites can be examined together in their dialectical interrelationships, the entire history of capitalism, colonialism, racism, and patriarchy – interconnected as they all remain – can be better understood in the interest of ongoing counterhegemonic struggles. (p.x)

According to Hussain, Marx's M-C-M (Money-Commodity-Money / Money for Money) and his labour theory of value can be "productively re-read, re-tooled, and re-deployed in the

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[9] Martinique is a Caribbean island and an overseas region of France.

contemporary glocal contexts by stretching the value-theory not merely in the site of labour but also in such other sites as land, language, and the body – the intersecting material sites of both oppression and opposition" (p.xi). Thus, language education (and more so for English language education due to its colonial background and neocolonial status) without critical intervention will only perpetuate the unequal distribution of the 'language value'.

Therefore, the emphasis of 'linguistic production' should be in the languages of the common people in the third world and postcolonial countries instead of the dominant languages like English to add 'surplus value' to its already existing superordinate status. This is because "[…] every language can be characterized by its mode of production constituted by relations of linguistic production, means of linguistic production, and forces of linguistic production." Hussain's (2003) 'capitalist system' and 'socio-ideological bloc' as in the following excerpt can be well-compared with Phillipson's (1992) 'cultural and structural forces':

> Within a capitalist mode of linguistic production – a mode that presses its entire relations and means of production into the service of commodification and profit – the forces of linguistic production would include capitalism's class-managers, ideologues and intellectuals, even hegemonized workforces, and certainly capitalists themselves, as they are involved in linguistic acts within a given socio-ideological bloc. (p.182)

Thus, Hussain relates academia and the education industry, of which English language education is an essential part both for itself as a subject and, for other subjects, as a medium of instruction and a carrier of the capitalistic ideas, particularly in connection with the global neocolonial capitalist class.

2.1.2. Nativisation or 'Writing Back'

Taking the power of English as something for granted, Professor Braj Kachru of India, the founder of the journal *World Englishes,* proposes an all-out nativisation of English. He calls for English to be owned by Indians seeing it as a useful tool for (1) the administrative cohesiveness of a country where there are people of many local languages and for (2) a wider national and international communication needed for flourishing in a globalised world (Kachru, 1986a). Considering Bamgbose's (1979, 2012) dichotomy of choices between a Language of Wider Communication (LWC) and a Language of Narrower Communication (LNC), Kachru's pragmatic logic suggests choosing the former. As it depicts the second kind

of response to the hegemony of English and characterises a late postcolonial attitude to the language, Kachru celebrates English as 'the practical global lingua franca' (Ives, 2006, p.122) and considers it no more a device of linguistic imperialism.

To support his view, Kachru stresses the neutrality of English that has been achieved over ages by the tremendous spread of its use. In his words: "Whereas native codes are functionally marked in terms of caste, religion, region, and so forth, English has no such 'markers', at least in the non-native context" (1986a, p.119). In India, as Kachru exemplifies, in terms of both content and style, Sanskrit has been associated with the native Hindu tradition. Persian and Urdu have maintained the Perso-Arabic stylistic devices, metaphors, and symbolism. Indian English literature cuts across these attitudes. It has united certain pan-South Asian nationalists, intellectuals, and creative writers and provided a new perspective in India. He, therefore, opines that the English language cannot be perceived as necessarily imparting only Western traditions: "The medium is non-native, but the message is not" (p.12). He shows the example of India where English has been nativised and acculturated or 'Indianized' to the extent that Indians now may have English "not as a guest or friend, but as one of our own, of our caste, our creed, our sect, and our tradition" (quoted by Rao, 2003 in Ashcroft et al., 2003, p.297).

Echoing Kachru's view, the African writer Gabriel Okara writes: "Why shouldn't there be a Nigerian or West African English which we can use to express our own ideas, thinking and philosophy in our own way?" (quoted by Thiong'o in Ashcroft et al., 2003, p.287). Hoping for such 'a new English', Chinua Achebe agrees:

> 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 new African surroundings. (quoted by Thiong'o in Ashcroft et al., 2003, p.286)

The new English of Achebe is thus expected to express African experiences, thereby nativising the language.

Ashcroft's 'Constitutive Graphonomy' of creative writing

The term 'constitutive graphonomy' is proposed by Ashcroft (2003) as a tool for 'the empire to write back in English'. So, it is a 'postcolonial theory of literary writing' that takes language as having an unsettled relationship with meaning in contrast with its deterministic

view as proposed in the Sapir and Whorf Hypothesis.[10] Since the relationship between words and meaning is conditioned by the discourse shared by the users (the utterer and the hearer / the writer and the reader) of a language such as English, it can be dismantled and reformed with new varieties across cultures and more so at the age of expanding circles of English around the world. But how does this constitutive graphonomy work? Ashcroft answers:

> Writers, like the language, are subject to the *situation*, in that they must say something *meanable*. This does not mean they cannot alter the language, to use it neologistically and creatively, […] Literature, and particularly narrative, has the capacity to domesticate even the most alien experience. (p.302)

The said graphical constitution thus redistributes the power of language as held by its 'standards'. Ashcroft elaborates the said diffusion of power by comparing the language of the metropolitan centre and the 'real-life English' or the language variant of cultural fidelity in the following excerpt that he quotes from the Malaysian writer K.S. Maniam's play *The Cord*:

Muthiah: But you're nothing. I'm still the boss here.

Ratnam: Everything happens naturally. Now the language is spoke like I can speak it… I can speak real life English now.

Muthiah: You can do that all day to avoid work!

Ratnam: You nothing but stick. You nothing but stink. Look all clean, inside all thing dirty. Outside everything. Inside nothing. Taking-making. Walking-talking. Why you insulting all time? Why you sit on me like monkey with wet backside?   (p.303)

The extract from Maniam, particularly in its last part, shows an example of reforming (rewriting) English across cultures as Ashcroft's graphonomy of creative writing asserts. The emphasis here is both lexico-syntactic (bringing in new diction and grammar) and cultural-semantic (accommodating the variety of expression styles aligned with different cultures).

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[10] The Sapir–Whorf hypothesis, also known as the linguistic relativity hypothesis, refers to "the proposal that the particular language one speaks influences the way one thinks about reality" (Lucy, 2015).

2.1.3. Fusion, Hybridity, and 'Third Space'

This third response is an outcome or extension of the second, while both take up a 'non-essential stance', the former emphasises appropriation and the latter, hybridity. This response is characterised by taking recourse to a notional third space of fusion and hybridity in language, culture and literature to ultimately come out of the English language hegemony and go beyond the positions of both the centre and the periphery[11] - the powerful and the powerless. The works of two major discourse theorists are important in setting the ground for a 'third space'. First is Mikhail Bakhtin's (1981) idea of 'heteroglossia' and 'dialogism' in culture (and language) or the continuum of cultural manifestation beyond the so-called cultural 'essence,' and the second Homi Bhabha's (1994, 2012) concept of the 'liminal space' between two different poles.

In contrast with the 'essentialist' view of language and culture, Bakhtin's dialogism applicable to both everyday life and works of art focuses on 'intersubjectivity' where "meaning is dialogically viewed as an emergent phenomenon, integrative aspects of both the immediate and the historical social contexts of performance" (Problems of Dostoevsky's Poetics, p.143). This is because we live in a world of others' words and our words are always embedded in a history of expressions by others (reminds T.S. Elliot's notion of tradition and individual talent) in a network of relationships and thereby a chain of ongoing cultural and political moments. For Bakhtin, dialogism characterises the entire social world. Authentic human life is nothing but an open-ended dialogue. Therefore, our own words in a literary genre or an academic discourse are 'polyphonic' or 'multi-voiced' (Bakhtin calls it 'heteroglossia' in the case of language) which means expressions of others appropriated for our given situations. Thus, hybridity and fusion in a language is a natural process that happens no matter how we intend to deal with it.

Bhabha (2012) views hybridity and fusion of words and meanings as the third or liminal space in the continuum between different locations of culture. He considers it a useful instrument of decolonisation in language, literature and culture, as the intervention of the third space "quite properly challenges our sense of the historical identity of culture as a homogenizing, unifying

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[11] When I classify the Centre and the Periphery this way, I take it for referring to the current situation and indeed not as a permanent identity; otherwise, this work would have no achievable purpose.

force, authenticated by the *originary Past*, kept alive in the national tradition of the People" (cited in Ashcroft, Griffiths & Tiffin, 2003, p.208).

ELF as a 'Third Space'

The fusion and hybridity in the usage of English are best affirmed by the assertions of English as a *Lingua Franca* (ELF). It is the kind of English that is used "as a common means of communication for speakers of different first languages" (Cogo, 2008; Seidlhofer, 2011). Thus, it is part of international English (also known as Global English/Globish) and world Englishes referring to the varieties of English spoken/used throughout the world. While World Englishes or International English include NS-NS[12], NS-NNS[13], and NNS-NNS, ELF specifically refers to the third one, NNS-NNS situations. A typical ELF conversation, therefore, may involve, for instance, a Chinese and an Iranian talking in a Q/A session of an international conference held in Kuala Lumpur, a Nigerian student and a Malay student chatting at a coffee shop of a university campus, an Arab customer talking to an Indian shopkeeper, and many other similar situations.

Generally speaking, ELF interactions concentrate on function rather than form. As a consequence, ELF interactions are "very often hybrid" (Firth, 2009), which result from the speakers' adjusting to each other's cultural backgrounds and code-switching. From a sociolinguistic perspective, variations of linguistically identified distinct codes are not 'deficient' (Firth, 1996), and can claim their merit (Seidlhofer, 2002) with their potentially unlimited range of meanings. Thus, ELF serves as the third space and the hybrid site of the emerging non-native varieties of English.

ELF has been brought to wide recognition through Jenkins' (2000) Lingua Franca Core (LFC) of intelligibility of international Englishes, Prodromou's (2008) corpus-based analysis of ELF, and the VOICE[14] project (run from 2005 – 2013) led by Barbara Seidlhofer of providing 'a sizeable, computer-readable corpus of English' as spoken by the non-native users of the language in different contexts. The autonomous meaning-making and knowledge-building ability of the multilingual English learners in multiracial Malaysia through ELF is unfolded by Koo Yew Lie (2011, 2013) as 'Reflexive Pluriliteracy'. It is the instrument of making a third

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[12] Native Speaker
[13] Non-native Speaker
[14] Vienna Oxford International Corpus of English. More on the project will be elaborated in Section 4.5.

space accommodate new ways of looking, behaviour and genres afforded by the subaltern space - the places at the margins of representations. According to Lie (2011), "Meanings are hybridized in the making of situated meanings through international Englishes" (p.82). She draws one good example from the greeting in Malaysian English "Have you eaten?" in place of "How are you?" in native-speaker varieties of English. The tension here that is resolved by the 'reflexive pluriliteracy' of ELF is between 'situated vernacular resources' and the resources of meaning privileged by dominant global ELT. The gatekeepers of the latter at home (such as Malaysia) and abroad "emphasise the master narratives of homogeneity and Western culture, ignoring the realities of diversity and hybridity" (p.83). Pluriliteracy of ELF, as envisaged by Lie, 'does not essentialise the West nor romanticize the indigenous East'. It rather humanises and liberalises the space to redefine the dominant organised forms of knowledge (as carried and passed on through the standard varieties of English) in terms of "heterogeneous perspectives of relationality and polyvocality" (p.87).

2.2 Decolonisation *with* or *without* English: Revisiting the Responses

As clarified above, the emphasis of both Ngugian (i.e. Thiong'o's) and Kachruvian stances remains on the socio-cultural, literary and cultural revival of their respective people/nations by promoting their age-long cultural heritage and re-stitching their historical linkages with the past. Thiong'o wants to achieve it by enriching the local (native) languages instead of using the very language of colonisation, whereas Kachru suggests remaking English for the native people's own purpose, utilising its wide-spread use and its de facto status as a global lingua franca to pass on the native narratives to the wider range of readers. What's interesting, both of them came up at a time when colonial rule had been over. Although Thiong'o and Kachru were from two different continents, their respective countries' history had gone through similar phases, and the same divided attitudes may be found in the scholars therein.

The point of Ngugian rejection of English that language and culture are inseparable necessitates on one side (1) a one-to-one relationship between language and meaning, and on the other side (2) a disparaging dismissal of the situated-ness of language use and its dynamic features. Against this pejorative stance, the *first* question may arise: were the literary achievements that existed in the hands of Thiong'o's native people strong enough to stand on

an independent ground and carry their own thoughts in their own languages? *Secondly,* how would Ngugi and his followers handle the practical situation of English being the most wide-spread language around the world? *Thirdly*, was this back-to-the-pavilion move a genuine constructive idea or a mere postcolonial nostalgic passion for the pre-colonial past? Moreover, who would be the probable audience of the newly promoted native language literature?

Kachruvian nativisation perspective, on the other hand, is based on the arbitrariness of language-culture relationship, considering English more as the global tool of power and fruitful communication than a carrier of cultural truths. However, while the non-essentialist notions of language are useful, the ideas of 'global' and 'international' can be "problematic constructs" (Said, 1994, Sarwar, 2005) and hypothetical concepts being used as euphemisms to disassemble the systematic manipulation of nations and individuals by a group of countries whose notion of the world is centred solely around them. Secondly, if the proposed wider cross-national communication in English is meant for commercial and technological transactions, the purpose will become instrumental and beyond the main concern of promoting native consciousness. Otherwise, if it is meant for transmitting native meanings across nations, hasn't there always been open the door of literary translations without seeking creative expression in a foreign language?

The unavoidable fact of gradual qualitative and quantitative decrease of literary and academic works in mother tongues in Bangladesh, Malaysia, and other parts of the world may raise further questions about the pragmatic resolutions of the proponents of the English nativisation claims. As Chowdhury (2011) emphasises, if the 'time, attention, and energy' that we are now giving to English were given for making a mother tongue fit for higher education and higher thoughts through more intellectual and creative works in the mother tongue and purposeful translation from other tongues (where necessary), it could be more enriching and decolonising. Indeed, this can be done in parallel with utilising English as per necessity.

Besides, Kachru's concern for administrative convenience is also beyond the scope of the focus of creative transmission. The claimed convenience of English in administration and wider communication, nevertheless, can rather be taken as connected to the general totalitarian and uniformist nature of modern states that are, through gradual re-integration, allegedly leading to a global supra-state (Woods, 2002) benefiting a transnational capitalist or

corporate class (Sklair 2000). Finally, Kachru's suggestion for neutralisation of English is not free from the questions like: which cultural connotation will it have after neutralising multiple cultural overtones of native languages? Can there exist any language without cultural association? Does it imply adaptation of English to native cultures or assimilation of local native cultures to one "global" culture characterised by certain European inheritances and the late-capitalistic market demands? Isn't it rather 'transmutation of languages' and 'transubstantiation of native cultures'?

2.2.1 Decolonisation in crisis: What really matters?

Two fundamental points have not been addressed in either of the aforementioned responses to linguistic imperialism. *First,* none of them could come out of the 'binary situation of English vis-à-vis respective native languages'. In both cases of decolonising, either by rejecting English and enriching native language and literature or nativising English, the binary framework of English versus the local languages persists, where one side represents the vigorous master or 'self' and the counterparts make up the colonised deviant 'other'. Although Kachru claims his position as 'a pluricentric attitude' (Kachru as mentioned in Hohenthal, 2003, p.11), his plurality nevertheless remains within the circle of more Englishes or World Englishes (as he promotes in all his treatises). Kachru's efforts only move around the validation of nativised Englishes (e.g. Indian English), and thus the above binary framework hangs on. Kachru's followers in India could instead come out of this binding framework, for instance, by emphasising multilingualism in administration and education.[15]

Second, the linking or solving ground between the positions of language-culture inseparability versus relativity is the 'adequate creative production' and 'pass over of a prolonged time-span', strong and long enough to bring about a 'paradigm shift'. The disassociation or transfer of the cultural truths in a language is not a short time endeavour; neither is it an administrative decision, a scientific experiment, or a mathematical equation. It is deeply rooted in the shift of socio-economic and political power, although the main thing is done by creative and intellectual works constantly produced over a long time. Literature and other creative media make new diverse meanings, change its audience's psyche and sensibility and thus gradually unload previous traditional, cultural, and emotional connotations to re-load new feelings, new

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[15] See Multilingualism in India by Pattanayak (ed.) (1990) for more on the impact and prospect of multilinguality in the country.

thoughts, and new imagination. The process is synchronic as well as diachronic requiring ample time and amount of creative efforts. Every language is thus the outcome of a continuous evolutionary and dynamic process. Even what we identify as Standard English today is the end product of the combination of German, Latin and French accumulated, mixed and matched over centuries, from which it has borrowed not only words and syntax but also the norms, values and cultural truths.

The above passage of time or the continuum from one paradigm to another can be taken as the 'liminal space' of hybridity and fusion as characterised by the aforementioned third kind of response to the superiority of the English language. However, the liminal space is liminal and stationary out of which over time certain things will indeed move on, in more solid forms, to a next location of culture and then to a further next. But, if this stationary space is taken as an ultimate location, then at a point the fusion itself would be pointless without the identified entities being fused, and the continuum will cease.

Also, if the fusion and hybridisation occur only between English and a respective language of the periphery, the same binary situation hangs on. Taking it from a postcolonial perspective, this is where the latter two responses (i.e. nativisation and fusion) meet. No matter it is 'third space' or 'nativisation'; seeking it through English alone will perpetuate its hegemony and never serve the cause of preservation and enrichment of native languages. Then, what can complement the anchored extremes or the anchorless hybridity of the responses to the hegemony of English?

2.3 The Road Not Trodden Beyond Two Extremes and the Laxity of Fusion

It is beyond question that non-native varieties of English (what Kachru called the "outer circle of English") is a reality today. The English that spread from Britain to North America, Australia and New Zealand have turned into their native language over time. Now all these are very popular and accepted varieties of English with their adequate literature and rich vocabulary and forms. In the same way, Indian English also is proving over recent decades to be an indomitable reality through its extensive use, unique features and a notable amount of literature. The 1980s and 90s saw a renaissance of Indian writing in English to establish it as "one of the voices in which India speaks [...] it is a new voice, no doubt, but it is as much

Indian as the others" (Kachru, 1994, pp.528-529). Prominent writers like Arundhati Roy, Amitav Ghosh, R.K Narayan, Nirad C. Choudhuri, Vikram Seth, Rohinton Mistry, V.S Naipaul, Jhumpa Lahiri, and Anita Desai have made Indian English literature a valuable part of world literature liberating Indian writing from the colonial straitjacket and giving expression to Indian psyche in a foreign language-physique.

Thus, as some scholars (e.g. Kachru, 1994; Sridhar, 1986) have concluded, the South Asian varieties of English are being nativised by acquiring new identities in new socio-cultural contexts. They have emerged as autonomous local varieties with their own set of rules that make it "impossible to treat them simply as mistakes of deficient Englishes" (Kandiah [1991] as quoted in Cheshire, 1991, p.275). Recently, Hai-Ha Vu's (2017) thesis on Englishisation in Vietnam from a critical pedagogy perspective has established, on both sociocultural and pedagogical grounds, the legitimacy of using the local Vietnamese variant or a mixed-code version of English in teaching-learning. In Africa too, the language panorama has shifted a lot in several decades. Writers and poets like Achebe, Thiong'o, and Soyinka have loaded the African soul into the English language and brought it closer to the African experience. So, non-native varieties of English are a reality now, and creative writing in English is considered an integral part of the literary traditions in many countries of Asia and Africa.

Thiong'o's return to writing in English is also noteworthy, which is also symbolic of the situation of all who are active in counter-hegemonic struggles. *In Decolonising the Mind*, he had argued that the essays collected in this volume signified his "farewell to the English language as a vehicle for any of my [his] writing" (1986, p.3). For a brief period in the late 1980s, Thiong'o was so determined to fulfil his pledge of abandoning English as his medium that "he even made conference presentations to European and American audiences in Gikuyu and published a significant critical essay in his mother tongue in the prestigious American journals" (Gikandi, 2000, p.67). But soon after the publication of this essay, Thiong'o returned, without explanation, to writing in English maintaining his familiar role as a critic of imperial European languages. By the time he took up a senior professorship at New York University in the early 1990s, it was clear that Thiong'o's effort to use Gikuyu as the language of both his fiction and critical discourses had been defeated by the reality of his exile and American professional life. Interestingly enough, in 2006 the American publishing firm Random House published his first new novel in nearly two decades, *Wizard of the Crow*

(2007), which Thiong'o himself translated into English. Thiong'o thus felt the need of expressing African experience in English for either accepting English as his new medium of creative writing or having in mind the intention that lies behind all literary translations.

Thiong'o's crisscross travel with English does not mean that he has repudiated his commitment to his own African culture and heritage. It only shows the actual dynamic and evolutionary nature of language and human affairs. A sustainable decolonisation process, therefore, primarily needs to address the bottom level realities of socio-politico-historical development of the coloniser and colonised nations and then find long-term alternative grounds after gauging the existing condition. But it has to also bear and go through the current reality which cannot be just ignored or changed overnight, neither can it be done in a vacuum. Any such attempts may ultimately fail and let the hegemony of English be even stronger, leaving aside the voices for the languages and cultures of the periphery with its structural, functional and cultural forces.

Thus, from the postcolonial struggle perspective, there is a 'target situation' of decolonising from English and strengthening local languages and cultures and a 'given situation' of dealing with the so-far existing reality of English. Thus, the more important questions are: what to do now in this crisis between these two situations? What are the pragmatic ways to deal with the hegemony of English without compromising the long-term target of decolonising from English? Is the destiny of the languages of the periphery to keep circling within the binary situation against English?

Precisely speaking, three overarching strategies in the periphery can address the given situation of English while keeping committed to the long-term goal of achieving linguistic decolonisation, preserving linguistic diversity and language ecology and ensuring linguistic human rights. *First,* the site of language dynamics can be pluralised through multilingualism. *Second,* the languages and the respective cultures in question can be treated with intercultural communication and critical literacy which is aware of the power relations. Such critical plurilitearcy should be 'reflexive' and 'multilingual' (Lie, 2011) arising from the subaltern grounds of the postcolonial periphery. *Third,* all these can be well implemented in education through a postcolonial critical pedagogy of English, as the seeds of social and cultural

responsibility reap healthier when sowed in the educating process and from learning institutions. The third one is the concern of this thesis.

2.4 Postcolonial Critical Pedagogy of English

As discussed earlier in Section 1.2.2, critical pedagogy challenges the received *'hard science'* conception of knowledge as 'neutral' or 'objective' with a social justice approach. It is directed towards understanding and critical dealing with the political nature of education, such as the colonial cultural constructs or Anglo-American hegemony in English language pedagogy. In Crookes' (2013) words:

> Second language professionals within the project of critical pedagogy focus on language and culture—matters which, to a large extent, make human beings what they are. Such second language teachers are creating the subfield of critical language pedagogy. (p.8)

Such critical language pedagogy (of English) can be thought of and implemented from various points of view. A feminist perspective of critical English language pedagogy, for instance, would point out the gendered expressions like the exclusive use of 'he', 'man', etc. when referring to both male and female and suggest 'chairperson' and 'humankind' instead of 'chairman' and 'mankind'. The same perspective in the teaching of English literature would investigate the gendered interpretations, for instance, of metaphors and symbols. There is evidence from scholars for how criticality in language teaching and learning is facilitated while addressing issues of gender, race, class, identity, and representation of Otherness. For instance, Sunderland (2004) addresses the issue of gender in ESL/EFL class, Krishna (1991) identifies political agenda in mainstream education, Morgan (2004) and Canagarajah (2004) bring up the issue of identity, and Kubota & Lin (2006) highlight the issues of race.

Postcolonial critical pedagogy as propounded in the current study takes on the power relations caused by the colonial invasion and neocolonial situation and attempts to break through the nexus to redefine it in favour of the periphery with a social justice approach. The colonial root of ELT is as understandable as its neocolonial situation is evident through its bearing of the 'colonial cultural constructs' (Pennycook, 1998) or 'colonial linguistic inheritance'

(Phillipson, 1992), its extrapolated superiority (Kachru, 1996; Phillipson, 1992), its fallacious emphases (Phillipson, 1992) and its 'surplus value' in the late capitalistic globalisation (Hussain, 2003). However, due to material logic, pragmatic value, and professional use of English, these aspects are either not understood or ignored, and there is a large-scale absence of such issues in ELT literature (as hinted earlier in Section 1.2.2). This is how hegemony is normalised as much as any discussion otherwise then sounds like unnecessary chaos. Pennycook (1998) emphasises: "The strangeness of this absence needs to be set against the vast amount of work in colonial and postcolonial studies outside applied linguistics and TESOL in areas such as geography, history, and anthropology" (p.23).

But the intellectual attempts in the critical line is not easy or straightforward. In the crisis between a target situation and a given vibrant status of English supported by a whole discursive system, the case of a postcolonial critical pedagogy of English must be ready for a challenging journey with 'limited possibilities' (Pennycook, 1998, p.214). As Pennycook makes it clear, we need on one side a multidisciplinary approach and on the other an 'action on many fronts' in and around ELT, from policy matters to the guiding principles of teaching and assessment to the method issues to the content of teaching and assessment.

> If postcolonial writing can break apart the discourses of colonialism, it needs to be post-colonialism in concert, not postcolonialism in fragmentation. […] We need alternative representations, alternative stories, alternative possibilities, and these need to be in our classes, our English classes, our linguistics and applied linguistics classes, our ESL classes, our teaching materials. We need to work in and against English to find cultural alternatives to the cultural constructs of colonialism; we desperately need something different. (Pennycook, 1998, p.217)

To be precise, this alternative pedagogy of English must be capable of dealing with macro and micro level as well as short-term and long term-issues in concert and harmony, as aimed at in the current study.

2.4.1. Postcolonial critical intervention in ELT in Bangladesh and Malaysia

Colonialism and postcolonialism have ever been a popular topic in the South Asian Subcontinent that consists of Bangladesh, India, and Pakistan. There can be found a vast amount of literature on many areas of the postcolonial discourse in these countries, particularly in India.

A good number of scholars, academics and creative writers have dedicated much of their work to this large area. However, when it is about the colonial connection of ELT and the postcolonial intervention into the hegemony of English, very less work is available in Malaysia and Bangladesh.

Two books published from Bangladesh have relevance to this discussion: *Colonial and Postcolonial Encounters* edited by Zaman, Azim & Hussain (2000) and *Revisioning English in Bangladesh* edited by Alam, Zaman & Ahmed (2001). The former moves around postcolonial issues in literature and identity formation, while the latter's 'revisioning' limits to some technical matters of ELT and English literature throughout the book with the sole exception of an article by Serajul Islam Chowdhury, a veteran postcolonial scholar of Bangladesh. Chowdhury highlights the colonial background of teaching English language and literature in Bangladesh and shows how English studies have taken a reductive path through the emphasis of the capitalist society on the material value of the language.

However, in recent times, two scholars of Bangladeshi origin are found to be important in critically intervening ELT in postcolonial Asia, Obaidul Hamid and Ali Azgor Talukder. By challenging the "discourses of the universality of English and its role in individual mobility and social development" that results in its 'hard currency' and 'ideology' (Nino-Murcia, 2003, p.121), Hamid revisits the education policy and language in instruction policy of several countries. Although he bases his criticism of language policy and English education on a social justice approach and does not explicitly mention his 'postcolonial' stance, we can safely consider his works relevant to and important for the postcolonial perspective of English language pedagogy. This is because he refers to the postcolonial connection and the neocolonial hegemony of English (for instance, in Saudi Arabia, as Hamid situates it) on different connections and attempts to deconstruct the power relations in the postcolonial countries like Bangladesh (Hamid, 2016), Malaysia (Afip, Hamid & Renshaw, 2019) and Saudi Arabia (Alhamdan, Honan & Hamid, 2017). Also, he has the same stance of linguistic freedom and decolonisation as the present study has. His emphasis on 'humanising' English language tests like IELTS is worth particular attention in terms of counter-hegemonic efforts against the gate-keeping practices of the mainstream ELT. Postulating on the grounds of social justice, test validity, and the test takers' perspectives, Hamid and Hoang (2018, p.01) calls for a 'friendly, responsive, and closer-to-life test' of English.

Ali Azgor Talukder (2017), in his PhD thesis, situates critical pedagogy in an undergraduate EFL classroom in Bangladesh. He does so by taking a postcolonial counter-hegemonic stance, as he makes it clear in the following:

> As language affirms a set of social patterns and reflects a particular cultural taste‖ those who imitate the language of another culture, therefore, allow themselves to be defined by it (New, 1995, p.303). Hence, it is possible that the learners of the English language in a post-colonial country like Bangladesh become hegemonized and allow themselves to be dominated by the culture of the English language. They think as Fanon (1967) argues that they are approaching superiority by learning the language as well as by imitating the customs of the English people. Thus the English language has the potential to take them ―further and further from ourselves to other selves, 'from our world to other world'. (p.22)

Through his research findings, Talukder shows the movement towards criticality about the power dynamics of English in the periphery (e.g. Bangladesh) as a fluid process of both othering and reclaiming the discourses. According to him, in critical English language pedagogy, students "appropriate English to find oppositional views and voices, and to critique its complicity with domination and subordination" (p.24).

In Malaysia, despite the country's colonial background and the neocolonial status as discussed in Chapter Five, postcolonial discussions are generally much less available compared to Africa and South Asia, let alone the question of a postcolonial critical pedagogy of the English language. However, a few studies are still found with a critical pedagogy approach in Malaysia and have relevance to the current study. For instance, Hasdina (2008) from UTM employs a critical framework to investigate the local cultural aspects of KBSM[16] English language materials used in some Malaysian schools. She recommends:

> […] Language learning materials must be able to present the language learners' own culture, and all the cultures that surround them and the materials must be useful and effective both as English learning materials as well as a tool for promoting cultural knowledge and understanding among Malaysian students. (p.1)

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[16] KBSM: Kurikulum Bersepadu Sekolah Menengah (High School Integrated Curriculum).

Jeyaraj and Harland (2019) emphasise critical pedagogy in all subjects, including the English language. Based on interviews with critical English pedagogues, their study suggests critical pedagogy as a viable option in Malaysia to meet the goals of the Malaysia Education Blueprint 2015-2025 (MEB).

2.4.2. Pennycook's macro aspects of critical ELT: 'Colonial Cultural Constructs'

Pennycook probes the relationships between colonialism and ELT, not to demonstrate the role of the former in the global spread of English, but "to show how language policies and practices developed in different colonial contexts, and to demonstrate how the discourses of colonialism still adhere to English" (1998, p.2). As Pennycook (2001) points out, there are three kinds of historical theories about ELT, *progressive, critical* and *problematising*. Although Pennycook announces his stance to be the third one under 'principled postmodernism' (pp.5-8), by problematising the givens of ELT as of today with its cultural luggage and power dynamics, he advances and makes way for the critical pedagogy of English. For Pennycook, it is necessary to realise how language policies and ELT were not only implanted in the wider structural and cultural formations of colonialism but were also "producers and re-producers of colonial discourses" that shape the ELT of today. He clarifies: "What I want to suggest, then, is that some of the central ideologies of current English language teaching have their origins in the cultural constructions of colonialism" (1998, p.22).

According to Pennycook (1998), Lord Macaulay's infamous Minute on education in British India, a putatively fanatic piece of colonial rhetoric, contains many similar claims about the qualities and benefits of English as repeatedly found in today's academic journals, professional talks, the reports of aid-funded ELT projects, and the brochures of training providers, schools and ELT centres. In his words:

> The theories and practices of ELT take place in the context of these popular discourses on English. ELT does not occur in a social and cultural vacuum, influenced only by its own professed egalitarianism. (p.154)

Thus, the said cultural constructs of colonial continuity have their ubiquitous presence and do determine the English language learners' attitude to the language and its native speakers. In this regard, Pennycook's concern is with "the problematic ways in which contemporary white culture and contemporary cultures of ELT deal with cultural Others" (1998, p.28).

2.4.3. Phillipson's 'Linguistic Imperialism' and the macro-social settings of ELT

Phillipson (1992) explores the contemporary phenomenon of English as an international language and sets out to analyse how and why the language has become so dominant and how its spread has affected the lives of indigenous languages and peoples establishing 'linguistic imperialism' of English. Relying on his own research and that of his colleagues like Skutnabb-Kangas, Pattanayak, Fishman, and others, Phillipson builds the case that the export of English to formerly colonised countries has not paved the way to modernity and prosperity, as was foreseen by some planners in the post-World War II era. In many cases, the study of English has fettered literacy in mother tongues and thwarted social and economic progress for those who do not learn it, as supported by Al Quaderi & Al Mahmud's (2010) studies on the impact of Bangladeshi English medium schools.

Phillipson shows how the structural (stick), functional (carrot) and cultural (idea) forces of English maintain the said linguistic imperialism through the global ELT. He identifies five '*fallacies*' (1992. p.21) or misconceptions that shape the existing convention of the international ELT in a way it maintains the dominance of the English language. According to him, each of these fallacies can and has to be challenged in ELT practices to dispel linguistic imperialism. The fallacies are:

- 'English is best taught monolingually' ("the monolingual fallacy");
- 'the ideal teacher is a native speaker' ("the native-speaker fallacy");
- 'the earlier English is taught, the better the results will be' ("the early-start fallacy");
- 'the more English is taught, the better the results will be' ("the maximum-exposure fallacy");
- 'if other languages are used frequently in English class, the standard of English will drop' ("the subtractive fallacy").

In addition to the precise requirements of critical pedagogy as extracted for PCPEL, there are several overarching aspects of ELT that can be drawn from Phillipson (and also Pennycook) as part of a postcolonial intervention. Since the scientific study of language learning and language teaching has been isolated from the social sciences for too long and the global ELT has taken the form of 'an occupational ideology', ELT deserves and needs to be situated in 'a macro-societal theoretical' perspective (Phillipson, 1992, p.62).

First, ELT in the periphery has to be taken as a broad educational issue, and the connection between language learning and the educational goals needs to be revisited and reestablished. Therefore, for instance, it can be administered by or in collaboration with the faculty of education in universities and not by English departments alone. Accordingly, Aijaz Ahmed, a veteran Pakistani educationist and postcolonial scholar of Indian origin, proposes 'clusters rather than departments' for running the teaching of English literature (and language):

> […] We need to build higher education in terms of clusters rather than departments. In other words, we need to teach adjacent languages and literatures as a cluster of departments within a division or a school so that literature teaching becomes by its very nature, comparative teaching, so that English literature becomes institutionally and formally, permanently, a part of comparatism. (1999, p.52)

Second, ELT must be considered as a non-neutral phenomenon embedded in its sociocultural and historical contexts. Therefore, ELT research and training areas should come out of the narrow focus of psycholinguistics and cognitive principles (e.g. classroom techniques, materials production) and include sociolinguistic, historical and cultural issues therein.

Third, ELT funding and aid from foreign sources need to be revisited, particularly regarding their aims, conditions, local network, and local versus imported modelling of the ELT teaching and training. First of all, the attitude between the aid givers and the aid receivers need to be investigated to understand the true nature of the aid. For further understanding of this macro picture, we can relate the advantages of the neocolonial centre countries through ELT industry in terms of native speaker expatriate jobs, consultancy, and the massive amount of monolingual ELT book supplies from the famous Anglo-American publishers like Cambridge University Press, Oxford University Press, Macmillan, Pearson, Longman, etc. Phillipson (1992, 2012) exposes it:

> If familiarity with the language and culture of the learners was made a requirement for expert status, Centre inter-state actors would be immediately disqualified. If the same demands were made on textbooks, monolingual books could no longer be sold globally. (p.193)

The critical treatment of the ELT aid (from the countries linked with colonial history) is essential because:

At one stage, the colonial power could use coercion when selling one of its products, English. When the counterpart became slightly more equal, and brute force could no longer be applied or was no longer an ethically acceptable alternative, carrots were more suitable. But the ideal way to make people do what you want is, of course, to make them want it themselves, and to make them believe that it is good for them. This simplifies the role of the 'seller', who then can appear as 'helping' or 'giving aid', rather than 'forcing' or 'bargaining with' the victim. (Phillipson, 1992, p.286)

Fourth, the economic prospects such as job opportunities as typically propagated in the periphery should be investigated against their real picture, and the possible alternative avenues with the same prospects must be explored or at least not be overshadowed by that of English. Accordingly, the formal appraisal/promotion of English in terms of the economic prospects should be proportionate to the real scenario and not exclusive just to go with the wave.[17]

Fifth, the ideological notions related to English such as rational thinking, progress, civility, and modernity need to be revisited in terms of their actual outcomes in the real grounds of the periphery and particularly concerning the neocolonial power relations. In this regard, Phillipson (1992) challenges the universalising of English by emphasising that "there are many millions of highly literate people in the world who are happily and quite justifiably ignorant of English" (p.5).

Above all, the gate-keeping function of English as maintained by job selection criteria, educational admission criteria, educational assessments, English proficiency requirements and the accepted tests, and publication criteria must be investigated in terms of social justice and educational value and fairness for not allowing any potential language divide or education divide in the society. The said repressive function of English is evident, for instance, from International English proficiency tests like IELTS and TOEFL, as recently highlighted by some scholars in terms of 'test validity' (Hamid & Hoang, 2018) and the question of 'acceptance by the test-takers' (Hamid, Hardy & Reyes, 2019, p.2) with an urge for 'humanising' English language tests.

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[17] For instance, the high unemployment rate of the educated youth in Bangladesh and Malaysia in spite of having compulsory English subject for many years and some level of proficiency in English is noteworthy.

2.4.4. Micro-aspects of critical ELT: Canagarajah's 'resistance', Vaish's 'peripherist' view of Indian English, and Holliday and Pennigton's 'appropriated' classroom

After setting the macro-social perspectives of ELT that direct its policy, administration, curriculum and function towards a critical pedagogy, the next question comes about implementing this criticality in the ELT classrooms and everyday practices of the ELT professionals. Canagarajah (1999, 2000, 2002) pioneers in addressing this point and shows the 'micropolitics' of the ELT teachers and learners as the new 'brown person tact' (1999, p.60) of opposition in the postcolonial countries, such as Sri Lanka. His book *Resisting Linguistic Imperialism in English Teaching* presents a critical ethnography of the sociolinguistic acts of resistance to the 'linguistic imperialism' of English that Phillipson (1992) explains in detail.

Canagarajah shows how the students in ELT classes deal with their own highly ambiguous and, at times, hostile feelings about English, how they contend with the cultural constructs of colonialism that they encounter in ELT, how the teachers handle the micropolitics of counter-hegemony in these classes, and so on. He does so, because:

> […] A discussion of resistance in literature might give the wrong impression of there being no linguistic resistance and/or appropriation in everyday discourse. It might suggest that resistance is an elite activity, restricted to educated bilinguals alone. (pp.58-59)

According to Canagarajah, students in ELT classes can and do resist the mainstream pedagogies by scribbling marginalia in the textbook that reflects the ongoing political-nationalist struggle. Teachers' resistance is subtler, expressed mainly in terms of the inconsistencies between their declared teaching philosophy and its classroom implementation. They also employ the strategies like modality splitting in the language classroom (p.131), accommodating student marginalia and underlife themes (pp.133-138), and concept/content focus (rather than method focus) in teaching writing (pp.114-151). As he provides a thick description of Sri Lankan ELT classes, the teachers bring balance between the official/declared norms and the students' practical needs by strategic code-switching between Tamil and English and using Sri Lankan English all the time.

As Canagarajah views it, the aspects of resistance can be multifold and yet a silent everyday resistance of the people in the Periphery, no matter in academic or media, culture or

agriculture, language or literature. Therefore, "Nativised versions of English, novel English discourses in postcolonial literature, and the hybrid mixing of languages in indigenous communities are quiet ways in which resistance against English is already being displayed" (p.42). To illustrate this, he shows how the Tamil speaking community in Sri Lanka "appropriates English to dynamically negotiate meaning, identity, and status in contextually suitable and socially strategic ways, and the process modifies the communicative and linguistic rules of English according to local cultural and ideological imperatives" (p.76).

Thus, Canagarajah offers arguments for critical pedagogy in ELT in periphery settings, claiming that a proper analysis of micro-discursive practices in the classroom can inform a theory of language teaching and learning in general, and of ELT in particular. His work calls for replacing the mainstream pedagogy (imported from the Centre) in the Periphery countries with a socially sensitive, locally modelled, and critical-reflective pedagogical framework of resistance, transformation, and appropriation to capture the micro-discursive process of classroom dynamics. In his words: "The ESL classroom itself can function as a site of resistance against the values and pedagogical practices from the centre" (p.42).

Vaish (2005, 2008) sees the locally appropriated English, such as Indian English, as alternative empowerment of the subaltern as she evidences from the dual medium government schools in New Delhi. She calls it a 'peripherist' view of English language use. She strongly argues against the notions of linguistic imperialism in the context of today's reality of the third world and explores, through her research, "unique literacy practices that lay the foundations of workplace literacy based on culturally contextualized texts and pedagogies" (p.187).

Although Holliday's (1994) views are useful to the critical pedagogy of ELT, he does not take a postcolonial stance. In his book *Appropriate Methodology and Social Context,* Holliday argues that "any methodology in English language education should be appropriate to the social context within which it is to be used" (p.1). According to him, although English language education takes place in an immense variety of contexts, "a relatively united approach to classroom instruction has been proclaimed across the globe" (p.2).

As Holliday emphasises, the conventional ELT literature is full of "models and checklists about *how* to do and *what* to do; but hardly anywhere is there advice on what we need to know about people, and how we can find this out" (p.3). Holliday effectively describes the

classroom as the intersection of many cultures (e.g., the national culture, multiple professional-academic cultures, and student cultures), whose resulting complexity is enormous. So, simple research approaches will not lead to a better understanding of such phenomena. Thus, Holliday calls for sophisticated research and curriculum development for ELT with an ethnographic inquiry, as he says: "The informal orders which prevent a straightforward view of the host environment are accompanied by tacit psycho-cultural and micropolitical aspects of local behaviour which can only be understood through an ethnographic learning process" (p.203).

Pennington (1995) suggests the same pedagogical appropriation of ELT to local contexts, "thereby personalizing it to bring it into their own practice" (p.705) but does not provide its exact nature. Canagarajah (1999) precisely comments in this regard:

> What is lacking in the models of Pennington and Holliday, therefore, is a clear set of pedagogical principles to motivate and arbitrate this process of cultural adaptation. […] Pedagogical appropriation has to be achieved in terms of ideological and material empowerment, in addition to the goals of critical language development. (p.121)

Thus, the proponents of such imagined and limited contextualisation of ELT to classroom settings remain truncated from the larger sociopolitical context.

2.5 The 'Macro-Micro Framework' of PCPEL: The Target and Entry Point of This Study

Two active positions in ELT against the hegemony of English have been depicted above: one of Phillipson and Pennycook dealing with the macro realities, and another of Canagarajah exploring the micro realities - the former representing the reproductive function of ELT and the other reflecting the resistance function of ELT (as categorised by Canagarajah, 1998). However, it is still justifiable to see both the stances as corresponding and practically reinforcing and complementing each other from two sides of the same counter-hegemonic struggle. Therefore, a comprehensive and fruitful postcolonial pedagogy needs to combine both the macro and micro perspectives that validate each other. This balance between both approaches can best be identified in the work of Canagarajah who contributes to the micro

aspects of resistance in ELT while acknowledging the existence of the macro realities of linguistic imperialism or actually responding to the call for critical pedagogy. So, he rightly names his most representative book as *'Resisting Linguistic Imperialism in English Teaching'*.

However, among the negative criticisms against the stance of Phillipson, Vaish's (2005) arguments are found to be the harshest and still worth paying attention.[18] According to her, for the subaltern people of India, English provides the 'linguistic capital' of social empowerment. To my understanding, what can reconcile between Vaish's and Phillipson's apparent contradiction is critical pedagogy, whose symptoms are evident even in Vaish's recommended *Sharvodaya Kanya Vidyalaya* (SKV) classroom, for instance, from the fact of Hindi being frequently used to explain English.

There is also the unattended secret of the empowerment of local learners of English. That is the provision of a compulsory third language beyond English and their mother tongue – meaning that all students of Vaish's SKV know or learn at least three languages: English, Hindi, and a mother tongue. Vaish's 'peripherist power' would not be achieved by providing English alone without the mother tongue added with a third language option.

True that in Vaish's SKV, English serves an immediate function – empowering the unprivileged class, which could arguably be served in other ways. What Phillipson, Pennycook, and Canagarajah are dealing with and what is missing in Vaish and similar others' arguments, is the crisis between English and other languages including the native tongues at its different levels (e.g. cultural, functional and structural, etc.) and not merely the question of fulfilling immediate needs and supporting the economically disenfranchised classes of society in a part of the world. The worthier point here is language ecology and the hegemonic cultural constructs that are sometimes imbibed on the ground of some immediate power and lumpsum material gain, eventually reinforcing a limited notion of social justice.

As I see it in making way for the PCPEL comprehensive framework, any resistance comes with the question of 'resistance to what'. So, the attempts of counter-hegemonic struggles are useless if we do not first accept the existence of 'hegemony' and the continuation of 'colonial cultural constructs' in ELT, as Phillipson and Pennycook emphasise. Simply speaking, while elaborating on the linguistic imperialism of English, Phillipson does not deny the possibility to

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[18] Vaish (2005) calls linguistic imperialsm - "Orientalism disguised as liberal sociolinguistics" (p.186).

resist it. He rather establishes the immense need for and significance of the counter-hegemonic steps. This is why he identifies the five fallacies of the mainstream ELT (See Section 2.4.3) that need to be countered in ELT policy and practices. These fallacies are all related to English language pedagogy and would have no point if Phillipson's position was to discard English from the Periphery. So he looks forward to the possibility of a 'critical ELT' for combating 'linguicism' of English, while Pennycook emphasises 'to find ways of changing' the existing power relations of English.

> Can ELT contribute constructively to greater linguistic and social equality, and if so, how could a critical ELT be committed, theoretically and practically, to combating linguicism? (Phillipson, 1992, p.319)

> We need to find ways of changing these relationships if the cultural constructs of colonialism are not to be constantly replayed through English and English language teaching. (Pannycook, 1998, p.214)

Similarly, it may be argued that Phillipson's notion of the ELT materials being controlled by Western corporations may be based on his sample countries and not relevant to Vaish's India anymore, but Phillipson's position also proves and allows the other possibility, that is, to localise the ELT content, methods and materials, and this is what his arguments accentuate and what is done by Canagarajah. Even Holliday's suggestion of contextualising ELT, in effect, becomes an argument for local development of ELT curriculum and teaching methodology. Thus, all that the stances of Phillipson, Pennycook, and Canagarajah require is a critical treatment of English and its pedagogy from either the macro or the micro perspectives relevant to the contexts in question. This is how the two positions serve the two sides of the same struggle and help the formation of the macro-micro quality framework of the current study: "If reproductive models of schooling provide 'a language of critique' to deconstruct dominant schooling processes, resistance models offer 'a language of possibility' for reconstructing suitable alternatives" (Canagarajah, 1999, p.26).

Thus, the PCPEL's macro-micro combined framework ensures the implementation of a 'postcolonialism in concert' in ELT and not an unnecessary playing with stances/tags all of which ultimately fall under the same voice of the periphery for the periphery. Pennycook (1998) emphasises: "What we need, I believe, is action on many fronts. If postcolonial writing

can break apart the discourses of colonialism, it needs to be post-colonialism in concert, not postcolonialism in fragmentation" (p.214).

The space between what it is and what it is yet to be is the critical ground that involves both the macro and micro positions of intervention and the passage of a time of significant changes to occur. In the case of dealing with the supremacy of the English language acquired initially due to colonialism and later through globalisation and neocolonial power relations, this study has put together the 'quality standards and characteristics' related to the English language pedagogy with a 'postcolonial critical look' from the relevant literature. The harmonious combination of multiple aspects (e.g. macro and micro, structural and cultural) under a central stance for postcolonial critical pedagogy is necessary because, "linguicism, like racism, is not a 'problem' that will disappear if people are well-informed about it. Attitudes are embedded in structures, and structural change is also needed" (Phillipson, 1992, p.264).

The PCPEL benchmarking or the eclectic collection of good practices (covering both ELT policy matters and practice matters or the matters 'in and around ELT') is thus built on the continuum between full rejection and full nativisation arguments as detailed respectively in Sections 2.1 and 2.2. For all the teachers and students of English in the periphery who are aware of the language's colonial link, neocolonial hegemony and cultural baggage, it is a real crisis to act precisely in the given reality of English by both accepting and denying it – loving and hating it. These critically informed teachers are stuck between the desired situation and a given situation with English. Pennycook (1998) calls it a fundamental dilemma of colonialism and postcolonialism and elaborates:

> […] How does one establish a relationship with the languages and cultures of the colonisers when they represent both colonial oppression and the possibilities for the anti-colonial struggle? How does one work with a language that one may both hate as a language imposed in school and love as a language one has come to work with? (p.213)

He, therefore, shows the possibility of a solution of 'cultural intrusion' and 'political weapon' by referring to a Hong Kong student in response to his interview, who says:

> […] I will be very upset because all of the students are under the control of the Education Department, which puts too much stress on English. […] The above

assumption does not affect my decision about taking the degree course of English. (pp.212-213)

As elaborated so far, the topic of the present study falls under the broad category of postcolonial and educational studies, and its analytical range comprises issues of English language teaching, within and around. So, the route for its entry point to the postcolonial studies can be depicted as follows (Figure 2.1)
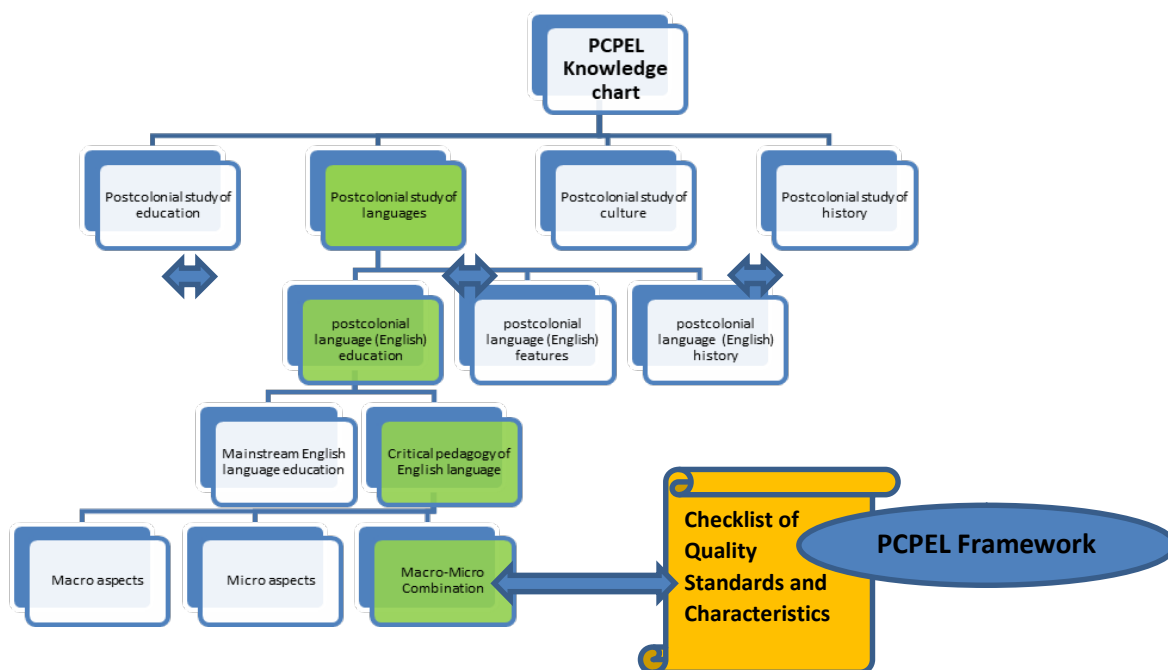
Figure 2.1: PCPEL Knowledge Chart

2.5.1. The relevance of a 'Quality Framework' in education

> *Quality is never an accident; it is always the result of high intention,*
> *sincere effort, intelligent direction and skillful execution; it represents*
> *the wise choice of many alternatives.*
>
> - William A. Foster, *Igniting the Spirit at Work*

Quality has been defined in many ways (e.g. Juran & Gryna, 1988; Crosby 1984; Harvey & Green, 1993; West-Burnham, 1997). Definitions of quality, however, remain quite slippery and relative. Harvey and Green (1993, pp.9), for example, suggest that quality means: "a

standard, perfection, goal achievement, effectiveness, value, positive change, customer satisfaction or customer delight". Any definition of quality consequently is likely to be multifaceted, especially in its implementation. For the use of this research, Juran's simple definition of quality as 'fit for purpose' (meets identified needs) (Juran & Gryna, 1988, p.12) has been adopted. Here the 'purpose' is a critical pedagogy informed by postcolonial perspectives and recommended by critical applied linguists as such.

The concept of a quality framework in education (including language education) can be clearer by understanding the other side of any quality matter, that is, 'quality audit'. According to British Standards Institute (Mills, 1993), "An audit is a systematic and independent examination to determine whether quality activities and related results comply with the planned arrangements and whether these arrangements are implemented effectively and are suitable to achieve objectives" (p.6). Moreland and Horsburgh's (1992) concept of an educational audit is simpler and more useful as they see it as a tool for improvement from a current condition (as-is) to a target condition (to-be) underscored by the stakeholders of a respective subject of education. In the case of this study, the stakeholders are the people and the scholars of the Periphery who are concerned about the universalising notions and the power relations around the English language and its pedagogy.

A world-wide known and popular example of a quality framework in education and precisely concerning language education can be taken from the Common European Framework of Reference for Languages (CEFR). It is an international framework or standard for measuring language proficiency, which describes language ability under three progressive categories, Basic – Independent – Proficient on a six-point scale, from A1 for beginners, up to C2 for those who have mastered a language (Figure 2.2). Although CEFR measures solely on the communicative function of language (in listening, reading, writing and speaking), what is still significant for the PCPEL framework is its postmethod approach and generic scales that apply to all languages including English and have practically been applied to other European languages.
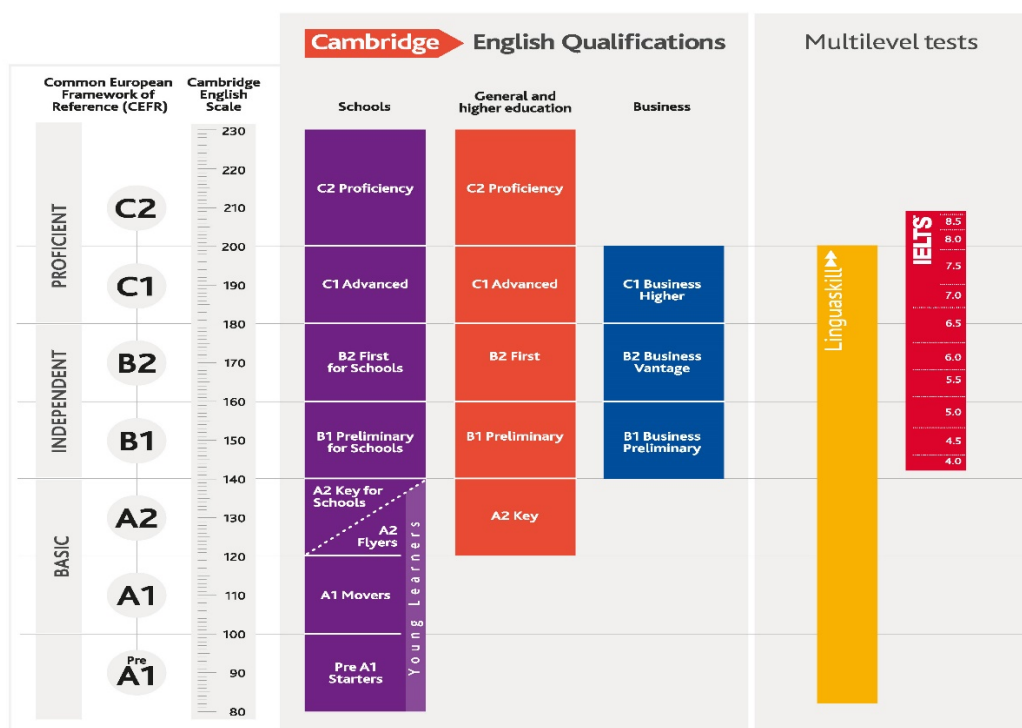
Figure 2.2: CEFR Comparison Diagram (Cambridge Assessment, 2020)

Another example of the use of benchmarking and a quality framework in language education comes from Jawaid's (1998) TESOL Best Practices Model proposed in his PhD thesis that describes forty-one quality standards under six quality characteristics (Figure 2.3). He extracted these quality standards mostly from education literature with a comparative assessment of primary education in Lahore (Pakistan) and Birmingham (UK) by using the classical grounded theory method. Although Jawaid's framework presents the quality standards only in cognitive or psycholinguistic terms, it not only sets a good precedence for the PCPEL formulation using the grounded theory method (see Section 3.3) but also provides a ready list of TESOL considerations for cross-checking PCPEL good practices.

Figure 2.3: The TESOL Best Practices Framework (Jawaid, 1998)

A QUALITY TESOL TEACHER

1. PLANS FOR TESOL
- 1.1 School/Teacher(s) plans for flexible and progressive curriculum contents
- 1.2 The teacher plans langauge activities across the curriculum
- 1.3 The teacher plans pupils centred, differentiated learning and teaching tasks
- 1.4 The teacher plans the use of a variety of resources
- 1.5 The teacher plans for differentiated and progressive assessment of achievements and outcomes
- 1.6 The teacher plans the procedures for monitoring and evaluation

2. MANAGES LEARNING AND TEACHING
- 2.1 The teacher changes her/his roles to facilitate learning of the pupils
- 2.2 The teacher manages a secure and safe learning environment
- 2.3 The teacher makes use of real life functions (daily routine)
- 2.4 The teacher realises the whole curriculum through topics and subjects
- 2.5 The teacher manages range of resources to promote learning
- 2.6 The teacher uses a variety of groupings for active involvement of the pupils
- 2.7 The teacher provides and manages a language / process oriented environment
- 2.8 The teacher monitors and assesses individual pupil's progress continuously
- 2.9 The teacher ensures / promotes continuity of learning

3. UTILISES LEARNER CENTRED APPROACHES
- 3.1 The teacher displays high expectations of the pupils that the pupils can learn
- 3.2 The teacher takes into account the prior achievements of learners
- 3.3 The teacher ensures learning is relevant to and replicates everyday life and needs
- 3.4 The teacher facilitates pupil practice of different learning roles
- 3.5 The teacher seeks to enhance and maintain pupil motivation for learning
- 3.6 The school / teacher provides a multicultrual environment and resources to celebrate difference
- 3.7 The teacher adapts the differentiated resources to pupil needs

4. UTILISES RESOURCES
- 4.1 The school / teacher provides a resource rich multicultural environment
- 4.2 The teacher uses resources to realise the whole curriculum
- 4.3 The teacher uses and/or adapts resources appropriate for the individual learning needs of the pupils
- 4.4 The teacher uses different areas of the classroom for learning
- 4.5 The school / teacher involves other people to support learning
- 4.6 Resources are located appropriately to support learning

5. ASSESSES LEARNING
- 5.1 The school / teacher has comprehensive and coordinated assessment strategies
- 5.2 The school and teachers use differentiated assessment criteria language and other development of individual pupils
- 5.3 The teacher uses alternative assessment criteria and methods to assess learning
- 5.4 The teacher uses assessment to support pupil motivation and achievement
- 5.5 Assessment used in planning and the remediation / extension of learning
- 5.6 The teacher encourages and involves pupils in assessment activities
- 5.7 The teacher ensures the maintenance of individual assessment records of pupils
- 5.8 All relevant areas convered in reporting

6. MONITORS, EVALUATES AND REPORTS
- 6.1 The school /teacher has a comporehensive system of monitoring, evaluation and reporting
- 6.2 The teacher(s) participate(s) in comprehensive system of monitoring and evaluation to establish relevant standards and progression
- 6.3 The teacher reviews teaching and learning and resources and develops as necessary.
- 6.4 The school / teacher uses available data to monitor,evaluate and review learning achievements of the pupils / school
- 6.5 The school / teacher ensures they remain up to date with the latest approaches to learning, teaching and other aspects of quality educational provision.

2.6 PCPEL and the Contentious Issues in ELT/TESOL

One strength of the present study may be seen in setting the positive links of the quality standards of PCPEL with the commonly known ELT or TESOL terms and perspectives. The elaboration of the quality standards coming up in Chapter Four testifies to this. Indeed, the TESOL concepts and the cognitive ideas are consulted with the lens of postcolonial critical pedagogy in favour of PCPEL, particularly utilising/building on the grey areas and the consequent dichotomies within the terms of ELT/TESOL as hinted below.

Bilingualism or Multilingualism in ELT/TESOL

Although ELT and second language education have started coming out of the dominant monolingual norm, the discussions have still been mostly in terms of bilingualism or the involvement of two languages, one target language (L2) and one mother tongue (L1), in terms of the latter's impact upon the former. With the increasing internationalisation of education, most of the English teaching-learning of the world is happening in a third country where the dominant local language is something other than English, thus causing a trilingual situation. The best example can be drawn from hundreds of thousands of international students in Malaysia and the non-English European countries. Over the last decades, Continental Europe has been experiencing this situation also due to the rise of immigrants, asylum seekers, and refugees. Also, due to globalisation and local historical and sociocultural factors, the language situation in many postcolonial countries like Malaysia and India are practically trilingual/multilingual or soon likely to become so.

While there are essential benefits of a multilingual stance in education and ELT from the postcolonial perspectives, the matter deserves to be treated in terms of advantages to language acquisition too. Though elaborated in terms of bilingual education, Cummins's (2001) overarching ideas like mother tongue's additive advantages are fully applicable also to multilingual ELT situation that is rising in many countries.[19] Herdina and Jessner (2002) believe that the different languages of a person support each other, thus enhancing further language learning. Cook (2008) supports it by emphasising that "multilinguals are more aware of language and may use different cognitive processes from monolinguals for language

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[19] Jim Cummins or James Cummins is the most prominent advocate of bilingual education of 1980s who is highly today till today in education literature.

learning" (p.11). This is a 'holistic approach to language learning' (Cenoz & Gorter, 2011) that emphasises the fact that multilinguals and would-be multilinguals through learning English should be seen as possessing unique forms of competence in their own right. Cook (2008) calls it 'multicompetence'.

The knowledge of multiple languages and the 'softening of boundaries' (Veera & Paivi, 2018) between them make a multilingual individual different from a monolingual in many ways— e.g. by affecting the way they use their L1, by increasing their linguistic awareness, and even by modifying some of their cognitive processes. Veera and Paivi use their key concept of *'translanguaging'* - the deliberate and strategic use of multiple languages to complete a task - to refer to the superior metalinguistic and metacognitive ability of multilingual learners. Otwinowska (2017) suggests the precise requirements for teachers of such multicompetent classes of being multilinguals themselves and having adequate sensitivity to learners' multilingualism and individual cognitive differences.

Second Language Acquisition (SLA) or First Language Acquisition (FLA)

There is a great difference between first and second language acquisition in terms of their different ways of learning and the processes involved in the human brain. First language acquisition is mostly passive. We listen to the people around us, and we see the language written in many forms. Before we can even read or write a single word in our first language, we already use an impressive vocabulary and many important grammar structures. Some people never learn how to read or write but still speak their first language fluently.

Table 2.1: FLA versus SLA

First language acquisition (FLA)	Second language learning (SLA)
Comparable to child language acquisition	Adult learning process is involved
Mostly passive	Mostly active
Native proficiency is achieved	High competence is achieved; native proficiency is rare
Grammar is subconscious	Grammar has its active use
Input imbibed mostly uncritically	Input adapted or accommodated critically

Second language learning, on the other hand, is an active process. We need to learn vocabulary and grammar to achieve our learning targets. Most people will need an instructor,

either a teacher at school or the instructions of a written or audio-visual coursebook. People can learn a lot and perform quite well over time, but a native-like proficiency in a second/foreign language can only be achieved with much difficulty.

Although learning English as a second or foreign language is essentially a bilingual or multilingual situation, unfortunately, the popular ELT discussions keep on emulating FLA and emphasising monolingual English classes and materials and rarely highlight the relevance and benefits of the English learners' knowledge of other background languages. The growing ELT industry of the elites in the developing countries also try to promote the ideas of teaching English like one's mother tongue and suggest creating the necessary environments at home and schools (e.g. English medium schooling, encouraging more English conversation at home). Thus, only passive and subconscious acquisition processes are highlighted in ELT literature so as to overshadow the conscious/metacognitive adult learning aspects like L1 mediation, multicompetence, *translanguaging*, interlanguage, pluriliteracy, and postmethod learning that have been postulated in PCPEL for their empowering possibilities.

Before Cummins (1993) detected 'the monolingual bias' and Phillipson (1992) identified 'five fallacies' in the mainstream ELT, it had been assumed for long that bilinguals, and certainly also multilinguals, were at a disadvantage compared to monolinguals. There was also the misconception that multilinguals had less room for mathematical and creative skills and their languages had been only partially developed compared to monolinguals' one well-developed language (Baker, 1988). This constant measuring of L2 competence against monolingual norms has figured strongly in L2 research (Ortega, 2014), which deserves to be revisited considering the real situation of the learners of English as a second or foreign language.

Framed versus real learner autonomy

It is true that learners' autonomy has been increasingly highlighted in the literature on ELT, particularly since Krashen's (1982, 1985, 1988) emphasis on comprehensible input and learner autonomy. Such discussions can be largely divided into two groups. One limits learners' autonomy to classroom settings or at best the choice of materials and tasks to do and thus represents a 'framed autonomy' as we can reasonably call it. The other one links learner autonomy with the larger sociocultural and political realities and the changing language scenarios. The kind of contextualisation recommended in the conventional ELT in recent

decades (such as by Holliday and Pennington as discussed in Section 2.4.4) provides a learner autonomy which is staged/framed or still directed by the ELT policies and goals as set the mainstream ELT industry and the dominant ELT structure and culture, perhaps with some minor changes in classroom methods and materials.

However, the real autonomy of learners which is directed by their local needs, educational goals and sociopolitical empowerment is a larger endeavour that requires a critical pedagogy informed by the educational divide and language divide in the postcolonial developing countries caused by the power relations of the English language.[20] This kind of autonomy for ELT learners is achieved through "the contextualization of ELT in larger sociocultural settings in terms of ideological and material empowerment" (Canagarajah, 1998, p.121) (hinted earlier in Section 2.4.3). For clarification, the former kind of framed or pre-set autonomy through limited contextualisation can be compared to the arranged marriages where the bride and groom are given the option to accept or deny after the whole wedding event is ready. It has clear contrast with a real autonomy that allows the bride and groom to find their partner of choice and propose by themselves and the ELT teachers and learners to use their own-initiated learning goals and tactics.

The never-ending crisis between language standards and language development

There is an age-long crisis between language standards and language change or development through its multiple users. The 'narrowly grammatical' focus of the 'standard English' (as referred to the Anglo-American English by the Centre) poses constant doubt about the periphery dialects that consist of deviations from the 'norm'. Randolph Quirk leads this standardisation stance of English. For him and his followers, ELT's goal should be to move from these 'interlanguages' towards the target 'correct English'. Kachru (1986, 1994) takes the side of the organised new Englishes emerging in the widening circles of English as alternative standards in their own right.

Crystal (2003) and Widdowson (2003) attempt to reconcile the two positions. Crystal does it by proposing a 'World Standard Spoken English' as a universal dialect influenced by American English, and local dialects for in-group communication. While maintaining the

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[20] Like digital divide (Compaine, 2001), educational divide and language divide are the new causes of inequitable/uneven distribution of privileges from social justice perspectives.

same distinction between international and local communication purposes as Crystal's, Widdowson goes one step further by allowing a place for periphery Englishes in English language pedagogy. He does so to arouse 'sociolinguistic understanding of different conditions of appropriacy' (p.329) of English. In quite the same way as Crystal, Widdowson suggests nativised Englishes for informal communication and standard English for institutional and formal communication.

However, an ideologically informed stance (as taken in the present study) in favour of the natural evolution of English through the periphery users is found in Canagarajah (1999). For him, standards do not have to be 'enforced' and should rather be flexible in emerging and reemerging 'endo-normatively' through mutual intelligibility in different real situations of use and users of a language (e.g. English).

> The term 'standard' [of written or oral English] must then be used more flexibly – each variant, even registers and sociolects (i.e. legalese, journalese, and diverse disciplinary discourses) will have standards of different levels of generality for the respective communities. (p.181)

With this stance and by showing the structural or linguistic, functional and sociocultural dimensions of the 'Englishized' language practices in Vietnam, Vu (2017) attempts to skilfully break away from the binaries between 'purity' and local ownership of the English language. ELT in the current context needs to accommodate such new variants in parallel with the existing standard English claimants for pragmatic and mutual appropriation. This would help "the pluralization of standards and democratization of access to English" (p.181).

ELT: methods versus post-method

The debate on what method to be used and what approach to be taken in ELT is a classic one. A series of methods like 'grammar-translation method' (GTM - known as classical or traditional method), 'direct method' (of late 19th century), 'audio-lingual method', 'communicative language teaching' (CLT) method, and approaches like 'structural', 'behavioural', 'task-based', 'natural', 'notional-functional', 'transformational-generative' and 'integrated' have emerged, evolved through experiments, and gone up and down in popularity and impact. In GTM, grammar rules and long lists of vocabulary are to be memorised and applied in sentence construction, and learning is mainly by translation to and from the target

language. Direct Method appeared in opposition to GTM. In this method, grammar rules are avoided, good pronunciation is emphasised, and the teaching is done fully in the target language with no room at all for the learner's mother tongue. In audio-lingual method, learning a language means acquiring habits, and the target language is first heard and then extensively drilled before being exposed to its written form. The focus of the currently popular CLT method is to enable learners to communicate effectively in various situations.

The various approaches to language teaching-learning help to understand the logic behind the many methods. For example, the Structural approach that supports GTM sees language as a complex of grammatical rules which are to be learned one at a time in a set order. The Behavioural approach sees language as a process of habit formation through stimulus-responses. The Lexical approach is based on a computer analysis of a target language that identifies the most common words and their various uses. The Natural approach of Krashen stresses the similarities between learning the first and second languages. Learning takes place by the students' being exposed to language that is comprehensible to them. In the Task-Based approach, the focus of teaching is on the completion of a task (mostly in a group) such as making a poster on environmental pollution, through which learners learn the words and rules of the target language. In the Functional-Notional approach that gives out CLT, the learning contents are either functions such as inviting, suggesting, and complaining or notions such as the expression of time, quantity, and location.

Whatever method is officially recognized and promoted in the ELT industry in postcolonial countries, it can be rationally assumed that postmethod practice is the reality of every teacher in these countries. PCPEL chooses the postmethod approach not only to correspond with this reality but also to use the flexibility of taking the best part of each method as and when suitable for a postcolonial critical pedagogy and go beyond the power domains underlying different methods. If the PCPEL framework seems to be talking/covering/owing to multiple methods and approaches of ELT, it is not chaotic; it is the very purpose of this framework. Post-method is the stream and the inner flow of PCPEL, not just an isolated addition to it.

TEFL, TESL or ELT

In the ELT industry, a problem persists in deciding the status of English as a foreign language (EFL) or a second language (ESL) and therefore in the use of the corresponding teaching

terms like TEFL and TESL.[21] There is a trend of using the term ESL synonymously with EFL, but its distinct use is helpful to distinguish the situations in which English is widely used as next to L1. Thus, Japan is an EFL situation, while Singapore is an ESL situation.

If we reflect on the majority of the students, English is experienced as a foreign language in both Malaysia and Bangladesh. Even in Malaysia, except the urban pockets of the country (in the domains of private schools, private universities, upper-middle-class family, media and corporate houses) most students do not have the extensive daily exposure to English as expected in an ESL situation. This distinction between the two situations is necessary to understand the different needs of the learners and also to avoid any overgeneralisation about the status of English. Phillipson (1992) reminds:

> The shifting borderline between them [EFL and ESL] […] has been to blur the distinctions between the needs of adults and children, between learning situations inside and outside schools, and especially between learning a mother tongue, a second language, and a foreign language. (p.243)

However, while the overarching term ELT or TESOL has been generally used throughout this study, the distinction between ESL and EFL has been highlighted where useful, for instance in precisely distinguishing between the realities of Bangladesh and Malaysia. This is because, unlike Bangladesh, Malaysia broadly needs a language with secondary importance after their mother tongue due to the country's multiracial and multilingual setting. However, the Malay language serves this function practically more than English except in the globalised city areas. Bangladesh does not have this need, as Bengali (in its official or dialectical forms) is the language of the majority and understood everywhere in the country.

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[21] TEFL (Teaching English as a Foreign Language); TESL (Teaching English as a Second Language)

3. CHAPTER THREE: METHODOLOGICAL FRAMEWORK AND METHODS OF FORMULATION AND SUBSTANTIATION OF PCPEL

As mentioned in the Introduction, this research has two major tasks: *formulation* and *substantiation*. The present chapter justifies the overall research approach of this study and discusses the methods of accomplishing the two tasks. It clarifies the research design and the process of finding and managing the instruments to reach the objectives of the study.

The chapter first relates the social constructivist research paradigm and the qualitative approach to the present study. Then it explains generic benchmarking as the methodological framework and depicts the Constructive Grounded Theory (CGT) method of getting to the PCPEL framework – the first task of the study. It illustrates how these two (generic benchmarking and CGT method) worked and what results were achieved at every stage of this rigorous inductive process of formulating the organised list of the good practices or quality standards to be implemented in postcolonial critical ELT. Next, it depicts the process, methods, and instruments of substantiation of the PCPEL (the second task of this study) in Bangladesh and Malaysia and rationalises the choices made where necessary.

3.1 The Research Approach of This Study and Its Justification

Since this study is based on a triangulation of concepts and contents with a lot of unstructured data from the literature of postcolonial studies and critical applied linguistics,[22] it is mainly qualitative in the constructivist research paradigm. In a *constructivist* or *qualitative* approach,[23] "Humans construct their understanding of reality and scaffold their learning as they go" (O'Toole & Beckett, 2010, p.28). Constructivism (or sociocultural constructivism, to be more specific) in research acknowledges the relativity of truth claims and the constructions of realities, where "Humans play different roles of observers, participants, and agents in the specific social and cultural conditions of their time" (Reich, 2009, p.40).

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[22] Triangulation refers to the "use of a combination of methods to explore one set of research questions" (Mason, 1996. p.148); see Section 3.10 for more on triangulation.
[23] Constructivist and qualitative have been taken as corresponding terms in this study.

The objectivity and impersonality that contributed to validity and reliability claims in positivist research are not possible in the fields of social science and humanities, as in interpretive epistemology it is impossible to separate the interrelationship between the researcher and what is being investigated. Therefore, social scientists started to adopt the qualitative paradigm in their studies, employing sociological perspectives such as phenomenology and symbolic interactionism.[24]

In a qualitative inquiry, the intent is not to generalise to a large population but to 'develop an in-depth exploration of a central phenomenon' (Creswell, 2008) (such as PCPEL in this study). However, later, both qualitative and quantitative paradigms have become common approaches to be adopted in social science and education research (Creswell & Clark 2007; Creswell 2012). Table 3.1 summarises the main features of the two paradigms.

Table 3.1: The features of quantitative and qualitative paradigms (adapted from Hussey & Hussey, 1997)

Quantitative (Positivistic) Paradigm	Qualitative (Constructivist) Paradigm of PCPEL
Applies scientific principles	Applies understanding principles and personal reflection on the subject matter.
Approach is mechanical and meticulous	Approach is organic, reflective and holistic
Uses prediction	Uses exploration
Values objectivity	Values inter-subjectivity
Aims to produce quantitative data	Aims to produce qualitative data
Uses large (statistical) samples	Uses small (theoretical) samples
Concerned with hypothesis testing	Concerned with generating theories
Data is highly specific and precise	Data is rigorous and descriptive
Can claim generalisation from sample to population.	Can claim transferability from context to similar context.

This research's choice of a social constructivist, interpretational and qualitative approach is intended to align ELT with the idea of the 'word' being connected with the 'world' and texts with contexts and to expose the reality of the value-free claim of the mainstream ELT. As Canagarajah (1998) emphasises: "The dominant Enlightenment tradition in the West has also

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[24] Phenomenology is the study of phenomena as distinct from that of the nature of being. Symboic interactionsim refers to people's act towards things based on the meaning those things have for them, and these meanings are derived from social interaction and modified through interpretation (Blumer, 1969).

helped by providing a scientistic and positivistic cast to ELT, and by encouraging its perception as an apolitical, technocratic, and utilitarian enterprise" (p.20).

The teacher, learner and non-human entities (textbooks, syllabus, curriculum, education policy, and language teaching methods and materials) involved in the process of teaching-learning English language today play their respective roles to consciously or unconsciously create the extra-linguistic assumptions and attitudes about the status of English. What makes sociocultural constructivism outstanding from other versions of constructivism,[25] is its emphasis on the social, cultural and discursive involvements as well as the role of intersubjectivity in the construction of knowledge (Reich, 2009).[26] In this way, it is compatible with critical pedagogy, whereby learners are seen as coming into the classroom not as "empty vessels to be filled" (Freire, 2000, p.79), but with "schema" that could affect/enhance their learning experience (Hooks, 1994, p.13) and their ontological connection with the 'world' that governs their interpretation of 'words' (language/literature) taught to them.

The objective of this study is to find/derive good practices for a neo-colonially informed critical pedagogy of English from the relevant group of scholars like Pennycook, Phillipson and Canagarajah and then to use some of these good practices to assess Malaysia and Bangladesh. This whole endeavour from the beginning to the end is a process of qualitative selection, qualitative comparison, and evaluation of the selected theoretical samples, reflective understanding, socio-politico-cultural connection making and context-relative interpretation – all of which will be discussed in detail later in this chapter. So, a social constructivist or qualitative approach is suitable for this work.

Moreover, the underlying theme of this study - the power relations maintained in ELT - is highly subjective, which has been camouflaged by apparent neutrality underscored by professionalism. Although ELT materials are laden with ideas and cultural biases and its methods and approaches have cultural implications (Prodromou, 1988; Pennycook, 1994; Canagarajah, 1999) and connections to the neocolonial power in general and the ELT publishing industry in particular (Phillipson, 1992; Pennycook, 1998), they have been generally presented in the narrow/reduced sense of linguistics and learning strategies

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[25] Such as cognitive constructivism and radical constructivism.
[26] The psychological relation between people in understanding things.

(Phillipson 1992). So, any task of deconstructing and finding instruments of diffusing the cultural-political load in ELT would be subjective too, involving counter interpretation and/or seeking instruments (such as PCPEL quality standards) from the scholars who criticise the practices of mainstream ELT.

Finally, as suggested by Remenyi et al. (1998), a research approach can be derived from a review of the literature in the same field, which will provide a clear expectation of how a particular phenomenon is likely to behave. With regards to the power perspectives of language and English language teaching, major works such as that of Phillipson (1992), Pennycook (1998), Canagarajah (1999), Holliday (1994), Prodromou (1988), Skutnabb-Kangas (1991) have used a qualitative approach and thus set a pathway for understanding the subject matter and further study in the same field. Thus, it seems appropriate to apply the same approach to this research for better linking with the field at large.

3.2 Benchmarking for Formulating PCPEL Framework

The first task of this study (formulation of the PCPEL framework) is carried out by using the 'Constructive Grounded Theory' (CGT) method (see Section 3.3 for details) under the methodological framework of benchmarking in education for an eclectic selection of quality statements. As it is originated therefrom, benchmarking in business (Fifer, 1989) is the process of comparing one business's performance metrics with the respective industry's best practices (Camp, 1989; Bogan & English, 1994). Variables typically measured are quality, time and cost of production and delivery. It is an essential part of Total Quality Management – TQM (Bill, 1994) as a comprehensive approach covering quality planning, quality assurance, quality control, and quality improvement. In the process of best practice benchmarking, the management identifies the best firms in their industry, or in another industry where similar processes exist, and compares the results and processes of those studied (the "targets") to one's own. In this way, we learn how well the targets are performing and, more importantly, discover the business processes that explain why these target firms are successful.

The term benchmarking has entered into education as a result of education privatisation (O'Hanlon, 1996). Benchmarking in education has been defined in various ways by many

authors such as Bendell, Boulter and Kelly (1993), Codling (1994), Sallis (1996), and Watson, Modgill and Modgill (1997), but for the purpose of this study, Sallis' (1996) definition is found to be the most appropriate. Sallis defines benchmarking in terms of 'quality characteristics and standards' in the context of education: "A valuable exercise for an [educational] institution is to establish the learner's career-path and to identify against each milestone the quality characteristics and quality standards that should be in place" (p.101). This suggests that benchmarking is a process of establishing a standard to measure (audit or evaluate) the present performance of an educational institution in order to identify and possibly achieve further improvement.

In modern state-oriented or commercial education management, standards or benchmarks are set by the 'authority' or those in power and are holding offices, and the concepts like 'benchmarking' and 'standardisation' are rather used to perpetuate the power structure. Therefore, in the case of this research that uses benchmarking as only a process or methodological framework, the benchmarks are set by a 'general consensus' of scholars who share the common concern about the neocolonial situation in ELT, and it is done by using CGT method (see Section 3.3). It is counter-positional but neither polemic nor necessarily in binary opposition to every single standard of the mainstream ELT. With a different philosophy and starting and ending points, it may still have many quality principles similar to the mainstream but vetted against the goal of the said neo-colonially informed critical pedagogy. This study attempts to collect such standards that fit together for this purpose.

3.2.1   Defining Quality Standards (QS) and Quality Characteristics (QC)

It is convenient to first explore what the term "standards" means before discussing what it means in the field of education. The term is used in a variety of ways, but one definition from Merriam-Webster seems appropriate: "Something established by authority, custom, or general consent as a model or example". In the case of education, we need to know where we plan to go (the standard), how to get there (the curriculum), and when we have arrived there (the assessment and evaluation). Standards thus serve as a point of reference and a way to maintain consistency in quality.

The terms quality standards and quality characteristics may sound tautological, but a categorical view of quality statements will show that they are distinct but interrelated

concepts. According to Moreland and Horsburgh (1992), "A quality characteristic is an aspect of provision necessary for the achievement of an overall quality that is acceptable to stakeholders, and a quality standard is the desired component of that aspect" (p.30).

For a product or service to possess quality, it will normally have a number of quality characteristics, as Jawaid (2000, 2014) clarifies using the analogy of having tea in a café. In a cafe, he argues, there is a product aspect (e.g. a tasty hot cup of tea), a level of delivery aspect (e.g. tea presented without slops in the saucer), and an environmental aspect conducive to the service provision and perceptions of quality. Each of these aspects forms a quality characteristic, whilst the unchipped cup, unblemished display of service, and piping hot tea are quality standards respectively constituting each quality characteristic.

3.3 Constructive Grounded Theory Method of PCPEL Formulation

Constructive Grounded Theory (CGT) method, as developed by Charmaz (2008b) based on the original grounded theory (GT) of Glaser and Strauss (1967) for qualitative research in social sciences, is a systematic generation of 'theory' from data by coding and "constantly comparing conceptualized data on different levels of abstraction" (Charmaz, 2008a, p.17).[27] As an inductive process, it does not aim for a 'truth' but is instead concerned with conceptualising the observable/considerable. In a way, grounded theory (and CGT too) is what researchers undertake when retrospectively formulating new hypotheses to fit the established data, as opposed to formulating hypotheses in advance since this would potentially result in the theory becoming 'ungrounded' from the data. Canagarajah (1999) expects the same inductive process in resisting hegemony in ELT: "It should arise in a grounded manner, from practical experience and participation in specific contexts of struggle" (p.35).

As Charmaz views it, with too much emphasis on scientific details making the researcher's personal reflections less functional, a grounded theory may lose its main qualitative feature. So, the method has to maintain a constructive-reflective approach, such as that has been utilised in this research (see Section 3.3.2). As the relevant literature on postcolonial education, critical applied linguistics (henceforth, CAL) and TESOL are wide-ranging and

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[27] 'Theory' here means organised concept (Schon, 1983; Meighan, 1986), not theory in its scientific sense.

varied,[28] creating a quality framework based on them is certainly daunting and painstaking. Admittedly, with the broad conceptual framework of negotiating neocolonial power relations (see Section 1.2.1) and the methodological framework of benchmarking, I could conveniently use a simplified CGT method (Figure 3.1) to achieve the objective of PCPEL formulation (see Section 3.3). It helped me explore, put together and categorise quality statements suited to PCPEL's purpose from a large variety of sources.
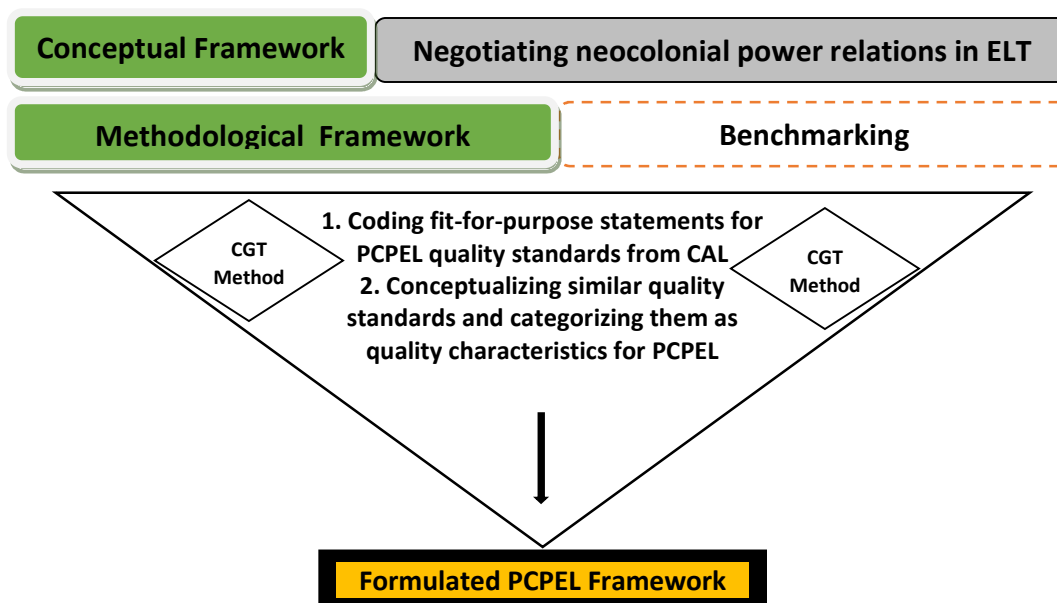
Figure 3.1: Simplified process of formulating a PCPEL Framework

As with Jawaid's research on benchmarking TESOL quality standards I mentioned in my literature review, my work uses the grounded theory method's modified version (i.e. CGT), and instead of Jawaid's thick description data from Pakistan and UK ELT classrooms, my 'grounding' is based on the data from the relevant works of critical applied linguists.

3.3.1. 'Theoretical Sampling', 'Emerging Zigzag Design' through 'Constant Comparison', 'Memo', and 'Core Category'

The data collected by grounded theorists are processed through 'theoretical sampling'. In this kind of sampling, the researcher chooses data that are useful in generating theory. It means the process of selecting "incidents, slices of life, time-periods, or people on the basis of their

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[28] See Section 1.2.2 for more on critical applied linguistics.

potential manifestation or representation of important theoretical constructs" (Patton, 2001, p.238). So the sampling is intentional and focused on the generation of a theory according to the research's aim. As Creswell (2012) illustrates, when a grounded theorist decides, for instance, to study children's choice of a school, students and their parents are good candidates for interviews because they are actively involved in the process of selecting a school and can speak from first-hand experiences. However, school personnel (e.g., the principal) may have useful information as well, but he/she would be less central than the students and parents, who make the choices.

As data, grounded theorists can collect "observations, conversations, interviews, public records, respondents' diaries and journals, and their own personal reflections" (Charmaz in Creswell, 2012, p.406). In the case of PCPEL, the works in critical applied linguistics constitute the data sources from which I have theoretically sampled the ones that are most relevant to my research questions. To keep close to the main focus of formulating a list of quality standards, I have excluded the more subjective data of individual perspectives and utilised the ones that fit together for the intended purpose. I have used personal reflections with the broad concept in mind throughout the stages of formulation (see sections 3.5-3.8), which is an approach consistent with the constructivist position (Charmaz, 2006; Creswell, 2007). The said personal reflections represent reflexivity that addresses our subjectivity as researchers related to people and events and serve as signposts for readers about what is happening throughout the research process (Loree, 2003).

Beyond sampling data for its content value, grounded theorists also espouse the idea of using an emerging zigzag design. Creswell (2012) explains:

> An emerging design in grounded theory research is the process in which the researcher collects data, analyses it immediately rather than waiting until all data are collected, and then bases the decision about what data to collect next on this analysis. (p.407)

The image of a "zigzag" (Figure 3.2) may help to understand this procedure in which the inquirer refines, develops, and clarifies the meanings of categories for the theory. This process weaves back and forth between data collection and analysis, and it continues until the inquirer

reaches saturation of a category.[29] The inquirer thus engages in a process of gathering data, sorting it into categories, collecting additional information, and comparing the new with emerging categories. This step-by-step development from multiple sources through personal reflection as followed in PCPEL formulation (see sections 3.5-3.8) is a 'constant comparative' procedure,[30] which eliminates the 'doubt' of the data being 'recycled between collection and analysis' (Creswell, 2012).
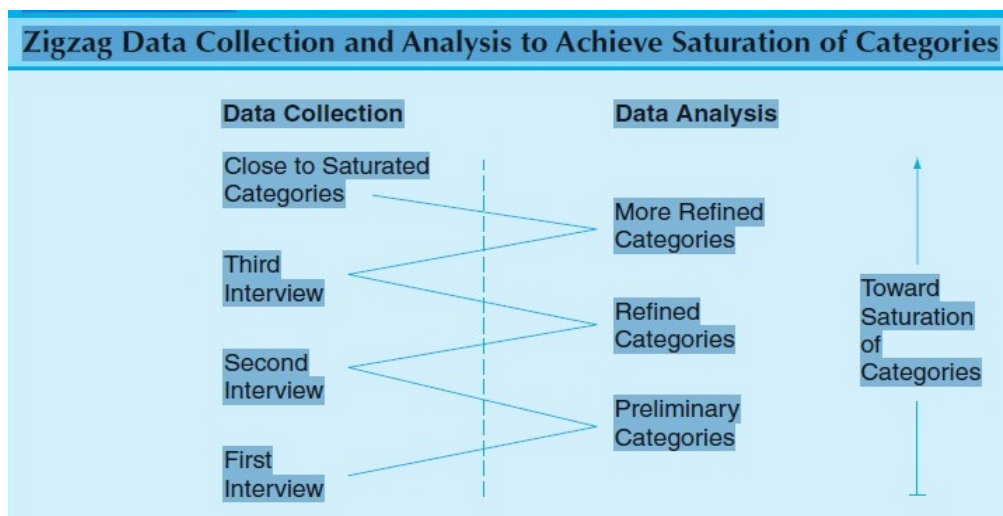
Figure 3.2: Zigzag process towards saturation in GTM (Creswell, 2012)

Throughout the grounded theory procedure, researchers create memos or notes about the data, a technique covered in this study by my margin notes (throughout the reading and rereading stages) on the probable quality statements. Memo writing is a tool in grounded theory research that provides researchers with an ongoing dialogue with themselves about the emerging theory (Charmaz, 1990). In memos, the researcher explores "hunches, ideas, and thoughts, and then takes them apart, always searching for the broader explanations at work in the process" (Creswell, 2012, p.417). The memos can be short or long, more specific to codes and categories, or broader and more abstract. From among the major information patterns noted, the researcher selects one or more 'core categories' as the basis for writing the theory. The

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[29] Saturation in grounded theory research is a state or stage in which "the researcher makes the subjective determination that new data will not provide any new information or insights for the developing categories" (Creswell, 2012, p.412).
[30] Constant comparison is "an inductive (from specific to broad) data analysis procedure in grounded theory research of generating and connecting categories by comparing incidents in the data to other incidents, incidents to categories, and categories to other categories" (Creswell, 2012, p.417). The overall intent is to "ground" the categories in the data.

researcher makes this selection based on several factors, such as its relationship to other categories, its frequency of occurrence, its quick and easy saturation, and its clear implications for the development of theory. Examples of using such memos and core categories for PCPEL are provided in the sections on the stages of formulation below (see sections 3.5-3.8).

3.3.2. The use of Grounded Theory in this research

As clarified above (Section 3.3), in this project, CGT method works under the framework of benchmarking to formulate the PCPEL quality framework and is informed by neocolonial power relations in ELT, which serves as a 'broad conceptual framework'. Specifically, I considered 'three areas of concern' (see Section 3.4) reflected in this framework.

Grounded Theory (in both GT and CGT methods) involves four stages: Coding (collecting data), Conceptualising (seeing their link), Categorising (cross-checking and thematic grouping) and Theorising (transforming the thematic categories into systematic and organised ideas). Coding usually requires the analyst to demarcate segments within the bulk of data. Each segment (in this case, the individual quality statements for PCPEL purpose) is then given a 'code', usually a name and/or number. When the coding process is completed, the analyst checks the prevalence of specific codes, discovers similarities and differences in related codes across distinct original sources/contexts, and/or cross-references and compares the relationship between one or more codes to get to a saturated point (Saladana, 2012).

With this process in mind, first, I performed 'open coding' (Strauss & Corbin, 1998, p.61) of quality statements on data (my notes/memos) based on the selected books. This was followed by 'axial coding' (p.96) or platform-anchored extensive search with the first phase outcome as a means to gather more quality standards from the CAL scholars. This stage involved rating or scaling (Weightage-checking) to decide whether to keep or discard a quality statement as a benchmarked PCPEL 'Quality Standard'. Subsequently, I performed cross-checking or 'selective coding' (p.116) to discard repetitions. Next to this, a cross-matching of the PCPEL quality standards with TESOL viewpoints was done mainly to gain additional support across disciplines. Finally, the conceptual links and commonalities between the quality standards were considered to get to the 'Quality Characteristics' or thematic categories. Details of these steps are provided as four stages of PCPEL formulation later in this chapter (Sections 3.5-3.8).

Since this research is mainly qualitative, I could not rely on coding alone but needed to consistently perform subjective and informed interpretations of my data. For the same reason and to avoid complications, I decided to construct my quality framework tables without using specialised coding software like NVivo and Atlas.ti. Coding softwares derive concepts from qualitative data mainly based on their frequency, pattern and categories provided by the user. But the importance of a specific element in data, like a trope in a story, can only be understood subjectively from that element's link to the other elements and its emphasis based on the paratextual factors (e.g. heading, subheading, illustrations, etc.). These subjective considerations may indicate one element's greater significance even though it occurs less frequently than other elements. Therefore, in a subjective decision-making process such as deriving quality standards for PCPEL, manual data selection is more effective in the long run.
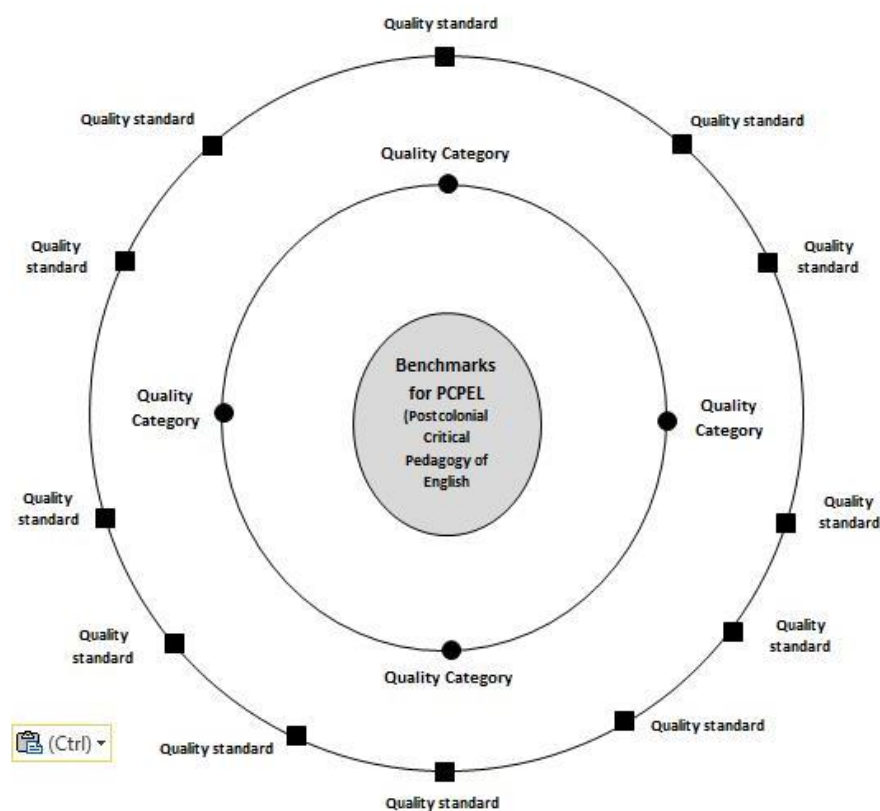
*Tier 1 (outer circle): quality standards

*Tier 2 (inner circle): quality categories or characteristics

Figure 3.3: An example of categorical sampling for the PCPEL Framework
(Adapted from 'TESOL Quality Audit Framework' by Jawaid, 2000, 2014)

With the aforementioned categorical approach to quality standards and characteristics (Section 3.2.1; Figure 3.3) in mind, I proceeded considering the quality statements for PCPEL in two interrelated tiers: the first outlines the results of CGT method's first two stages (coding, conceptualising) as Quality Standards (QS), and the second demonstrates the outcome of the latter two stages (categorising, theorising) as Quality Characteristics (QC).

3.4 The Areas of Concern, and PCPEL Sources

I learn from postcolonial scholars and critical applied linguists that there are many areas of concern or anchoring platforms with regards to postcolonial education. To set the scope of this study in establishing quality standards for PCPEL, I have focused on three major areas, (1) neocolonial concern, (2) sociolinguistic concern, and (3) educational concern - which are also those given the highest premium by these scholars: the *first* due to the colonial roots still informing ELT through its cultural constructs, the *second* due to the present day structural-cultural status of English compared with other languages, and the *third* due to the direct manifestation of the former two in ELT settings.

In PCPEL, the neocolonial area of concern indicates issues relating to ideology, status and policy matters on ELT that create and/or maintain the superiority of the English language and can potentially deconstruct that superiority. By establishing the connection between language and society at large, the sociolinguistic area of concern covers the interrelationship between languages in terms of their users and usages. Thus, for PCPEL, the sociolinguistic area of concern refers to matters arising from the inequitable distribution of languages in education. Finally, the educational area of concern comprises teaching-learning matters and processes in relation to hegemony. In all areas, PCPEL framework intends to suggest alternative quality practices that could be in place, to resist hegemonic notions.

Indeed, the three areas under the same 'broad conceptual framework' are not mutually exclusive but are instead interrelated, and so are the quality standards and categories achieved from them, which is a point of PCPEL's strength (see Section 3.10). Sometimes, there is only a thin line of difference between the quality standards grounded under the three areas but can still be recognised as distinct items in terms of their different fields of action. For example,

'multilingualism' as a PCPEL quality standard has policy implications (e.g. the inclusion of three or more languages in public administration and national education), and hence can be parked under the 'neocolonial' area of concern. It is also related to the status of the languages in question and their resultant increase or decrease in language function and vocabulary, and thus it can be placed under the 'sociolinguistic' area of concern for PCPEL. Finally, multilingualism also has implications for the 'educational' area of concern regarding, for instance, whether the medium of instruction will be one, two or more languages, or whether there should be one, two or more compulsory language subjects in the school curriculum.

3.4.1. QS and QC sources: critical applied linguists in focus

To find the quality statements for PCPEL, I turned to the scholars who address the issue of power relations in English language teaching using a critical approach. Three of them were particularly helpful: *first,* Robert Phillipson, who set the grounds of linguistic imperialism of English language; *second,* Alastair Pennycook whose work discusses colonialist discourses maintained in the ELT industry. The *third* one, Suresh Canagarajah, illustrated critical English language classrooms with counter-hegemonic roles of teachers and students. The three books of these three scholars that I used are *Linguistic Imperialism* by Phillipson (1992, 2012); *English and the Discourses of Colonialism* by Pennycook (1998), and *Resisting Linguistic Imperialism in English Teaching* by Canagarajah (1999, 2010). As detailed earlier in Chapter Two, these three scholars are found to be the most representative of the aspects sought after to formulate a postcolonially informed critical pedagogy of English.

In this regard, the work of Graham Crookes and his team could be another major source of some ready items of PCPEL, such as cultural appropriacy of ELT content, local modelling of ELT, and learners' decision making. However, although Crookes' is perhaps the most recommendable organised project of critical ELT so far and does significantly contribute to the field with a general concern for social justice, his work does not address it with a postcolonial stance like that of this study as well as the three above scholars. Therefore, Crookes has been gainfully referred to but not taken as the main source of QS and QC.

While using the said three books as 'core' sources of PCPEL, for 'support' and cross-checking I have also enquired into the essays of Kachru on the politics of English language, Kaplan on culture-specific thought patterns affecting ELT, Sharifian on cultural conceptualisation for

nativisation, Kumaravadivelu on post-method ELT, Cummins on the efficiency of bilingual/multilingual education, Pattanayak on multilingualism as a desirable reality in the periphery, Tzu-chia Chao on the cultural content of ELT as a hidden curriculum, and Crookes on critical ESL/EFL pedagogy in action. Some more scholars that have been considered are such as Tove Kangas, Alptekin, Widdowson, Holliday, Koo Yew Lie, Auerbach, Obaidul Hamid, Al Quaderi, and Tamas Kiss. The consulted works of these scholars share the same concern of this study and look into the hegemony of the English language in education, indeed in varying degrees and dimensions.

3.5 Formulation Stage One: Coding of PCPEL Quality Statements

The preliminary stage of my project was to find quality statements driven by the broad conceptual framework of this study (neocolonial power relations in ELT). For this, I moved to my notes taken earlier by rigorously combing the aforementioned literature sources and picked up the statements that would be eventually turned into quality standards. I took these notes over a year or more by reading and rereading the three aforementioned sourcebooks and reflecting upon my authentic experiences of teaching English in Bangladesh and Malaysia.

My reading was in quest of finding reasons for my troubled mind as a postcolonial academic and a multilingual ELT teacher with the norms and attitudes in the ELT circle and my guilty conscience about using personal tactics of teaching alongside the official practices and materials. My reading was also to find answers to many questions like 'how can we teach and learn English just as another foreign language like I learnt Arabic and Persian, for instance?', 'what is the use of my knowledge of multiple languages in learning English?', 'how can a native speaker of English who never had the experience of learning a foreign language himself/herself be a better EFL/ESL teacher?', 'despite reading hundreds of pages in English why can't I speak in the language as fluently as even a secondary school English medium student does?', 'should our critical kind of English teaching be only personal tactics, or can we do something bigger?', 'are these alternative strategies of bilingual/multilingual teachers viable in cognitive terms?'. My notes taken initially from the three books and later from many others in the field (see Section 3.4.1) started giving me

the answers sporadically, and I thought to cross-check and accumulate them in an eclectic but orderly manner under a larger common ground. That is how I got the objective of this thesis and decided about its conceptual and methodological frameworks and its working methods (see sections 3.2-3.3 and Figure 3.1).

To consolidate the opinions or quality statements from the said notes, I collected and grouped them under the three areas of concern (neocolonial, sociolinguistic and educational) in an array/table with an alphanumeric shorthand descriptor (SHD) in the next column (Appendix 1). For example, if the area of concern is sociolinguistic, it has been coded as SOCLi. Subsequently, if I have derived a relevant principle for this area from the scholar Alastair Pennycook (coded as 'AP'), I have coded this as SOCLi_1 (AP). If a similar principle has also been found in Suresh Canagarajah (coded as 'SC'), it has been added to the former in a chain as SOCLi_1 (AP, SC). Although this task is admittedly subjective, it is not without warranty as the value depends on the frequency and emphasis/intensity of its mention in the source literature. In any case, weightage is necessary for a benchmarking process.

3.5.1. Stage one outcome

The first stage of the data sampling (note-taking and correlating between sources) established two-hundred initial quality statements across the three areas of concern: sixty-nine under Neocolonial, thirty-nine under Sociolinguistic and ninety-two under Educational. While these statements may appear in all three areas of concern due to the latter's interrelationship, each statement was parked only under the 'concern area' deemed most relevant with a brief reference to other concern areas. The statement is then matched with the source scholars of CAL, broken down into sub-statements, given an SHD, and linked to the stakeholder most likely impacted by it. Tables 3.2, 3.3, and 3.4 below provide examples of sampling in the three respective areas of concern to further reinforce my explanation of this primary coding.

The two-hundred quality statements achieved from open coding provided working samples for proceeding to the next stage of formulating PCPEL quality standards. These working samples have finally delivered the PCPEL quality framework through iteration and cross-checking in the next stages. Like that in computing, iteration means executing the same set of instructions

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until a specified result is obtained. As Glaser and Strauss (1967) describe, this iterative sampling process is aimed at developing a rich understanding of the dimensions of a concept across a range of settings and conditions.

Table 3.2: Example of primary coding under the neocolonial area of concern

No.	Initial Quality Statements	CAL Location	Break down of the statement	Area of Concern	SHD	Stakeholders (Govt., teachers)
1	ELT funding should be consistent with other development goals	Phillipson. Linguistic Imperialism. page 7 Pennycook. English& the Discourse, p.28	1. Funding should not be exclusive to ELT. 2. Funding should be set on priority basis for development goals.	Neocolonial	NCL-2 (RP, AP)	Government (Education Ministry, Foreign Ministry)
2	World Englishes or the consistent varieties should be used as a ground of liberation and included in curriculum.	Phillipson. Linguistic Imperialism. Page 26 Prodromou. ELT Journal, OUP. Volume 59/4, October 2005. Page 339	1. Accept linguistic repertoire of NNS English 2. Validating NNS authority over English 3. World Englishes in ELT and other curriculum	Neocolonial Sociolinguistic Educational	NCL-1 (RP, LP, BS) SOCLi-1 (RP, LP, BS) EDU-1 (RP, LP, BS)	Government (Education Ministry, Ministry of Information) ELT organisations

Table 3.3: Example of primary coding under the sociolinguistic area of concern

No.	Initial Quality Statements	CAL Location	Break down	Area of Concern	SHD	Stakeholders (Govt., teachers)
1	Educational goal should be multilingual. Monolingualism in a second language is suicidal for first language.	Phillipson. Linguistic Imperialism. page 19-20 Fishman	1. Education policy should be multilingual. 2. Language in education should be multilingual. 3. Monolingualism can be accepted only in a mother tongue.	Sociolinguistic Educational	SOCLi-2 (RP, FM) EDU-2 (RP, FM)	Education policy makers ELT Teachers
2	Imposition of a foreign language with higher status than mother tongue should be particularly avoided in school level.	Phillipson. Linguistic Imperialism. page 19-20 Pennycook. English& the Discourse, p.37	1. Higher status of a foreign language over mother tongue should be avoided. 2. It is more sensitive in school level.	Sociolinguistic Educational	SOCLi-6 (RP) EDU-3 (RP, AP)	Education policy makers ELT Teachers

Table 3.4: Example of primary coding under the educational area of concern

No.	Initial Quality Statements	CAL Location	Break down	Area of Concern	SHD	Stakeholders (Govt., teachers)
1	Culturally and experientially appropriate local English-teaching materials need to be produced not to be alienating students.	Phillipson. Linguistic Imperialism. Canagarajah, Resiting Linguistic Imperialism, p.37 Adrian Holliday, p.49	1. English teaching-learning materials in NNS countries have to be culturally appropriate and familiar. 2. English teaching-learning materials in NNS countries have to be locally experienced.	Educational	EDU-4 (LP, AH) EDU-5 (LP, AH)	ELT curriculum designers ELT Teachers
2	Bilingual teachers have to be recruited for better teaching of English.	Phillipson. Linguistic Imperialism. Adrian Holliday, p.49	1. [Qualified] Bilingual teachers are likely to be more competent.	Educational	EDU-6 (LP, AH)	Education Institutions
3	Expression of one's self should be equally emphasised in learning both the mother tongue and a foreign language, such as English.	Phillipson. Linguistic Imperialism. Fishman Brumfit	1. Focus of learning English should be on expressing one's self in a foreign language 2. Facts (e.g. geographical) of TL speaking countries should be taken as.	Educational Educational	EDU-7 (LP,FM, BF) EDU-8 (LP,FM, BF)	ELT curriculum designers ELT Teachers

3.6 Formulation Stage Two: Deciding PCPEL 'Quality Standards'

Following the open coding process, the next step was to do axial coding by using the two hundred initial codes of stage one as axes. To do so, I shortened the full or long sentence statements and transformed them into 'phrasal codes' that are brief and direct. It was done by the simple process of keyword selection. With a more manageable version, I then related each phrasal code back to postcolonial and especially CAL scholarship to double-check its relevance. Table 3.5 below lists examples of phrasal codes derived from quality statements.

Table 3.5: Example of transforming quality statements into phrasal code names

	Initial Statement	Shortened Phrasal Code
1	English has to be seen as a property also of NNS.	*NNS Authority over English*
2	ELT funding should be consistent with other development goals	*ELT Funding Considerations*
3	World Englishes or the consistent varieties should be used as a ground of liberation and included in the curriculum.	*World Englishes in ELT*
4	The educational goal should be multilingual. Monolingualism in a second language is suicidal for the first language.	*Multilingualism in Education Policy*
5	The imposition of a foreign language with higher status than mother tongues should be particularly avoided at the school level.	*MT over FL in School*
6	Culturally and experientially appropriate local English-teaching materials need to be produced not to be alienating students.	*Cultural Appropriacy of ELT Content*
7	Bilingual teachers have to be recruited for better teaching of English.	*Bilingual mode of ELT*
8	Expression of one's self should be equally emphasised in learning both the mother tongue and a foreign language, such as English.	*More Emphasis on Local Content than Form*
9	Language in classroom management should follow the principle of 'modality splitting'.	*Modality Splitting in ELT*
10	Foreign textbooks or supplementary materials have to be appropriated by critical questioning and critical teaching with meta-cognitive and meta-discursive skills.	*Intercultural Interpretation in ELT*

The phrasal codes were then re-examined a number of times, and their mapping against the broad conceptual framework was reviewed to ensure each code maintained the study's essential primary focus. Whether a particular code would be retained as a quality standard or excluded, depended on the overall weightage it carried after triangulation between multiple logical grounds of the source scholars. For this study, along with the larger triangulation between literature, data sources and the broad conceptual framework, I extend Mason's (1996) view about qualitative research to also include the following yardstick: whenever a 'quality standard' is proposed in three or more articles or books by different authors, it is taken as an indication of a significant weightage to be taken seriously. In this way, a target code is

ensured a collective/agreed perspective (e.g. 'industry-wide practice') rather than any scholar's isolated viewpoint.

After rating, a further organisation of the codes was done to collate them across the three areas of concern. The significance of each code for PCPEL was confirmed by its prevalence not only in a large number (i.e. minimum three distinct places) but also across the scholars within the selected group (CAL). Codes that could be subsumed under more comprehensive codes or were less important in relation to the focus of this study were discarded. Codes that were closely related, on the other hand, were merged into a single code. An example of this would be Code 1 (NNS Authority over English) and Code 3 (World Englishes in ELT) in Table 3.5 above that were merged as only 'NNS Authority over English' (see Appendix 2) for the upcoming stages.

3.7 Formulation Stage Three: Cross-Disciplinary Screening

After deriving a number of 'codes' (i.e. good practices or quality standards for PCPEL) from the CAL scholars, I turned to professional ELT studies in order to identify supporting views for each quality standard. For this, I have adopted three sources of TESOL quality features. The first is Jawaid's (1998, 2014) 'TESOL Best Practices', which are formulated also using grounded theory method resulting in six QCs with their extant QSs (Figure 2.3) as already introduced in my literature review. Jawaid's (1998) six TESOL Quality Characteristics are:

1. Planning for TESOL
2. Management of Learning and Teaching
3. Utilising Learner Centred Approaches
4. Utilising Resources
5. Assessment of Learning
6. Monitoring, Evaluation and Reporting

Jawaid's rigorously formulated QCs and QSs not only provide a reference framework for me to find a TESOL benchmark for evaluating PCPEL relevance but also set an example of how the finalised PCPEL QC and QS would look like.

The second is Kuhlman and Knezevic's (2013) 'TESOL Guidelines for Developing EFL Standards' published by TESOL International Association. They propose three types of

TESOL standards (content standard, pedagogical standard and performance standard) in four areas of concern: *language, culture, instruction* and *assessment*. They also illustrate the implementation of the standards in the international contexts by showing the example of three countries: Albania, Uruguay and Ecuador. Both Jawaid's TESOL Best Practices and Kuhlman's TESOL Guidelines not only systematically show desirable TESOL good practices but also consider EFL countries (e.g. Pakistan, Albania) for their reference and implementation of the respective standards. This further justifies them as sources for consolidating PCPEL with reference to the cognitive and psycholinguistic considerations of conventional and professional ELT or TESOL studies.

The third one that has been utilised for further cross-disciplinary checking of PCPEL is the 'Top 20 Principles' of the American Psychological Association (APA). As collected from Fenton's (2015) overview of this, the 20 cognitive principles (see Appendix 3 for details) are divided into four categories: *Cognition and learning, Motivation, Social and emotional dimensions,* and *Assessment.* The principles are such as prior knowledge, context facilitation, self-regulation, emotional well-being. These twenty principles are put forward as universal cognitive principles that help learners (of any subject) learn more effectively and thus also can be related to language learning.

This stage aimed to show a positive correlation between PCPEL and TESOL and to ensure, where necessary, the plausibility and credibility of the formulated PCPEL quality standards in terms of general educational principles, cognition, and second language acquisition.[31] In this way, I have brought in a 'cross-disciplinary' perspective (Glaser & Strauss, 1967) to strengthen the PCPEL quality framework. Admittedly, not every single PCPEL quality standard has an explicit connection to TESOL. In such a case, I have tried to ensure it at least does not contradict or is negatively related to TESOL/Cognition principles. Take for example the PCPEL quality standard, 'priority of regional over international intelligibility' (in the taught version of English), which is significant to PCPEL for its advantage to learners but has no direct positive support achievable from TESOL. But it also does not have a negative relation with TESOL and hence was maintained as a PCPEL quality standard.

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[31] Cognition is the mental process of perception, learning and reasoning. Second language acquisition is the process by which people learn any language in addition to their first language or mother tongue.

3.7.1. Stages two and three outcome

The iteration, weightage measurement, and collation (internal cross-checking) in stage two and the cross-disciplinary screening in stage three reduced the number of codes to fifty-seven (see Appendix 2). Moreover, the links between the codes were also made clearer to ultimately help me establish the 'quality characteristics' (Figure 3.3, Tier 2) of PCPEL. With a reduced number of codes, now the following thirteen characteristics or linking categories were reached, among which the fifty-seven codes were thematically distributed.

1. ELT's Macro-Social Setting
2. Authority over English Usage
3. ELT Funding & Promotion
4. Language Policy & Status of English
5. Linguicism & Linguistic Imperialism
6. Educational Language Planning
7. ELT Ideology
8. ELT Principles
9. ELT Administration
10. ELT Content
11. ELT Critical Techniques
12. ELT Methods
13. Learner Autonomy

3.8 Formulation Stage Four: Finalising QCs and Reducing Their Number

After identifying the thirteen characteristics (or categories) as above, I further narrowed them down to reach the final quality characteristics for PCPEL. Once again, cross-checking and collating (see Section 3.6) was done to merge many of the quality standards and situate them under their most relevant quality characteristic. Now, the reduction of both quality standards and quality characteristics was mainly executed via the following two additional processes.

First, the word 'ELT' was used as the yardstick to revise all thirteen categories and make sure all the quality standards fall under a category with 'ELT' qualifier in its title. For example, category four (language policy & status of English) and six (education language planning) have been merged as 'ELT policy and administrative issues' considering it to be covering both of them. Similarly, quality standards of category thirteen (learner autonomy) have been

merged with category eight (ELT Principles), category two (authority over English usage) with category twelve (ELT Methods), category five (linguicism/linguistic imperialism) with category seven (ELT Ideology) and eight (ELT Principles), and category eleven with category eight (ELT Principles), in each case for the close thematic and/or pragmatic connection between the constituent categories.

Second, careful consideration of categories one, three, and seven (i.e. ELT's macro-social setting, ELT Funding & Promotion, ELT Ideology) showed them having not enough distinctiveness after Introduction and Literature Review chapters. This is because these three are the defining grounds of and thus so much inherent in this study's 'broad conceptual framework' (see Section 1.2.1) that putting them in the study result (i.e. PCPEL framework) would make them redundant. Therefore, at this point, the decision was made to discard them.

3.8.1. Formulation's final outcome: Four QCs and twenty QS

The various stages explicated above have brought the research to its final outcome – 'PCPEL prototype framework' of four quality characteristics and their corresponding twenty quality standards, all of which revolve around ELT in line with my study's objective (Table 3.6).

Table 3.6: PCPEL prototype list of quality standards and quality characteristics

SL	QS No	Items
		QC 1: ELT Policy & Administrative Issues
1	QS-1.1	Regional over International Communication
2	QS-1.2	Multilingual Policy and Multicompetence
3	QS-1.3	Functions of English Medium Instruction
4	QS-1.4	MT (Mother Tongue) Over FL (Foreign Languages)
5	QS-1.5	Conditional NS teacher Recruitment in ELT
6	QS-1.6	Local Modelling of ELT Industry
		QC 2: ELT Principles
7	QS-2.1	No Extramural English with Cultural Load
8	QS-2.2	Bottom-up Learning Strategies
9	QS-2.3	Denial-Marginalia-Underlife in ELT Class
10	QS-2.4	Reflective-Intuitive Teacher-Ethnographer & Holistic Assessor
		QC 3: ELT Content
11	QS-3.1	World Literature in ELT
12	QS-3.2	Multiple and Periphery Culture Sources
13	QS-3.3	Cultural Appropriacy
14	QS-3.4	Local & World Englishes in ELT Content
		QC 4: ELT Methods
15	QS-4.1	Postmethod ELT
16	QS-4.2	L1 in L2 in ELT Classroom
17	QS-4.3	Eclectic and Accommodative Approach in Teaching Writing
18	QS-4.4	Utilising Inter-language in ELT Classroom
19	QS-4.5	Local & World Englishes in ELT Classroom and Assessment
20	QS-4.6	Intercultural and Ethno-relative Interpretation

3.9 PCPEL Formulation Summary

Here is a recap of the CGT method of PCPEL formulation:

1) The inaugural collection of quality statements from CAL scholarship with the 'broad conceptual framework' and 'three areas of concern' in mind;

2) Further extensive search with the initial collection at hand, grounding them by constant comparison and cross-checking, weight measurement, and cross-matching with TESOL Best Practice Principles;

3) Establishing 'generic' features based on a synthesis of (1) and (2) into thematic groups or quality characteristics centring around ELT.

For more clarification, the four stages of the formulation can be conveniently illustrated in the following flowchart:

Stage One • Open coding or primary collection of PCPEL quality statements

Stage Two • Deciding on *PCPEL 'Quality Standards'* (Transformation to phrasal code names, Axial coding, Weight measurement, Constant comparison/ iteration, Cross-checking and Collating)

Stage Three • Cross-disciplinary screening

Stage Four • Deciding on *PCPEL 'Quality Characteristics'* (Narrowing thematic categories and finalizing Quality Characteristics)

Figure 3.4: Four rigorous stages of PCPEL Formulation

3.10 Triangulations in PCPEL Formulation

Triangulation is a method used by qualitative researchers to check and establish validity in their studies by analysing a research question from multiple perspectives and sources. It involves cross-checking multiple data sources and collection procedures to evaluate the extent to which all evidence converges and thus to increase trust in the validity of the study's conclusions. It is not just about validation but deepening and widening one's understanding. It can be used to produce innovation in conceptual framing. It can lead to multi-perspective

meta-interpretations. In the process of PCPEL formulation, three 'types of triangulation' (Denzin, 1978; Patton, 2001) can be identified (Figures 3.5, 3.6, 3.7):

a. *Sources Triangulation* of sources by cross-checking the quality standards with a minimum of three scholars (Figure 3.5)

b. *Perspectives Triangulation* by cross-checking between the framework of neocolonialism, critical applied linguistics and TESOL perspectives (Figure 3.6)

c. *Methods Triangulation* by combining the benchmarking process, CGT method and CDA (Figure 3.7).
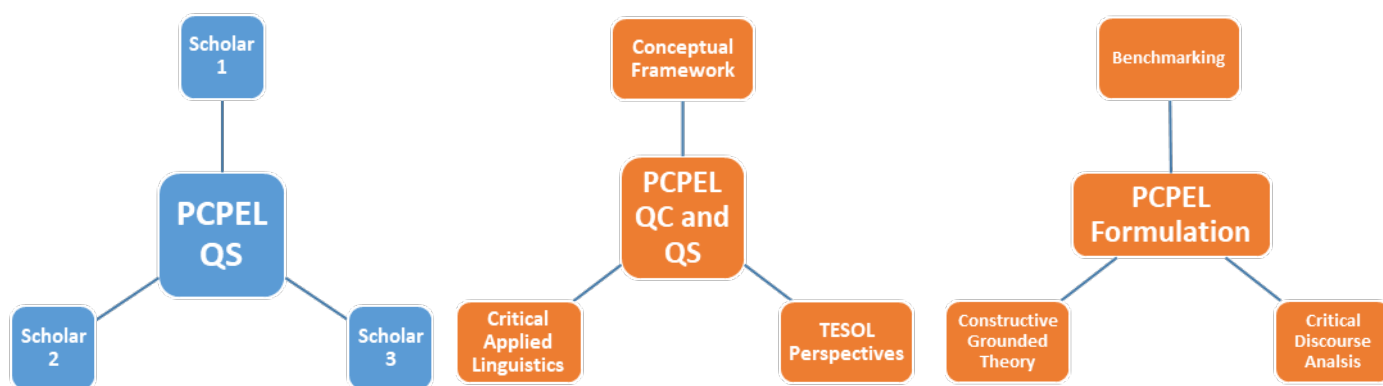
Figure 3.5: PCPEL sources triangulation   **Figure 3.6:** PCPEL perspectives triangulation   **Figure 3.7:** PCPEL methods triangulation

3.11 PCPEL Substantiation

To accomplish the second task of this thesis, which is the substantiation of the PCPEL framework by relating it to real settings, I looked into Bangladesh and Malaysia's English language textbooks for public secondary school education and their respective curriculum directives in light of some PCPEL quality standards. This is because ELT textbooks are "the visible heart of any ELT program" (Sheldon, 1988, p.237). Methodologically speaking, this substantiation serves, for PCPEL, a 'cross-national comparison' (Oyen 1990; Hantrais & Mangen, 1996), in which, according to Ganderton (1997), one problem is "the lack of common theoretical frameworks" (p.254) for comparative educational audit or evaluation. However, this study, being armed with the systematically formulated PCPEL quality framework, did not have this problem in conducting this cross-national evaluation.

3.11.1. Critical Discourse Analysis (CDA) approach of PCPEL substantiation

In line with the broad concept of this study, the assessment/evaluation of Bangladesh-Malaysia ELT settings as mentioned above is done by using 'Critical Discourse Analysis' (CDA) derived from the Neo-Marxist criticism and Gramscian thoughts. CDA is an interdisciplinary approach to the study of discourse that views language as a form of social practice. Scholars working in the tradition of CDA generally argue that social practice and linguistic practice constitute and impact one another, and focus on investigating how societal power relations are established. I find that this method corresponds well with critical pedagogy and postcolonial/neo-colonial theories due to their common interest in questioning norms underlying forms.

Conventional discourse analysis tends to be positivistic, scientistic, and/or purely observational in analysing a subject matter (Krippendorff & Bock, 2008; Keller, 2011), which is moreover reduced to its basic elements. Horkheimer (1976) argues that the social sciences are different from the natural sciences since generalisations cannot be easily made from so-called experiences, because the understanding of a 'social' experience itself is always fashioned by ideas that are 'in' the researchers themselves. What the researcher does not realise is that he or she is caught in a historical context in which ideology shapes thought, and thus a theory would invariably be conforming to his or her ideas rather than an accurate reflection of the experience itself.

CDA, therefore, goes beyond the structural elements of a text or theory, while remaining suspicious of the ideologies that shape them. It attempts to find associations between a given text or theory and the historical context of its producer or receiver. In this way, it avoids the influence of ideological strictures and directly addresses the operations, whether covert or overt, of these associations. So, in the CDA approach of PCPEL, discourse refers to '(D)iscourse' with a capital 'D' with a focus on 'language plus other stuff' including "cultural models, situated identities, and situated meaning" (Rogers, 2004, p.7), instead of '(d)iscourse' with a small 'd' looking into the grammatical or other language bits. Rogers saw Discourses as being closely related to the socio-cultural and economic power structure. He explains the CDA method, as followed in PCPEL substantiation, in his following words:

Although there is no formula for conducting CDA, researchers who use CDA are concerned with a critical theory of the social world, the relationship of language and discourse in the construction and representation of this social world, a methodology that allows them to describe, interpret, and explain such relationships. (p.3)

As Horkheimer points out, critical theory in the Neo-Marxist tradition defends the primacy of neither matter (materialism) nor consciousness (idealism), arguing that both epistemologies distort reality to the benefit of some interest groups. Whereas conventional analysis can only *mirror and explain* reality as it is, critical analysis' purpose is to *change* reality or to at least identify its connection to larger paradigms so that we can better understand it. This is why CDA is suitable for PCPEL assessment, which aims to identify, in terms of the 'prevalence' or 'absence' of its quality standards, the socio-political references and the status of decolonisation in ELT (of Bangladesh and Malaysia).

3.11.2. Substantiation process

With the CDA approach as above, the said textbooks and curriculum directives were checked for how and how much they reflect the quality standards of PCPEL Content category. The presence of a quality standard (QS) in these documents was understood in many ways, such as through a direct mention or an indirect reflection (by indication/implication), or as the requirement of another directive which is explicitly mentioned, or a combination of them. The interrelations between a textbook and its respective curriculum directive and between different parts within itself were checked too in search of the elements and hunches of the target QS. The textbooks were also correlated with the respective country's sociocultural reality in light of the target PCPEL quality standards. Indeed, the total absence of a QS is significant too, which implies a certain condition of the overall status.

For example, as depicted in a Malaysian ELT textbook (see Chapter Six), a few young girls go on a forest trip without their close family members or a male guardian. This is seen to be against religious teachings and local cultural values of common Malaysians. For many teachers, it can create a dilemma between teaching English and apprehension of inducing incongruent cultural values this way. Such critical interpretations are made in PCPEL substantiation because, as suggested by Fairclough (2001), the analysis of a given case or a

document through CDA, is aimed "to examine the hidden connections between language, power and ideology" (p.4) rather than merely a descriptive analysis.

Along with the broad concept of neocolonial power relations (see Section 1.2.1), the above correlation was also supported by specific items as extracted from and required by each QS. These items will be described with the analysis results in Chapter Six for each of the four quality standards under PCPEL Content. For example, to substantiate the PCPEL QS-3.1: World Literature in ELT, three elements were identified as to represent world literature in postcolonial countries: Local English literature, Other periphery English literature, Translated literature in English. Then their proportion was counted against the amount of core English literature as found in the assessed textbooks to find out their status with regards to this QS.

Similarly, in investigating the curriculum directives or policy documents, the critical content/discourse analysis approach as above along with simple correlation logic informed by postcolonial critical perspectives has been used without any organised theoretical framework specific to policy analysis.[32] This is for simplification of the discussion and also because the targeted substantiation forms a part of the thesis, which is of secondary importance to achieving a prototype PCPEL.

However, though not employed by design, the PCPEL inspection of the said ELT directives may resemble the Critical Policy Analysis (CPA) in interrelating one policy with another policy of the same government or organisation, linking different sections within the same policy document, and connecting them with the social reality at large (Young & Diem, 2018; Rizvi & Lingard, 2010; Ball 1993). In Apple's (2019, p.277) words, CPA sees policy as 'a complex process, involving power relations, tensions, negotiations, and translations'. So, the said resemblance with CPA is reasonable for a critical assessment such as that of PCPEL substantiation and also compatible with its general critical framework.

3.12. Reasons for Selecting School Education and 'Public' 'Secondary' Schools

While the PCPEL quality framework may be more or less applicable to all levels of English teaching and all kinds of institutions, for assessment, I have chosen public secondary schools.

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[32] An example of such a theory is Phillips & Ochs's (2003) framework of 'policy borrowing in education'.

This ensures the substantiation of PCPEL is done based on the representative/official ELT of an education level that forms the foundation of the overall education system.

School education is chosen because schools are "the principal instrument for alienating indigenous minorities from their languages and traditional cultures" (Phillipson, 1992, p.28). Schools are also the sites of cultural formation aligned with today's globalisation. This is evident, for instance, in the special attention given by the Anglo-American aid-givers to school education (both primary and secondary). Hernandez-Chavez (1978) reminds the same while saying: "The decisive agent in this socialization process was the school, with the teacher of English playing a pre-eminent role in promoting the assimilation of linguistically and culturally diverse children to Anglo-American norms" (p.533).

Also, unlike the English learners of school education (which is mandatory in Bangladesh-Malaysia), learners of optional self-financed English courses are less in number and usually adults, and, as such, are less likely to be affected by linguistic imperialism and with no risk of 'subtractive bilingualism' overshadowing mother tongues.[33] Adult learners of English or any foreign language come to learn that at a stage when they have already got a foundation in their mother tongue. This emphasises the selection of school ELT situation rather than that of adults for PCPEL assessment.

The reasons for specifically choosing the 'secondary' level of schools for PCPEL audit can be pointed out as follows:

a. Secondary school's obligatory subjects are more related to the future success ladder. The immediate evidence is the increased possibility of getting chances in globally linked colleges and universities right after secondary school completion.

b. Secondary school children are at the age of intense mental and cultural formation (Eccles, 1999), which is also the most impulsive and impressionable period of life (Al Quaderi & Al Mahmud, 2010a)

Next, apart from the purpose of specifying/limiting the scope of the study, there are three reasons for my choice of 'public' or 'government' school system instead of 'private'.

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[33] The process in which L2 is added at the expense of the L1 (Cummins, 1993).

a. First, the popular benchmarking strategy of finding quality aspects from the 'top industry/organisations' (Sallis, 1996) places a high premium on government (public) institutions in the present study. This is particularly due to its conceptual framework engaging the quality aspects like local and national identity, indigenous culture, and nation-building. Private schools do not have any official duty of upholding these aspects; neither do they promise to do so unless the government intervenes. In many cases, private schools particularly the English medium ones are rather the alleged strong functionaries of neocolonial expansion (Yu & Atkinson 1988; Al Quaderi & Al Mahmud, 2010)

b. The larger number of public secondary school students compared to that of private secondary schools is another reason for choosing the public school system. This is particularly true in Malaysia, where the total number of students (as of 2013) is 2,283,962 in public secondary schools and 87003 in private ones (Ministry of Education Malaysia/MOE, 2013).[34] However, in Bangladesh, the government machinery is not yet as big and inclusive as in Malaysia, and the number of government schools and their students is still less than that of private schools. But this number is increasing, and private schools are also undergoing pressure to follow the government school curriculum (Srivastava & Walford, 2007).

c. Moreover, although a counter position against linguistic imperialism in education (and ELT) is possible and more likely from the private institutions and micro-level as Canagarajah (2010) emphasises, this study proposes to address the matter from both micro and macro levels (where possible) and PCPEL gives a combined framework including policy and administration matters related to ELT. The problem is, private schools are not bound by laws like the public ones are, neither do they generally flourish as a consequence of the need for cultural transmission and local identity building. Private schools in both Bangladesh and Malaysia rather have a mushroom growth mainly due to the perceived 'modern and progressive needs' of people or more precisely with a business motive popularising and then capitalising those needs.

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[34] 'Private' here has been taken as to indicate schools other than public and to include both 'non-government schools' and 'private schools' (see Hamid, 2016). The non-government schools in Bangladesh receive partial support from the government under an MPO (monthly pay order) scheme – something that private schools do not receive and/or require.

3.13. The Used PCPEL QCs and the Assessed Materials

Of the four quality characteristics in my PCPEL framework, only 'ELT content' will be discussed in terms of how it applies to the ELT situation in Malaysia and Bangladesh. This is because, for complying with the limited space of a thesis, I had to purposively choose the most representative category which is also tangible to the teaching practitioners and convenient for conducting the assessment. I have found 'ELT Content' (which has four quality standards) to be the one, considering its measurability and immediate visibility in the documented form of textbooks and its direct pedagogical relevance to ELT practitioners.

For textbook analysis, I have chosen the secondary-level core textbooks of English in Bangladesh and Malaysia. In the case of Bangladesh, it is *English for Today for Class 9-10* (the version in use since 2013) meant for students in years nine and ten (one book for both classes). This text is also the basis of the secondary school certificate (SSC) public examination for the English language subject. With regards to Malaysia, the analysis focused on the two textbooks currently used in *Forms Four* and *Five* (2012 and 2010 versions, respectively). These textbooks serve as the base reference materials for the second national school examination known as the Malaysian Certificate of Education or SPM (Sijil Pelajaran Malaysia),[35] which is equivalent to the SSC or school completion examination of Bangladesh.

However, in both Bangladesh and Malaysia, there are some additional literature components of English at the secondary level, which are excluded from this assessment. In Bangladesh, they are called 'Rapid Reader' which includes short stories, abridged and simplified versions of famous novels/plays of English literature (such as that of William Shakespeare). In Malaysia, there are three literature books at the secondary level used as supplementary to *Bahasa Inggeris* (English language) which include plays, stories and poems.

There are two reasons for this exclusion. First, in Bangladesh, the literature component of secondary English is evaluated only in schools' internal exams and not in public exams. Also, since the arrival of communicative English textbooks, the 'rapid readers' are rarely used, and even when used, the texts vary from school to school as nothing is fixed by the Government in this regard. In Malaysia too, the literature component is evaluated mainly in school exams and

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[35] The first is UPSR ('Primary school achievement test') and is taken by students in Form-3 in both government and private schools throughout Malaysia.

very less in SPM public examination. Schools in Malaysia have to choose one from the options given by the Government, and the choice varies from state to state. This large-scale heterogeneity and lower emphasis are the reasons why I have deemed it convenient to discard the additional literature components and restricted to the core textbooks alone for vetting Malaysia and Bangladesh secondary schools' English education with the PCPEL evaluation framework.

Second, whatever supplementary materials are formalised in the two countries, the practical supplement of English language learning comes (or is thought to have come) not from the said literature components but the Hollywood movies, TV commercials, lifestyle magazines, music video and other entertainment stuff of trendy urban youth culture in English. The more students can align themselves with these sources, the more they perform in English (indeed in a limited sense), keeping apart the question of a knowledge base in the language's vocabulary and literature and access to its aesthetic sense.

I have also analysed two kinds of policy documents or official directives from Bangladesh and Malaysia chosen by relevance to the textbooks. *First* are the sections in the national education policy documents regarding the status of English and other languages in education, and *second* are the directives about ELT curriculum involving the authoring and usage of ELT textbooks and the administration of examinations. To be specific, I have looked into the teacher guidelines of the aforementioned textbooks as well as the relevant sections of *Malaysian Education Blueprint 2015* (MEB) and the *National Education Policy of Bangladesh 2014* (NEP-BD), so far, the latest of their sort. In the case of Malaysia, one additional document from the Ministry of Education Malaysia for 'English Language Education Reform in Malaysia' titled "The Roadmap 2015-2025" (hence onward 'Roadmap') has been correlated as supplementary to MEB.

4. CHAPTER FOUR: DISCUSSION OF THE PCPECL QUALITY FRAMEWORK

The previous chapter showed the way how the PCPEL framework of four quality characteristics (QC) and their corresponding twenty quality standards (QS) (see Table 3.6) has been achieved. This chapter will discuss in greater detail ten of the twenty QSs, four from the QC-'ELT Content' and six from the QC-'ELT Methods' (Table 4.1), considering the limited space of the thesis. The selection is also because these two QCs are directly connected to actual teaching. As will be discussed in Chapter Six, the quality standards of 'ELT Content' have also been used for auditing Bangladesh and Malaysia's situation from the perspective of postcolonial critical pedagogy and thereby substantiating PCPEL in postcolonial settings.

This chapter elaborates on the said ten quality standards by focusing on their definition (what), justification (why) and possible application (how) in an integrated manner. The definitions of the quality standards establish their specific meanings in the PCPEL context with relevant quotes and implications from the postcolonial, critical applied linguistics (CAL), and TESOL scholars that are consistently aligned to these meanings through the CGT method of this study. The justifications of the quality standards are made by the support base provided by the respective 'core' and 'support' scholars (see Section 3.4.1) along with my personal reflections continually linking them to the broad concept of the study (see Section 1.2.1).

Table 4.1: PCPEL quality standards elaborated in this study

SL	QS No	Items
		QC 3: ELT Content
1	QS-3.1	World Literature in ELT
2	QS-3.2	Multiple and Periphery Culture Sources
3	QS-3.3	Cultural Appropriacy
4	QS-3.4	Local & World Englishes in ELT Content
		QC 4: ELT Methods
5	QS-4.1	Postmethod ELT
6	QS-4.2	L1 in L2 in ELT Classroom
7	QS-4.3	Eclectic and Accommodative Approach in Teaching Writing
8	QS-4.4	Utilising Inter-language in ELT Classroom
9	QS-4.5	Local & World Englishes in ELT Classroom and Assessment
10	QS-4.6	Intercultural and Ethno-relative Interpretation

4.1. PCPEL Quality Standards of 'QC-3: ELT Content'

Educational content constitutes the primary ingredients of teaching-learning a subject. Therefore, one central focus of CAL literature is the ELT content (both textual and non-textual). The content of an institutional ELT, such as that of Malaysia and Bangladesh secondary schools, refers to their English language textbooks, supplementary stuff and assessment materials whose ingredients are their topics, themes, lexical resources, grammatical aspects, and sociocultural elements. So, any discussion of ELT content will be based on these ingredients. In this study, PCPEL ELT Content refers to a characteristic that is reflected in a given ELT textbook or material. As mentioned in the previous chapter, the desired ELT content features underscored by PCPEL come from four quality standards: (1) incorporation of world literature in ELT syllabus, (2) existence of multiple periphery culture content, (3) cultural appropriacy of ELT books/materials, and (4) official inclusion of consistent resources of local and world varieties of English.

Table 4.2 shows, at a glance, the formulation sources/grounds of the four quality standards of PCPEL ELT Content quality characteristic. It also provides a glimpse of the upcoming discussion on each of them. For instance, the third QS 'Cultural Appropriacy' is an educational concern of PCPEL that is established based on Pennycook, Canagarajah and Holliday as the 'core', and Alptekin, Prodromou, Sharifian and others as the 'support' bases. Counted as a strength of PCPEL, this QS has a strong positive correlation with other QSs like QS-1.6: 'Local Modeling of ELT' for its emphasis local/familiar context more expectable from local ELT initiatives and with QS-3.2: 'Multiple and Periphery Culture Sources in ELT' for its stress on the sources of cultural elements coming from common people's reality in similar societies. The QS (Cultural Appropriacy) has been found compatible with Kuhlman and Knezevic's 'Content Standard' and Jawaid' TESOL Best Practices' (see Section 3.7) particularly in connection with their emphasis on ELT materials being related to most learners' real-life local or familiar situations. The QS has a positive link with the APA's second and ninth cognitive principles (prior knowledge and intrinsic motivation, respectively) too. The direct or indirect mention of the QS is also found in the secondary school ELT textbooks and the relevant policy documents of both Malaysia and Bangladesh.

Table 4.2: 'ELT Content' QS formulation table

QS No	Short Titles	Grounded Scholar Bases	Areas of Concern	QS Inter-relationship	TESOL Support (Jawaid's /Kuhlman & Knezevic's) (Positive / Negative / Not defined)	APA Top 20 Principles (Positive / Negative / Not defined)	Malaysia Evidence* (Positive / Negative / N/A-Not Available)		Bangladesh Evidence* (Positive / Negative / Not defined)	
							Textbook evidence	Policy guideline	Textbook evidence	Policy guideline
3.1	**World literature in ELT**	*Core Base:* Canagarajah 1999; Phillipson 1992; *Support Base:* Al Quaderi and Al Mahmud 2010; Bakhtin 1982; Brumfit & Carter 1997; Carter & Long 1991; Chowdhury 2011; Collie & Slater 1990; Daskalovska & Dimova, 2012; Egan 1988; Ghosn, 2002; Maley's 1989; Piaget 1923; Thiong'o 1981	Educational	With QS-3.4, QS-2.1, QS-4.5, and QS-4.6	Positive (Jawaid: QS-4.1, QS-3.6; Kuhlman & Knezevic: Content Standard)	Positive (Principle 4 and 13)	√	N/A	N/A	N/A
3.2	**Multiple and periphery culture sources in ELT**	*Core Base:* Cangarajah 1999; Chao 2011; Phillipson 1992 *Support Base:* Adaskou, Britten & Fahsi 1990; Allwood 1985; Galtung, 1980; Giroux 1988; Krashen 1977; Moran 2001; Rashidi & Meihami 2016; Yeni 2015	Educational	With QS-1.1, QS-1.2, QS-3.1, QS-3.3, QS-3.4, and QS-4.6	Positive (Jawaid: QS-4.1, QS-3.6; Kuhlman & Knezevic: Content Standard)	Positive (Principle 2, 4 and 13)	√	N/A	√	N/A
3.3	**Cultural appropriacy**	*Core Base:* Canagarajah 1999; Holliday 1994; Pennycook 1998 *Support Base:* Alptekin 1993; Baten & Motalib 2004; Chao 2011; Jawaid & Al Mahmud 2011 (unpublished); Krashen 1977; Paris 2012; Pennycook 1994; Prodromou 1988; Sharifian 2015, 2017; Vygotsky 1987; Crookes & Lehner, 1998	Educational	With QS-1.6, QS-2.4, and QS-3.2	Positive (Jawaid: QS-3.3; Kuhlman & Knezevic: Content Standard)	Positive (Principle 2 and 9)	√	√	√	√
3.4	**Local and World English in ELT Content**	*Core Base:* Canagarajah 1999; Phillipson 1992; Prodromou 1988 *Support Base:* Ashcroft 2003; Brown & McKay 2015; Deterding 2013; Kachru 1986; Lie 2008; Pickering 2006; Rajadurai 2007; Seidlhofer 2001; Smith & Nelson 2007	Educational Socio-linguistic	With QS-3.1, QS-3.2, and QS-4.5	Positive (Jawaid: QS-4.1, QS-3.6; Kuhlman & Knezevic: Content Standard)	Positive (Principle 2, 4 and 13)	√	N/A	√	N/A

*Refer to Chapter Six (Bangladesh-Malaysia Assessment)

4.2.   QS-3.1: World Literature in ELT

This quality standard has two major segments: first, Literature as a component of language teaching,[36] and second, the Literature in ELT being from World Literature instead of only core English Literature. The use of Literature as a vehicle/instrument for teaching both language skills (i.e. reading, writing, listening and speaking) and language features (i.e. vocabulary, grammar and pronunciation) is very popular in the field of foreign language teaching, but the inclusion of World Literature for the said purpose is something that is accentuated by this QS.

The primary segment ('Literature'), in a broad sense, refers to the written works, especially those considered of superior artistic merit. The role of Literature is like 'an ally of language' (Brumfit & Carter, 1997, p.17). In the grammar-translation method (see Section 2.6), Literature was the central component. Literature has continued as a widely used teaching tool even after the grammar-translation method. However, in this study, the emphasis is on Literature making a way out of the linguistic hegemony of the English language and pluralising the imaginative world that comes therein. Canagarajah (1999) does not miss this point in resisting linguistic imperialism in ELT: "We must integrate popular culture and serious literature, play with rigour, art with scholarship, imagination with intellect" (p.190).

Carter and Long (1991) propose three models of teaching Literature which can work together in the case of PCPEL: a *Language Model* emphasising the refined form of language, a *Cultural Model* underlining the appreciation of different cultures and ideologies, and a *Personal Growth Model* accentuating the mental development as a result of the previous two to justify the use of Literature in ELT. In fact, these multiple aspects of Literature, particularly the second one - 'Cultural Model', bring in the other segment or the crux of this quality standard (i.e. 'World Literature') as the PCPEL focus point herein.

World Literature normally refers to the totality of the world's national/regional Literature. However, in the case of a given Literature context, it refers to the repertoire of literary works of the broader world beyond a specific language or country in question. Because of the lack of familiarity with the World Literature that represents a larger world, "the ideological dependence on Europe continues in the secondary schools and higher education" (Phillipson,

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[36] Literature in this section is used with a capital 'L' to distinguish it from academic literature.

1992, p.241). As Thiong'o (1981) emphasises, the teaching of only European Literature and mostly British imperialist Literature means that "Our students are daily being confronted with the European reflection of itself, the European image, in history. Our children are made to look, analyse, and evaluate the world as made and seen by Europeans" (cited in Phillipson, 1992, p.36). The emphasis is clear. To avoid this impact and also to ensure the benefits of Literature in language learning, it has to be World Literature instead of mere Anglo-American Literature.

Therefore, for the purpose of PCPEL, World Literature in a country's ELT syllabus may comprise the following:

- **Local English Literature:** Literature written in English by local authors living at home or in the diaspora with a strong sense of rootedness/belongingness to their home country's language and culture (e.g. Malaysian English Literature in Malaysia's textbooks, Bangladeshi English Literature in Bangladesh's textbooks)
- **Non-English Literature in English translation:** Literature of local and/or foreign languages other than English which is translated into English (e.g. Malay, Bengali, Russian, German, French, Chinese or other Literature in English translation)
- **English Literature from other peripheries:** English Literature from other postcolonial countries (e.g. Indian English Literature in Malaysia's textbook or Bangladeshi English Literature in India's textbook)

Broadly speaking, the ELT in the postcolonial countries is divided into two blocks by either taking a fully technical or 'functional English' (e.g. communicative English) or using Literature-emphasised 'cultural English' (Chowdhury, 2011) which is then centred on English culture. The way of PCPEL for this quality standard is in between these two binary extremes.

According to Collie and Slater (1990), there are four main reasons why a language teacher uses Literature in the classroom. These are 'valuable authentic material' found in Literature, and 'cultural enrichment', 'language enrichment' and 'personal involvement' of ELT learners through Literature (p.17). The general importance of World Literature in ELT is also understood by Maley's (1989, p.11) seven benefits of (and thus reasons for) the use of Literature in language teaching. These are:

a. *'Universality'* of certain human feelings like compassion for the distressed, parental care, support for moral integrity, respect for the old, and universal emotions like love, hate, and anger,

b. *'Non-triviality'* of the diction chosen by a creative writer,

c. *'Personal relevance'* to the author due to his/her personal experience being behind writing and to the reader through engaging their imagination,

d. *'Variety'* of topics chosen from different spheres of life,

e. *'Interest'* of the reader due to Literature topics being part of human experiences,

f. *'Economy and Suggestive Power'* that engages further linguistic elaboration of a given text. In Maley's words, "since it suggests many ideas with few words, Literature is ideal for generating language discussion. Maximum output can often be derived from minimum input" (p.12).

g. *'Ambiguity'* that inspires varied interpretation.

While all the above factors are useful to PCPEL, the factors of *universality* and *variety* are particularly important because they reflect a multiplicity of themes necessary for 'pluriliteracy' (discussed later in this section) underscored by critical pedagogy, which can be ideally achieved among other things from World Literature in a given ELT syllabus.

Literature in ELT ensures the 'imagination in education' (IERG, 2008) or 'imaginative education' (Egan, 1988; Kleine & Metzker, 2012) that is necessary to open the creative space to the learners (Daskalovska & Dimova, 2012) and let them get the taste of the elevated form of the English language. Nevertheless, this desired elevated sensibility can work out if the learners do not feel humiliated in the face of a ubiquitous presence of core English Literature leading to an assumption that there is no great work like that in English in their own languages or other languages of the world. This is the point where comes the matter of including World Literature in ELT syllabus.

World Literature in English comes from sources other than core English-speaking regions of the world, i.e. Britain, North America (including Canada), New Zealand and Australia (Hence onward BANA). It emerges through translation or 'writing back in English' by the authors from the non-core English countries. In this process, a diverse collection of World Literature brings their imaginative backgrounds to English, thus developing a 'dialogic imagination' in

their readers and 'heteroglossia' in the language (Bakhtin 1981, p.24) and rendering a sensibility enriched with multiple realms of meaning. Thus, World Literature in ELT content helps to enhance pluriliteracy or experience in several cultures (best represented in Literature).

Pluriliteracy is also a significant contributor to critical literacy (Lie, 2008), an essential component of critical pedagogy, which refers to an understanding of a text in relation to other texts and in real-world (social/historical) context that helps to uncover its underlying messages. Only multiple sources of Literature in ELT (which comprises local and other English Literature, including British-American Literature), through their varied themes, can provide the scope of the said contextual and intertextual reading required for developing this critical ability. They can thus function as the 'change agent' to reduce any language's hegemony and foster universal human feelings and experiences as desirable from a 'multicultural Literature' in EFL education, as Ghosn (2002) emphasises:

> Another compelling reason for using literature in a language class is the potential power of good literature to transform, to change attitudes, and to help eradicate prejudice while fostering empathy, tolerance, and an awareness of global problems. (p.176)

In a study conducted in Pakistan by Saleem (2013) to analyse the comparative role of English Literature and local Literature (as part of World Literature) in English courses, it is found that to learn and teach English through local Literature in English is a better choice. His inquiry was based on a theoretical analysis and survey on the use of two short stories in English language learning in Pakistan: 'Araby' by James Joyce and 'The New Constitution' by Sadat Hassan Manto, a Pakistani short story writer. Saleem suggested the latter's priority over the former based on the learners' 'schema' (Piaget, 1923, 2001) or pre-existing body of knowledge helping their cognition. In his words, "It is very easy to understand a product [of Literature] relevant to our schema, but when we try to understand a product of some other culture with the help of our 'own' schema, the results are not encouraging" (p.282).

However, mere local Literature in English or mere British-American Literature is one-sided, which cannot help the critical literacy as desired in a learner of English as a foreign or second language. Only World Literature in English can draw that panorama. Therefore, Al Quaderi and Al Mahmud (2010b), while proposing critical pedagogy in English medium schools of

Bangladesh, suggest making the English Literature portion of the syllabus 'inclusive' by "incorporating beside English literary texts other Western literature translated into English and postcolonial literature written in English [World Literature] in greater numbers" (p.214).

Indeed, in recent times, 'functional English' (or communicative English that is replacing literary elements by everyday functions of communication in ELT syllabus) is getting more emphasis on the ground of cultural neutralisation. However, it is to be noted that the said functionality and instrumentation of English is itself an 'ideological baggage', which has been universalised and thus seems to be neutral in a capitalised world of material logic (see Section 1.2.2). Such neutral claims of material logic can be revisited by distinguishing 'matter' from 'materialism' just the same way, for instance, 'science' can be distinguished from 'scientism' and 'sensory experience' from 'positivism'. Therefore, the solution for a critical pedagogy is localising and pluralising Literature in ELT, not avoiding them. Chowdhury (2011) emphasises:

> To try to teach language without the help of literature is doomed to be unattractive and, therefore, ineffective. Unfortunately, that is what some of our educational experts have of late been attempting. They have introduced in English textbook topics like 'How to go to New York' and 'How to make earthen ovens' [in place of 'The Daffodils' poem, for instance]. […] Feeding on a mechanical diet can hardly be the proper way to nurture the young learner's mind. (p.17)

What needs to be pointed out is that the divorce between Literature and language in the pedagogical sphere is both impossible and undesirable, and also that Literature is never without an ideology. So the question is which ideology to be carried in ELT or how to resolve the crisis between the two situations. For PCPEL, the answer can be found in pluralising the Literature and culture sources (to be further covered by the upcoming QS-3.2 and QS-4.6).

4.3.   QS-3.2: Multiple and Periphery Culture Sources

Aligned with 'World Literature in ELT' comes another quality standard – 'Multiple and Periphery Culture Sources. This QS emphasises the plurality and periphery origin of culture content in ELT syllabus. Culture content is what Giroux (1988) calls 'hidden curriculum'

referring to "those unstated norms, values, and beliefs that are transmitted to students through the underlying structure of a given class" (p.51). Moran (2001) reminds of the multifaceted and complex nature of culture in teaching (and learning) culture by identifying five dimensions of culture, namely *product, practice, perspective, person,* and *community.*

This is important in PCPEL because the culture content rather than mere textual elements determine the 'local-ness' or 'foreignness' of a curriculum as Adaskou, Britten & Fahsi (1990) say:

> The relative weight of foreign culture in this load, the cultural mix, will depend on the selection of topics and notably on the proportion of textbook characters who are foreigners, on the cultural milieu where the action takes place (local, neutral, or foreign). (p.04)

By showing the example of an international ELT textbook, Chao (2011, p.190) situates the 'culture' in the ELT curriculum in a continuum of interactions between the learners' background culture and the target language culture. Thus, five categories of culture come out considering their origin: 'SC (Source Culture)', 'TC (Target Culture)', 'IC (International Culture)', 'ICI (Intercultural Interaction)', and 'UC (Universality across Culture)'.

A useful example of establishing the sources of culture content or the said hidden curriculum, which makes PCPEL's critical approach to culture sources viable, is found in Rashidi and Meihami's (2016) attempt to identify three sources of cultural elements in ELT textbooks: L1 culture (local culture), L2 culture (e.g. Anglo-American culture), and international culture (which is born through international interactions such as in ELF). The idea of this PCPEL quality standard is that the sources of culture content in ELT books/materials have to be multiple and not limited to the Centre (predominantly Western countries),[37] and prioritise local (which is also a periphery) and other periphery elements (translated into English). So, first, there should be content from the periphery countries, and second, the periphery source should

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[37] The Center refers to technologically and industrially advanced countries in many of whom English is the primary language. This term is used synonymously with the 'Inner Circle' of Kachru (1986). The Periphery refers to communities where English is "of post-colonial currency" (Canagarajah, p.4). Canagarajah uses the term 'periphery' to accommodate Kachru's 'Outer Circle' – the countries that have been affected by the spread of English, often as colonies, and 'Expanding Circle' - countries where English is accepted as the international language of communication.

be multiple instead of one alone in the face of the vibrant West/Centre especially considering the current neocolonial power structure.

Thus, the sources of culture content of ELT books/materials in a postcolonial country can be three: home country (Home), Other Periphery countries, and the Centre, either all in combination as the best option, or Home with Other Periphery, or just Home alone, but not home or a periphery in the face of the Centre culture in a binary situation. The following table may help to make the idea clearer:

Table 4.3: Sources of cultural elements in ELT for PCPEL

Source(s)	Status in PCPEL
Centre alone	Not advisable
Centre with Home	Causes a binary condition, not advisable for PCPEL
Centre with a periphery other than Home	Causes a binary condition, not advisable for PCPEL and not relevant at all to a given country
Home with Other Periphery	Acceptable for PCPEL
Centre, Home and Other Periphery without adding (overtly or covertly) any superior or inferior status to anyone	Comprehensive and ideal for PCPEL

Culture content of a given language textbook may productively be identified in four dimensions or 'senses' of culture; aesthetic, sociological, semantic and pragmatic as posited by Adaskou, Britten and Fahsi (1990). These senses have been used for substantiating this QS (will be discussed in Chapter Six) due to their conceptual closeness to language education. This is also because Adaskou's analysis of the culture content of Morocco's secondary English course by using the said aspects is deemed closest to the current study. Their four aspects reflect the myriad dimensions of culture ranging from the concrete living reality to abstract beliefs and aesthetics. They have been adapted to the purpose of this study as follows:

A. **The Aesthetic (Literature):** '*Culture with a capital C'*- the media, the cinema, music, and literature. Out of them, only the last one (i.e. literature) is possible to trace in the printed textbooks. So, for the purpose of this study, Literature has been taken as to cover ELT culture content in the aesthetic sense. Much of this element is at the same time source of information on culture in the second sense.

B. The Sociological (Social situations and institutions): *'Culture with a small C'-* the organisation and nature of family, of home life, of interpersonal relations, material conditions, work and leisure, and social customs and institutions. Cultural information of a given context in this sense comes, for instance, from the names, attire, gender roles, ambitions and aspirations, as well as absence and presence or over-presence of something.

C. The Semantic: The conceptual system embodied in a language, conditioning our perceptions and our thought processes, time and space relations, symbolic meanings, emotional states, colours, and so on.[38]

D. The Pragmatic or Sociolinguistic (language acts/usage): The background knowledge, social skills, and paralinguistic skills that, in addition to mastery of the language code, make communications successful. In short, it can be described as society-specific language acts or usage styles which comprise:

- communicative functions like greetings and compliments
- norms of turn-taking, silence or active (sensory) responses, and politeness
- conventions governing interpersonal relations, such as questions of status, obligation, and permissibility, and
- rhetorical conventions in different written genres, e.g. types of letters and messages, form-filling, and advertisements.

The pragmatic aspect also brings in the cross-cultural elements like the way the greetings and compliments, and approval or denial of taboos get shaped and reshaped when facing other people or elements of other cultures.

The first one or 'culture' in its aesthetic sense is covered for PCPEL by 'world literature in ELT'. The emphasis of the present quality standard is the periphery origin and 'multiplicity' of the source which helps to avoid a binary ('us versus them') and thus a susceptible condition of Home culture and languages. The plurality of local culture elements in the ELT of postcolonial countries will reflect their concerted effort to find bilateral solutions to stand up together on their common values and social norms against neocolonial hegemony. Phillipson (1992) clearly emphasises this kind of cooperation of the peripheries by saying that "In

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[38] Sharifian's (2017) idea of cultural conceptualisation in a language through 'schemas, categories and metaphors' can be seen as an expansion of this third sense of culture in a language.

addition to working on their own solutions locally [on ELT], there is a need for periphery countries to strengthen their links with each other" (p.266). This is in line with Galtung's (1980) point of enhancing the horizontal line of interaction between the peripheries themselves instead of one-sided borrowing of norms, policies and practices from the Centre.

The culture contents from multiple and local or similar sources can increase the intrinsic motivation of the learners in the periphery countries without creating any inferior image of their own identity and culture. This is by helping to ensure slightly more input than the learners' current level (Krashen 1977, 1985: 'Input Hypothesis – i+1') while also avoiding the 'affective barrier' of feeling stupefied (culture shock) and overshadowed by the superiority of certain culture elements (Krashen 1977, 1985: 'Affective Filter Hypothesis'). A good example of this can be drawn from Yeni Prastiwi's PhD thesis (2015, p.5) on 'Indonesian Folktales in English Translation (IFET)' as an ELT content in Solo, Indonesia. In this study based on interviews and textbook analysis with a CDA approach, Prastiwi concludes that with suitable local or other similar folktales (e.g. Javanese folk story *Malin Kundang*), instead of Western folktales like *Cinderella,* ELT learners not only gain a more profound sense of their own culture but also find English learning more convenient due to a familiar input.

4.4.   QS-3.3: Cultural Appropriacy

'Cultural Appropriacy' of ELT is the third quality standard under the PCPEL Content quality characteristic. 'Appropriacy' here means appropriateness of ELT content in terms of culture and suitability for learning. As a PCPEL quality standard, its underlying assumption is that a language is used in a social context and that the language teaching-learning materials are not context-free (Vygotsky 1978, Pennycook, 1994; Holliday, 1994). So, for a postcolonial critical pedagogy, ELT content needs to depict contexts that are culturally appropriate and thereby cognitively supportive.

The ideas or the analytical instruments discussed in the previous section to identify the culture content are also worthwhile in understanding/assessing cultural appropriacy if we add qualifying words like 'familiar'/'authentic'/'indigenous' before the elements targeted. So, if we utilise Moran's (2001) notion of five dimensions of culture, we need to see whether an ELT textbook depicts local or familiar products, local or similar practices, local or familiar

perspectives, local characters (person), and local or similar communities. Likewise, Adaskou et al.'s four senses of culture (aesthetic, sociological, semantic, and pragmatic), as detailed in the previous section, can help to examine the 'local-ness' or 'foreignness' of a curriculum. For their third or semantic-cognitive aspect of culture, the understanding of 'appropriacy' can be further extended by Sharifian's (2017, p.14) cultural-linguistic framework to see whether or not the 'cultural schemas', 'cultural categories' and 'cultural metaphors' in ELT textbooks are of local origin or nativised through an evolutionary process of 'cultural conceptualization'.[39] Besides appropriate local contents, 'nativised' cultural content of foreign origin are also important in postcolonial ELT because of the extensive cultural exchange and the current widespread diffusion of English, because: "A subversion of English should have these three [schemas, categories, and metaphors] transferred from a native tongue to English so as to make English something of their [native learners] own" (Sharifian, 2015, p.27).

Thus, while all the above ideas help to identify the cultural elements in a text, they still need a descriptive/qualifying word in front to assess the appropriacy and therefore cannot be an independent parameter for cultural appropriacy. Besides, like culture itself, cultural appropriacy is an abstract feature subject to varied interpretations. Therefore, to bring it down to a concrete shape and to utilise it as a PCPEL quality standard in a postcolonial country in question, I extract the common essence of all the above ideas and propose to assess cultural appropriacy by checking whether ELT contents represent any or all of the three aspects below:

- **Lived common reality:** The real-life situations and familiar desires cherished by the majority of the people; not fancy situations popularised by media and the capitalist market as the (perceived) reality/norm
- **Accepted and Familiar 'Home' situations:** Self and immediate environment of the learners, i.e. family, neighbourhood, locality, nature, festivals, occupations, relationships, etc.
- **Similar other situations:** Situations from other countries - particularly of the periphery – that resemble the familiar situations of the learners' home country

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[39] As Sharifian (2017) puts it, cultural conceptualisation refers to "fundamental cognitive processes such as schematisation [of social roles, events and images] and categorisation [of the entities in recognising these roles, events and images]" (p.3). According to him, the conceptualisation is distributed between individuals and the cultural group they belong to or participate in physically or imaginatively.

Two examples of ELT content that adequately consider the familiar local or similar reality of the target learner groups in the face of an emerging foreign cultural intervention are given below to show the kind of cultural appropriacy underscored by this quality standard. The first one is from the English language textbook (English-II) of Bangladesh Technical Education Board written by two local professors. The target learners are would-be supervisors of the grassroots level agricultural and technical vocations (Baten & Motalib, 2004, p.4). The topics are such as planting, fishing, reading books, local gathering, storytelling, boat-riding, *masjid* (Muslim mosque) and *mandir* (Hindu temple), local festivals, little moments of happiness, homely aspiration, and the pros and cons of modern technology. The first unit titled 'Grandfather Speaks' depicts a rural gathering under a banyan tree and starts as follows:

> I am Fajr Ali. People call me Fajr Ali Mastan. People call me Fajr Ali Mastan. When an old man spends more time in prayers and less time in worldly affairs, they respectfully call him *mastan*. Well, I'm old, but I don't think I give much time to prayers. The world still calls me too much. It's funny that people nowadays call a miscreant *mastan*, too. I am eighty-five. I was born during the British rule; I passed my middle age in Pakistan and now I am at my old age in Bangladesh. Do you see the big banyan tree over there in the weekly marketplace? My father planted it the year I was born. You might have seen a line of tall palmyra palms on the southern side of the madrasa field. They were planted by me when the madrasa was set up fifty years back. I have also grown date palms around the masjid. Fruit-bearing palms are very dear to me. So are the banyan trees. (p.2)

> As a child, I had a strong urge to eat *rasgolla*.[40] My father used to bring at least four *rasgollas* every evening in a small earthen container. People belonging to the Hindu *Ghosh* community used to make them and sell them in their shops. (p.7)

> As a boy, I enjoyed playing *gollachhoot, dariabandha*, etc., and flying kites. Often in the afternoon, we flew kites. Many of us rubbed a mixture of barley and glass granules on the thread linking the kite to the reel to give it an edge so that we could cut the thread of another kite flying high in the sky. (p.9)

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[40] A type of sweets favourite in Bangladesh and the West Bengal, India.

In the second unit, now Grandmother appears and starts:

> I am Amina Jinnat. I am 75. I have had 60 years of married life. My husband went to see me in *Srabon* and our marriage ceremony took place in *Aswin.*[41] They went to our house in a *bajra* and three big covered boats.[42] There were 100 people. My father invited about 100 people. Some of them were our close relatives and some of them were the people of our village. (p.29)

> It was a terribly busy morning. My mother did not sleep. My father did not sleep. My *dulabhai* barely had a nap leaning against a wall on the veranda. They were busy preparing breakfast for the guests. They would soon leave. (p.34)

The second example is from a collection of texts purposely written for the beginners' ELT class at a Malaysian university college. This one is a bit trickier because the target students were mostly the Chinese from China who had come to study in Malaysia, and their English knowledge had been of 'word level' till then. They could simply combine letters and read them out without understanding much of the global English textbooks. So, the attempt was taken by a professor along with me to withhold the college's declared textbook, *Headway English* series, and prepare simple texts based on their 'self', 'family', and current 'immediate environment' (see the examples in Figure 4.1, 4.2, and 4.3) that in their case comprised their Malaysian university campus, hostel, and the surrounding (Jawaid & Al-Mahmud, 2011). The target was to provide these learners with culturally and cognitively appropriate materials and thereby to facilitate their English learning.

MYSELF

(A) My name is Tao. I am eighteen years old. I am a teenager. I am a good student. I have come to Malaysia to do Business Studies. I am from China. I am in Malaysia. Now, I am sitting in class and I want to learn English. I come to class at 8 a.m.

(B) This is my first day. Yesterday I got my results. I am doing English Enhancement Course (Level 1). Tomorrow will be my second day. I plan to learn many new things. I will learn new things. I will think properly. I will write. I will read. I will speak English. I will listen and try to understand.

Figure 4.1: ELT Text – 'Myself' Snapshot

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[41] *Srabon* and *Aswin* are two months of the Bengali calendar.
[42] A kind of boat

MY FAMILY

(A) I am Shi. I am from China. I have a small family. I have a good father. His name is Mr. Zhang. He is fifty years old. He is tall/short. He has an old mother. She is my grandmother. My grandmother's name is Mrs. Lin. She is eighty years old. He has an old father. He is my grandfather. His name is Mr. Zhang. He is seventy years old. He has a younger brother. He is my uncle.

(B) I have a good mother. Her name is Mrs. Lin. She is forty years old. She is tall/short. She has an old mother. She is my grandmother. My grandmother's name is Mrs. Lin. She is eighty years old. She has an old father. He is my grandfather. His name is Mr. Zhang. He is ninety years old. She has two sisters. They are my aunties.

(C) We live in China. We live in a busy town of Beijing ……………..... We have family friends. We meet them monthly. We prepare Chinese tea for them. They come to our place. We eat and chat together. Then we go shopping. We buy fresh vegetables and fruits. We buy many other things. We bring the grocery home. Then they leave in the evening.

Figure 4.2: ELT Text – 'My Family' Snapshot

My College

General Information

I study in … College. My college is in …. I live in college hostel. It is very close to the college. My college is very big. It has five thousand and five hundred (5500) students. I will describe my college as follows. I will write about its people, buildings and structures, library, courses, facilities, outdoor and indoor sports, English Enhancement Course and classrooms.

People

It has many kinds of people. It has management staff. It has Chief Executive Officer (CEO). It has many directors. It has many managers and administrative staff. It has many male and female lecturers. It has a librarian and several library assistants. It has many laboratory assistants. It has many sanitation engineers (cleaners) who clean and tidy up the college. It has many gardeners. They beautify our college garden. There are many drivers. They take us to shopping malls on weekends. We have many local and international students. The majority of the students are local Malaysians. The international students are mainly from China, Nigeria and Indonesia. We have many security guards. They secure the college and hostel area. They keep us safe. Our college is like a family. We respect and co-operate with each other.

Figure 4.3: ELT Text – 'My College' Snapshot

Both the examples of ELT texts have their corresponding comprehension practices and grammar questions based on the given texts to ensure their use in both teaching, assessment and students' self-learning. These examples situate ELT in the familiar world of the target learners and appropriate the texts in terms of topics, themes, socio-economic condition, norms

and beliefs, and events and festivals instead of a nominal localisation, say by putting some local names. The readers find the situations depicted in them so familiar to them and thus can easily guess the meaning of the new words with the contextual clues. Crookes and Lehner (1998) make it one of the ten principles achieved as the outcome of a significant teacher education project of critical ELT in action: "The content of curriculum derives from the life situation of the learners as expressed in the themes of their reality" (p.321).

If we teach English to a group of learners with books or materials that are culturally inappropriate and too distant for their familiar world and lived experiences, it may cause culture lag or clash with their local/habituated way of life.[43] The reality of the book may not be the reality of the learners, their life and their world, and the way they view the world and make sense of it may not be the same as the one presented in the book. This causes an identity crisis for learners or a sense of 'otherness' causing "an indigestible input", which has to be avoided in second language acquisition (Krashen 1977: 'Input Hypothesis'). When it is about learning a dominant language like English, for some learners it may even imply that their world and their identity are not enough for learning English, and they have to accept a new identity and need a new perspective to align with the new world of enlightenment and prosperity. This can be supported by my experience (2011-2019) at a Malaysian university college with Chinese learners in English class who had been given English names (for example, Robin for Liu Zhenyu, Jason for Liu Chao, Rosy for Dai Shufan, Nancy for Yang Sheng Nan) by their English teachers in China. This may remind a postcolonial reader of English literature of the way 'Friday' is named by Robinson Crusoe in Daniel Defoe's *Robinson Crusoe*. This is the soft power of the neocolonial age that now we do not need any Englishman 'Friday' to do it and even local teachers of English can do it, for instance, on a practical logic of identifying and easily addressing them without phonetic proximities of Chinese names in the above case. But the silent cultural impact of such name-changing practices on the respective subjects' lives and worldviews need to be revisited in connection with the neocolonial power relations of the English language, particularly considering the fact of the absence of any such practice in case of learning other foreign languages.

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[43] Coined by sociologist Ogburn (1922), the term cultural lag refers to the gap that occurs when non-material culture does not synchronise with the changes in material culture or in reality as Woodard (2009, p.390) explains it. This gap causes maladjustment leading to breakdowns in social solidarity.

The depiction of a lived common reality, a familiar 'Home' situation or a similar other situation (including that of the 'Centre') can help to ensure the aforementioned appropriacy in teaching English. Similar lived realities of the common folks in other countries can give the charm of knowing the unknown while still preserving the learners, especially the most impressionable young learners, from self-humiliation or cultural deterioration. So, for instance, for Malaysian and Bangladeshi young learners growing in traditional Asian family environments, a family or a community picture and a religion-based celebration even in the 'Centre' are more fit for PCPEL's purpose than the image of the youngsters living on their own and the consumerist celebrations like Happy New Year and Happy Birthdays or a pop concert. In contrast, the internationality of a culturally appropriate syllabus underscored by PCPEL can be achieved by showing other similar and 'authentic' realities rooted in the history of the respective people but not the fantasised/perceived realities created and popularised mainly by multinational corporations. Realising this need and commenting on the so-called 'international' ELT books promoted worldwide by English medium schools and organisations like the British Council, Prodromou (1988) says:

> They [students] leave their three-dimensional humanity and enter the plastic world of EFL textbooks; textbooks where life is safe and innocent and does not say or do anything. Our modern books are full of speech acts that don't act, don't mean anything. (Cited in McKay, 2012, p.129)

Canagarajah (1999) discusses the same problem of the lack of cultural appropriateness by referring to a Sri Lankan textbook: "Such 'budget talk' based on the middle-class values of consumerism, thrift, delayed gratification, and social mobility, are quite alien to rural students, whose circumstances are such that they can only spend as and when they earn" (p.87). A serious cultural appropriation or subversion of ELT content on aesthetic, sociological, semantic and sociolinguistic levels is necessary because a surface level change is not sufficient against an embedded strong element like culture, as Pennycook (1998) comments:

> Too much work that looks at postcolonialism suggests an easy appropriation of English that turning English into a tool for one's own use is simply a matter of writing about the local context and sprinkling a few local words here and there. (p.156)

Cultural appropriacy is also important in the contextualisation of ELT content for constructive learning to take place. Learners spontaneously respond to the culturally appropriate content, and thereby understand the words and their usage faster and retain them longer. If they encounter the culture content too unfamiliar to them, their cognition pressure is more on accommodating the new beliefs, values, social roles and attitudes than on learning the target language. According to Alptekin (1993), systematic and schematic knowledges do not concur in a second language which is a problem for learning.[44] Now to solve this problem, immersion in the target language culture (as emphasised by the mainstream ELT industry) and teaching L2 like L1 may have a cultural risk of submerging the indigenous cultures, particularly considering globalisation and the unequal status of languages, which is another problem. To avoid this twofold crisis, we need contents that both represent local culture elements and provide a cross-cultural understanding by using universal human experiences in both a home reality and familiar other realities. As underscored by the present PCPEL quality standard, Paris (2012) calls this culture-conscious or culture-sympathetic critical practice in education - a 'Culturally Sustaining Pedagogy', which is an alternative that seeks to perpetuate and foster (i.e. to sustain) "linguistic, literate, and cultural pluralism as part of the democratic project of schooling" (p.27).

4.5.   QS-3.4: Local and World Englishes in ELT Content

Today English is spoken by at least 750 million people (Hohenthal, 2003), and there are more non-native than native users of English across the world. That means English is being greatly diffused and is no more for the countries identified with the language. To show the process of English being essentially diffused, Kachru (1986) views the spread of the language in terms of "three concentric circles" representing the types of spread, the patterns of acquisition and the functional domains in which English is used across cultures (Kachru, 1986b, pp.121-140).[45]

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[44] As Alptekin (1993) explains, systemic knowledge refers to the formal properties of language, comprising its syntactic and semantic aspects. Schematic knowledge, on the other hand, is socially acquired. It is "an important part of the 'fit' which exists between people's culture-specific cognition and their native language" (p.136).

[45] "Inner Circle" of English refers to the countries where English is used as the first language in almost all functions (Great Britain, USA, Australia, New Zealand and Canada), "Outer Circle" where the language is used as an 'institutionalised' second or additional language (for instance in India, Singapore and Nigeria), and

The circles of English thus are gradually moving forward from the 'inner circle' through the extended or 'outer circle' to the 'expanding' zone to distribute English, and that is the future of English appearing as 'Englishes' or 'World Englishes'. The same process which earlier gave birth to American English or Australian English cannot be stopped from giving out other new varieties of English. So today's English is pluricentric with its 'full centres', 'semi-centres' (Clyne, 1995, p.22) and emerging new centres.

World Englishes may seem to be chaotic and dubious forms of the language. Nevertheless, over time there can be identified several consistent and lasting varieties shared by a country or a people with the same first language background or a consistent pattern of English usage mutually intelligible to people of different first languages. The first one indicates 'local English', while the second one refers to ELF (see Section 2.1.3 for more details) or 'regional' and 'international' English, and together they constitute World Englishes.

The idea of this PCPEL quality standard is to formalise this process of diffusion by including them in the ELT curriculum. As discussed above, there are two major elements in the proposition of this quality standard, local English and English as a Lingua Franca, which sometimes may be interrelated and sometimes distinguished. However, the common ground of their inclusion in ELT can be their (1) *durable, consistent patterns* and (2) *mutual intelligibility* (at regional or international levels) to anchor them as concrete elements and to avoid the apparent risk of mere caricature language and language deterioration.

In fact, expressions like 'Already…already' and 'can… can' (instead of 'Yes, I have' and 'Yes, I can') in reply to 'Have you done this?' and 'Can you do this?', or the phrase 'For your kind information' (for showing anger and challenging someone) or the universal tag question ('isn't it?') enter the formal write-ups in countries like Malaysia and Bangladesh, even without any policy directives. This is particularly true about Malaysia where people of different first languages coexist and communicate and where English is more widely used than, for instance, in Bangladesh.

An excellent example of local and world Englishes in ELT can be drawn from Prodromou's (1988, 2008) proposition for 'Granglais' ('the English which Greeks see and hear all around

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"Expanding Circle" where English is used as a foreign language (with "performance varieties" as available in countries like China, Bangladesh, and Nepal).

them') in ELT classes of Greece. He recommends this intending to enhance students' personal involvement with English and the two cultures involved (the cultures of L1 and L2) Prodromou emphasises:

> The use of local varieties of English is […] important to recognize the nature of language as carrying social, cultural, and ideological meanings and associations which are perceived differently by individuals, and particularly in EFL situations where cultures make contact and often collide. (pp.82-83)

By using a tripartite framework of 'intelligibility', 'comprehensibility' and 'interpretability',[46] Pickering (2006) illustrates from real settings how to assess the acceptability of the non-native varieties of English and thus establishes the feasibility of accepting ELF or international Englishes in ELT teaching and assessment. Such communication occurs between numerous users of English, so the question is, who should vet the said intelligibility, comprehensibility and interpretability of the emerging Englishes. Rajadurai (2007) does a case study with this inquiry and suggests that one way forward can be to focus on proficient or successful L2 speakers and writers of English (as targeted by this PCPEL quality standard).

Having set the three parameters (intelligibility, comprehensibility and interpretability), now the question is what elements of world English language usage are to be considered. According to the VOICE project (see Section 2.1.3), consistent and intelligible and therefore acceptable resources of the emerging non-native varieties of English can be lexical (words), semantic (meaning), pragmatic (situational use), grammatical (structural), and phonological (pronunciation, stress, tone). Some common features as partially adapted from Seidlhofer (2001) are as follows:

- Shift in the use of articles (including some preference for zero articles) as in *'We signed agreement about this'*.
- Invariant question tags like the universal use of *'isn't it?*
- Shift of patterns of preposition use, for example, in the preference for bare and/or full infinitive over the use of gerunds, as in *'I'm looking forward to see you tomorrow'.*

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[46] These three constructs emerged as three components of 'understanding' through the works of Smith and Rafiqzad (1979), Smith (1987), and Smith & Nelson, 2007) to measure a language user's ability to understood or be understood. In an oral communication, intelligibility refers to recognition of an utterance , comprehensibility to understanding meaning of words, and interpretabilty to understanding the speaker's intended meaning.

- Semantic generality or change, for example, *'perform an operation', 'that day itself'* (in place of 'that day too')
- Increased explicitness, for example, '*how much time*' instead of 'how long'
- Interchanging 'who' and 'which' as relative pronouns, as in *the picture who* or *a person which*
- Mixing British and American English forms, e.g. *recognize* [American] *the colours* [British].
- Adding a variety of pause markers (e.g. Lah, Eh, Ma, as used among Malaysians)

These features are by no means invariant or obligatory in ELF. What is important, these forms do not seem to compromise effective communication within an ELF setting when they do occur (Lie, 2008). So, the time and effort spent on the expected 'norms' of the 'standard English' in place of the above kind of constructions have "very little relationship to their actual usefulness" (Deterding, 2013).

This quality standard brings in a subversive strategy of appropriation of the English language which also means a subtle rejection thereby of the power of the standard language as appropriated for the purpose of those in power (Ashcroft 2003). Phillipson (1992) emphasises its importance as part of the linguistic decolonisation process by saying: "In ESL contexts,[47] recognition of the reality of nativised forms of English can serve as a source of strength for the Periphery, as it can lead to increased self-reliance" (p. 321).

It opens up the highway of growing new Englishes without a guilty conscience in the non-native learners in the outer and expanding circles of English. By judicious acceptance of this in public school textbooks and other ELT materials, the classroom experience of the learners of the countries in question, like Malaysia and Bangladesh, may rather be made compatible with their real-life exposure to English out of the classroom. In addition, seeing their familiar tone, structure and vocabulary also in their English textbooks (to some extent) can make these learners more confident of English as another language of convenience but not at the cost of local culture and languages. This is not only the current reality of the postcolonial countries happily or unhappily entangled with the English language but also the way ahead for them, because "Nativised versions of English, novel English discourses in postcolonial literature,

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[47] Here I relate ESL to non-English countries without precise distinction of ESL and EFL (see Section 2.6).

and the hybrid mixing of languages in indigenous communities, are quiet ways in which resistance against English is already being displayed." (Canagarajah, p.42)

4.6.   PCPEL Quality Standards of 'QC-4: ELT Methods'

The question of methods in ELT is a core area of colonial infiltration (Pennycook, 1998). Undoubtedly, the use of a method in the classroom is a pragmatic need of ELT practitioners. There is also the question of materials designed according to a respective method. Following given methods and materials in ELT has become more important, particularly at a time of commercialisation of education. Teachers now have to take a massive load of classroom teaching, exam question setting, marking, and preparation of results. So, a ready set of textbooks and materials makes it easy for them to cope up with the situation. However, this commercialisation of education and the heightened need for quick and measurable performance in English teaching and learning both may be revisited with postcolonial perspectives due to their link with global capitalism and neocolonial power relations (see sections 2.4.4 and 5.3.1 for further clarification).

While stuck in this situation, the solution is not in an all-out rejection of English or exclusion of all methods used by the global ELT industry. A critical pedagogy of English is rather a more practical and feasible way out with both a short-term target of dealing with the given hegemonic situation in ELT and a long-term goal of handing the unequal power relations in language matters. The short- and long-term targets are interrelated and must be dealt with in an integrated manner and cannot be separated from each other. The 'ELT Methods' quality characteristic of PCPEL postulates on this ground and extracts the six quality standards in this category from the relevant scholars to capture and utilise the periphery's space in ELT delivery and assessment processes. Thus, it also aims to get rid of or reduce the hegemonic effects in English teaching methods as practised and promoted in the mainstream ELT industry.

Table 4.4: 'ELT Methods' QS formulation table

QS No	Short Titles	Grounded Scholar Bases	Areas of Concern	QS Inter-relationship	TESOL Support (Jawaid's /Kuhlman & Knezevic's) (Positive / Negative / Not defined)	APA Top 20 Principles (Positive / Negative / Not defined)
4.1	Postmethod ELT	**Core Base:** Canagarajah, 1999; Kuamarvadivelu, 2001, 2003; Phillipson, 1992; **Support Base:** Cenoz & Gorter, 2011; Cook, 2008, 1983; Kachru, 1985	Educational	With QS-1.6, QS-2.2, QS-2.4, QS-4.2, QS-4.3, and QS-4.4	Positive (Jawaid: QS-1.3, QS-3.7; Kuhlman & Knezevic: Pedagogical Standard)	Positive (Principle 3 and 6)
4.2	L1 in L2 in ELT Classroom	**Core Base:** Canagarajah, 1999; Pennycook, 1998; Phillipson, 1992 **Support Base:** Ahmad & Jusoff, 2009; Auerbach, 1993, 2016; Baker, 1988; Chavarria, 2006; Cook, 2010; Cummins, 1993; Hall & Cook, 2013; Harun, Massari & Behak, 2013; Hosoda, 2000; Liu, 2008; Horner, NeCamp & Donahue, 2011; Maley, 2011; Modupeola, 2013; Negueruela & Lantolf, 2006; Payant & Kim's, 2015; Seidlhofer, 2003; Wharton, 2007; Zhu & Vanek's, 2015	Educational	With QS-1.3, QS-1.5, QS-2.4, QS-4.1, and QS-4.4	Positive (Jawaid: QS-3.7; Kuhlman & Knezevic: Pedagogical Standard)	Positive (Principle 2, 7, 9 and 13)
4.3	Eclectic and Accommodative Approach in Teaching Writing	**Core Base:** Canagarajah, 1999; Pennycook, 1998; **Support Base:** Casey 1968; Doughty 1991; Hillock 1986; Kaplan 1966; Levin 1972; Moody 2007; Palpanadan, Salam & Ismail 2014; Raimes 1993; Serajul Islam Chowdhury 2011; Swales 1987; Tribble 1997; Von Elek & Oscasson 1973; Vu Tran-Thanh's 2017	Educational	With QS-1.6, QS-2.2, QS-2.4, QS-4.1, and QS-4.5	Positive (Jawaid: QS-1.3, QS-3.7; Kuhlman & Knezevic: Pedagogical Standard)	Positive (Principle 3 and 6)
4.4	Utilising Inter-language in ELT Classroom	**Core Base:** Canagarajah, 1999; Phillipson, 1992 **Support Base:** Davies, 1989; Frith, 1977; Faerch & Phillipson, 1984	Educational Socio-linguistic	With QS-2.2, QS-4.1, and QS-4.2	Positive (Jawaid: QS-3.7; Kuhlman & Knezevic: Pedagogical Standard)	Positive (Principle 2, 7, 9 and 13)
4.5	Local and World Englishes in ELT Classroom and Assessment	**Core Base:** Canagarajah 1999, 2006; Phillipson 1992; Prodromou 1988 **Support Base:** Ashcroft 2003; Brown & McKay, 2015; Carnoy, 1974; Crystal 1997, 2003; Deterding 2013; Hamid, 2018; Kachru, 1986; Lie 2011, 2013; Pennycook, 1998; Pickering 2006; Quirk, 1985; Rajadurai 2007; Seidlhofer 2001; Smith & Nelson 2007	Educational Socio-linguistic	With QS-3.1, QS-3.4, QS-4.3, and QS-4.6	Positive (Jawaid: QS-2.5, QS-2.7; Kuhlman & Knezevic: Pedagogical Standard)	Positive (Principle 2, 4 and 13)
4.6	Intercultural and Ethno-Relative Interpretation	**Core Base:** Alptekin, 2002; Canagarajah, 1999; Phillipson, 1992 **Support Base:** Al-Eryani 2007; Ashraf 1978; Candlin, 1983; Chao 2011; Chowdhury 2011; Chavarria 2006; Reimann, 2009; Sharifian, 2015; Suneetha & Sundaravali, 2007	Educational	With QS-3.1, QS-3.2, and QS-4.5	Positive (Jawaid: QS-3.3, QS-3.7; Kuhlman & Knezevic: Pedagogical Standard)	Positive (Principle 4, 10, 13 and 14)

4.7.   QS-4.1: Postmethod ELT

The problems of the mainstream ELT are related to a preoccupation with taking the macro-education system for granted. They are also linked with disavowing the idiosyncratic tactics of the micro-level ELT teachers of the periphery as if there is no language teaching happening out of the official ELT. It is true that when the question of institutional education comes up, the question of uniformity and the standard methods arises too. Still, while following the method and approach of the official ELT books or materials, there is always room for an English teacher to take benefit of other methods and approaches for addressing the varied needs of individual learners.

A postmethod pedagogy is "a set of principles that are used to varying degrees in different approaches depending on the teaching context, curriculum and learners" (Neuner, 2004, p.27). 'Postmethod' should not be seen as a method by itself. It rather should create a relative space whereby a teacher can switch between multiple methods that can co-exist with their respective merit in the educating process. True that eclecticism is the early form of beyond-method era, but a closer look at eclecticism reveals "a sense of resistance on the part of practitioners who have viewed method as an imposed, impractical construct" (Canagarajah, 1999, p.104). Likewise, Kuamarvadivelu (2001) proposes 'postmethod' as a postcolonial approach to ELT by identifying 'method' as a colonial construct and attempts to provide the fundamentals of a postmethod pedagogy on three grounds (p.537-544):

- 'pedagogy of particularity' (addressing individual learner needs)
- 'pedagogy of practicality' (considering what happens is beyond method)
- 'pedagogy of possibility' (opening the gate for new ways of teaching)

So, a successful ELT in terms of both TESOL and critical pedagogy should consider the 'particular' need of individual learners (i.e. particularity) and customise its methods, count the ground realities and contingencies of the learning journey (i.e. practicality), and keep the teaching practices flexible on the question of methods (i.e. possibility) for continuous improvement. English tenses, for instance, can be taught in the audio-lingual or the direct method by immersing students into situations that use a particular tense. Some students may find tense-based tasks more advantageous. Other students may learn better from an explicit comparison between the tense rules of English and their respective mother tongue(s). Some other learners may prefer to learn with the help of a table showing the unchanged parts and the changed parts of English tense forms in different columns.

Postmethod ELT, as a PCPEL quality standard, thus has an overarching shade upon (see Section 2.6) and a positive correlation with other PCPEL quality standards such as 'local modelling of ELT' (QS-1.6) and 'reflective teaching' (QS-2.4), which thereby strengthens the PCPEL quality framework and ensures its internal consistency.

Akbari (2008) does not discount postmethod ELT, but he criticises Kumaravadivelu's proposition of postmethod ELT on the question of its implementation. Akbari suggests that this practice may be useful to in-service and experienced teachers but not suitable for novice or pre-service teachers. According to him, the challenge is particularly more for the language teachers of modern private universities of the underdeveloped and developing countries where an immediate outcome is expected with a huge number of students and without giving the teachers enough time and space for practising such a multilinear model of teaching. In this regard, Kuamarvadivelu's simple prescription is a 'reflective model' of teaching. Thus, while Kumaravadivelu proposes and attempts to systematically establish postmethod ELT, Akbari (2008) problematises it without denying its emphasis.

However, as the name 'postmethod' suggests, its implementation requires a 'meta consciousness' of methods with basic knowledge of all methods and applies to teaching all skills (i.e. reading, listening, writing and speaking) and components (vocabulary and grammar) of language. As hinted before, an ELT practitioner can use his/her personal authority as much as available to use one method as his/her main platform and simultaneously benefit from other methods with the excuse of and focus on the learners' heterogeneous nature and needs. The point of postmethod ELT as a PCPEL quality standard is to come out of the confinement of methods that are set to maintain hegemony. The postmethod ELT can be utilised as a potent micro-strategy of the teaching practitioners, if not a declared policy.

A postmethod pedagogy is also a multilingual pedagogy with multiple languages playing their roles in helping each other to grow together in an ecological connection, and that is how it corresponds with the QS 4.5 (L1 in L2 Classroom). The idea is to take into account all the languages a learner knows or intends to learn. Furthermore, rather than focusing on how a learner differs from a native speaker, this 'holistic approach' (Cenoz & Gorter, 2011, p.341) concentrates on what multilingual learners can do with their languages. This 'softening of boundaries' between languages can be seen in the language classroom in various forms of *'translanguaging'* (p.342) and thus also transmethod or postmethod.

While revisiting the question of methods in the mainstream ELT industry, Phillipson (1992) quotes Kachru's (1985): "There should be a reconsideration of claims for the universal applicability of particular methods and approaches for teaching and learning English" (p.12), which practically makes way for a post-method condition. Apart from this pedagogical point, ELT methods and approaches need to be purposely mingled or modified in postcolonial countries, because "Methods are not value-free instruments of solely pragmatic import. […] The empirical claims and efficiency criteria serve only to blind teachers to the hegemonic implications of methods" (Canagarajah, 1999, p.104). The hegemony is evident among other things through the imported ELT books and materials whose dependency tends "to undermine the alternative styles of thinking, learning, and interacting preferred by local communities" (p.104).

Therefore, in an attempt to resist linguistic imperialism, ELT scholars have started speaking of 'the emergent postmethod condition', in which "teachers are compelled to give up thinking in terms of predefined methods and begin to creatively devise pedagogical strategies to suit their specific classroom conditions" (Canagarajah, 1999, p.104). Thus, ELT teachers' increasingly popular personal strategy (not always openly admitted though) in the EFL/ESL countries, particularly in the periphery, has been to 'cherry-pick' the techniques in ELT (Canagarajah, 1999, p.115).

The post-method 'meta consciousness' can be well justified by Pennington's model of three concerns (conceptual, interpersonal and procedural) in ELT with a priority of the conceptual, as Canagarajah (1999) suggests it for the ELT practitioners in the peripheries who are aware of linguistic imperialism and wish to engage themselves in resisting it in their own ways. According to the said model, in a language or any other class, the teacher has a lesson goal and content (conceptual concern) in mind along with a teaching process/method (procedural concern) and awareness of humanly dealing with the learners (interpersonal). Out of these, the first one is the foremost to which the latter two are rather functionary/auxiliary and not meant to overshadow the former. That means methods should be subservient to achieving the lesson goals - postmethod is the way ahead.

4.8.   QS-4.2: L1 in L2 in ELT Classroom

Considering that English language learning is an international activity, it must be noted that what is in trend in the ELT literature does not necessarily reflect what is happening in

the world. Use of L1 or mother tongue in teaching-learning English is something that has been in practice in EFL/ESL classes to a varying extent but never duly acknowledged in the mainstream ELT as something useful.

The apparent reason or the justifying ground for this restriction on L1/mother tongue has been the logic of immersion into a target language for better learning, avoiding mother tongue interruption, and taking child language development process as the ideal pathway for a second/foreign language acquisition at any age (see Section 2.6 for further clarification). What is noteworthy, these reasons are typically heard in relation to English learning and no other language. In the case of other languages, bilingualism has rather been something normal in teaching practices in the sense that the teachers of the foreign language are themselves people who learned the language as a foreign language (thus knowing this learning journey) and shared the mother tongue of the learners. Implicit in this normal language learning path is "a detailed familiarity with the differences between the two languages and respect for the parity of each" (Phillipson, 1992, p.188).

In avoiding L1 in learning English as emphasised in the mainstream ELT, the question of L2 (i.e. English) hegemony, the suppressive impact of English-only classes on the learners, and the reality of teachers' occasional classroom use of L1 are not counted or taken seriously. Though it is rarely admitted, "even when teachers do not actively encourage the use of L1, the vernaculars find a place in second language learning in quite spontaneous and unconscious ways" (Canagarajah, 1999). The monolingual tenet (or 'fallacy') ignores the importance of 'contrastive readiness' (Phillipson, 1992) of the learners of a foreign language (such as English) that is achieved from the L1 reference in L2 classes and puts the ELT professionals in a hide-and-seek game in their teaching practices. Use of L1 in EFL/ESL classes is now so ubiquitous in the world of ELT that even the British Council's official authors like Hall and Cook (2013) eventually conclude the outcome of their research on this topic as follows:

> Own-language use is an established part of ELT classroom practice, and that teachers, while recognising the importance of English within the classroom, do see a range of useful functions for own-language use in their teaching. (p.6)

The denial of using L1 in L2 classes or admittance with a guilty feeling is because, in a capitalistic world defined by growth and material success with the superiority of the English language, becoming 'English' and showing 'English' is a matter of prestige while

anything else is considered deviation, particularly in private universities and English medium schools (even with all local students). This is why an immediate proficiency in English or a quick sellable performance in it becomes more important than overall competence in the language, which causes a high emphasis on English-only and speaking-focused ELT classes in the education market. This capitalistic hegemonic force is often obscured despite its all-out role in shaping pedagogy, causing inequalities in the broader social order. The 'micro-aggressive' element of an English-only ESL classroom, as Auerbach (2016, p.936) calls it, "devalues the linguistic resources and hence the identities of some language minority learners under the guise of 'helping' them to learn English" (p.937). The (postcolonially informed) use of L1 in L2 class as a quality standard is therefore so crucial in the PCPEL framework of linguistic decolonisation.

A monolingual EFL class may lead to acculturation,[48] as it is "organically linked with linguicist disregard of dominated languages, concepts and ways of thinking" (Phillipson, 1992, p.187) and likely to induce 'colonised consciousness' (Phillipson, 1992, p.187) (see Section 1.1 for more clarification). As Pennycook refers to Howatt's (1984) explanation, the Direct Method approaches (the precursor of today's monolingual ELT) are a product of European theories of language and teaching (see Section 2.6 for more on ELT methods). In addition, insisting on the monolingual English classroom reinforces the dominance of the professional ELT circles of the Centre and ensures that "Classrooms all over the world will be predictable and uniform in their instructional practices. As a result, textbook publishers in the centre can conveniently produce books for periphery classrooms" (Canagarajah, 1999, p.126).

It is obvious that the use of L1 in EFL/ESL classes requires the teacher either to be a non-native speaker/NNS or a native speaker/NS who is also proficient enough in the L1 of the target group of learners. This is another example of how PCPEL quality standards positively correlate and consistently strengthen each other as the QS-1.5 titled 'Conditional NS Teacher Recruitment in ELT' requires the same. The NNS teachers are preferable in this case because they have "significant distance from the TL [target language, e.g.

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[48] Acculturation is assimilation to a different culture, typically the dominant one, which may affect mental and physical well-being of the dominated group (Berry, 2006).

English] that enables them to analyse the TL system as they do the abstraction from examples" (Seidlhofer, 2003) and to adopt an informed use of L1 in TL (L2).[49]

The use of mother tongue in EFL/ESL classes is not for laxity in teaching occupation or for bringing in chaos in the classroom. It is rather a 'Concept-Based Instruction' – CBI (Negueruela & Lantolf, 2006) with a priority of the 'conceptual concern' and goes on 'modality splitting' (Canagrajah, 1999). Modality splitting means "the reservation of specific codes (languages) or channels of communication for distinct functions" (p.131.). It implies that while English is reserved for some functions (e.g. delivering the lesson), the vernaculars can be for alternate functions (e.g. explaining technical concepts, comparing with the parallel concept in the vernaculars, and affective expressions) on demand of the situation subject to the teacher's judicious choice. With the real examples of a Sri Lankan English class, Canagarajah (1999) shows how the students gradually become sensitive to this splitting and how this bilingual/dual modality can help rapport building in the class and more efficient lesson content transmission as well as what social significance and cognitive implications this code-mixing has in EFL classes. It reflects the EFL learners' social settings (as most of them continue staying in their home country), where "English and the vernacular function in a mixed and integrated manner as a multi-vocal or hybrid medium of communication" (p.97).

To demonstrate the use of L1 in L2, let us take the example of teaching the twelve tense forms in English. The universal concept of time and the general understanding of the change of verb forms can be utilised in a table of comparison (Tables 4.5 and 4.6) between the English language and the familiar system of the target learners' L1 (e.g. Bahasa Malaysia, Bengali) so that they can easily acquire the tense forms.[50] Such use of L1 provides learners with additional cognitive support in solving the L2's task difficulty (Harun, Massari & Behak, 2013). This informed 'communicative translation techniques' (Wharton, 2007) of transferring linguistic tools bridges the gap between the content transfer of Grammar Translation Method (GTM) and the situational exposure of Communicative Language Teaching (CLT).

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[49] In NNS teachers of English, I also include those who, despite coming from non-English countries like Malaysia and Bangladesh, speak and write in English better than their mother languages. In a globalised world of neocolonial hegemony of English and due to English medium schools in these countries, this situation is possible.

[50] The change pattern of verb and tense forms varies from language to language. It can be either by inflection such as in Bengali or putting additional segments/words such as in Bahasa Malaysia.

Table 4.5: Table of tense comparison between English and Bahasa Malay

	Present		Past		Future	
	English	*Malay*	*English*	*Malay*	*English*	*Malay*
Simple	I write	*Saya tulis*	I wrote	*Saya sudah menulis*	I will write	*Saya akan menulis*
Continuous	I am writing	*Saya sedang menulis*	I was writing	*Saya sedang menulis*	I will be writing	*Saya akan menulis*
Perfect	I have written	*Saya telah menulis*	I had written	*Saya telah menulis*	I will have written	*Saya akan menulis*
Perfect Continuous	I have been writing	*Saya sedang menulis*	I had been writing	*Saya sedang menulis*	I will have been writing	*Saya akan menulis*

Table 4.6: Table of tense comparison between English and Bengali

	Present		Past		Future	
	English	*Bengali*	*English*	*Bengali*	*English*	*Bengali*
Simple	I write	*Ami likhi*	I wrote	*Ami likhechilam / likhtam*	I will write	*Ami likhbo*
Continuous	I am writing	*Ami likhchi*	I was writing	*Ami likhchilam*	I will be writing	*Ami likhte thakbo*
Perfect	I have written	*Ami likhechi*	I had written	*Ami likhechilam /likhe felechilam*	I will have written	*Ami likhe felbo*
Perfect Continuous	I have been writing	*Ami likhe ashchi*	I had been writing	*Ami likhe ashchilam*	I will have been writing	*Ami likhte thakbo*

With the humanistic respect for the learners' ability and convenience and a time-saving device in teaching difficult things, the judicious use of L1 in L2 class may be a teaching-learning strategy of choice in the postcolonial countries. The process of using the known (L1) to resolve the unknown (L2) follows the natural cognition pathway. This is because "if there is one thing that the FL [foreign language] learner knows for certain this is his / her L1" as Chavarria (2006) conceptualises it (Figure 4.4) based on his study on Catalan learners of English:

> The process, therefore, should be initiated in the learners' skills to use their native language, and subsequent reflection about those skills will lead automatically to the

formulation of intuitions, insights and metacognitions by the learners themselves. Once this process is concluded, it can be applied in a reverse fashion to the description of the facts of the FL. (p.139)

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L1 work                          FL work
SKILLS/TEXTS                     SKILLS/TEXTS
↓                                ↑
INTUITIONS                       INTUITIONS
↓                                ↑
INSIGHTS                         INSIGHTS
↓                                ↑
METACOGNITIONS                   METACOGNITIONS
      ↓_____↑
```
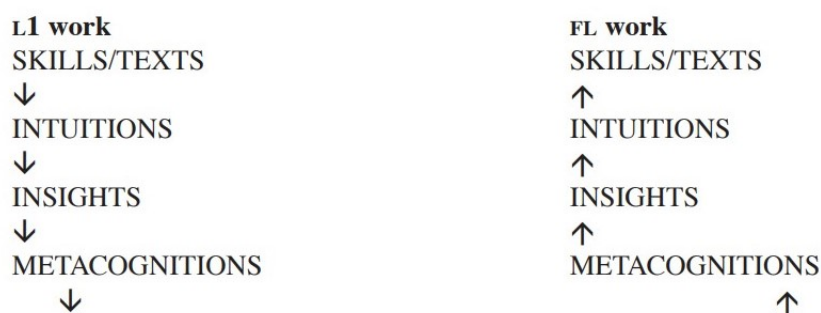
Figure 4.4: Cognitive pathway from L1 to L2 (Chavarria, 2006)

The taken-for-granted insistence on using English only is not warranted by evidence-based findings regarding its effectiveness for L2 acquisition. The real picture is quite different. Ahmad and Jusoff (2009) show the significant and positive impact of teachers' code-switching in ELT classes upon the learners' 'affective support' leading to more involvement and learning success. A similar empirical study conducted by Modupeola (2013) in Nigeria acknowledges the importance of code-switching in ESL/EFL class at the foundation level in drawing the interest of the learners and suggests reducing it 'as the learner progresses in proficiency level'.

Similarly, Liu's (2008) study of adult Chinese learners of English suggests an eclectic strategy instead of singular methods by showing the example of better learning of vocabulary through the proper application of L1 facilitation. According to the researcher, L1 in ELT class can support "in the form of a bilingual dictionary, cognates, or L1 translation equivalents, often associated with word lists, among many teachers and researchers" (p.65). Another example comes from Zhu and Vanek's (2015) systematic comparison of two ELT classroom types (English-only versus English-Chinese code-switched) among Chinese learners. They suggest that the latter "can be a useful technique for teachers to enhance the level of student engagement and also the amount of student talk" (p.2) and call for "optimal use of CS [code-switching] in instructed environments so as to maximise its benefits via a sensitive adjustment to specific pedagogic aims" (p.14). Hosoda (2000) analyses the Japanese EFL classroom in this regard and establishes that

"The teacher's codeswitching into the students' L1 not only performed a number of social functions but also played an important interactional role" (p.69).

Therefore, it can be said from both postcolonial and TESOL or cognitive perspectives that "The long silence about bilingual teaching has been broken, and its merits are no longer routinely ridiculed and dismissed, the way is open for a major 'paradigm shift' in language teaching and learning" (Hall & Cook, 2012, p.299). Time has come to not only allow an informed use of L1 in EFL/ESL class but also opt for an overall bilingual (and multilingual) education, such as that of Cummins' (1993) bilingual education model. He theoretically and empirically establishes its importance and suggests that cross-lingual relationships can result in greater levels of metalinguistic awareness and facilitate any additional language acquisition through 'Common Underlying Proficiency' (CUP), perhaps in similar ways how Noam Chomsky's concept of 'universal grammar' (UG) works.[51] With that view, Horner, NeCamp and Donahue (2011) propose to take the matter of bilingual/multilingual mixing and switching beyond pedagogy to the whole academic practices for adopting "a translingual approach to languages, disciplines, localities, and research traditions in our scholarship" (p.270).

A more specific empirical research outcome is achieved from Payant and Kim's (2015) longitudinal case study of four French language learners as L3 in Mexico, which extends the proposition of this PCPEL quality standard to a trilingual/multilingual situation. They show the specific mediating functions of these learners' first and second languages in their success of learning French. There is no reason for differentiating the case of English learning in cognitive terms. Indeed, this is not just a matter of language classrooms and is rather related to a policy of multilingualism and a goal of multicompetence as derived by the PCPEL QS-1.2 (Multilingual Policy and Multicompetence). The concept of multicompetence, or 'the knowledge of more than one language in the same mind' (Cook, 2008, p.11), distinguishes the advantageous position of those who have it over the monolingual speakers. According to Cook (1992), the strengths come by affecting the way the multicompetent users use their L1, and by increasing their linguistic awareness, and even by modifying some of their cognitive processes. This means that "language teaching

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[51] Common underlying proficiency refers to the interdependence of concepts, skills and linguistic knowledge found in a central processing system. Cummins (1993) states that cognitive and literacy skills established in the mother tongue or L1 transfer across languages.

Universal grammar (UG), also referred as 'mental grammar' postulates on that a certain set of structural rules are innate to humans, independent of sensory experience.

should not aim at anything as unrealistic as native-like competence" (p.585), but rather strive to produce proficient language users who can utilise all the languages they know.

4.9.   QS-4.3: Eclectic and Accommodative Approach in Teaching Writing

The 'Eclectic and Accommodative (or open-style) Approach in Teaching Composition (which includes grammar) demonstrates a 'Postmethod' ELT. Although the said postmethod approach requires an eclectic practice in teaching/assessing all four skills of language, writing is particularly chosen for this quality standard by considering the need for combating the product-process dichotomy of the mainstream ELT in teaching writing. The linear concept of teaching and assessing writing with the assertion of fixed academic norms of writing *process*, writing *product* and writing *styles*, as found in the mainstream ELT industry, discards the other realities of the learners and the expression styles.

It is an undeniable fact that the English language and its related thought-patterns have evolved out of the Anglo-European cultural pattern, and the expected sequence of thought in English compositions is essentially a 'Platonic-Aristotelian order' that may be different for the non-English people (Kaplan, 1966, p.3). This must be noted in a decolonised pedagogy of English with no essential superiority of English thought patterns. Whether it is about using a product or a process approach in teaching writing or instructing and scoring the essay structures and writing styles, no norm should be generalised, and no idea should be regarded as 'a panacea for all the writing problems that students face'.

The teachers of English composition rather need to maintain an 'eclectic' and 'accommodative' approach by being flexible in the instruction and assessment of writing and selecting an approach or making a combination of approaches that meet their students' writing needs. The instances can be drawn from essay structure, use of rhetoric and sequence of thought, product versus process approaches, and the conversational tone of English writing with no marked difference between formal and informal usages as found in non-English write-ups in contrast with modern English composition standards of the mainstream ELT industry (Table 4.7).

Table 4.7: Mainstream ELT expectation versus non-English varieties in writing

ELT Industry's Norm	Non-English Varieties
Linear essay structure	Circular or continuous entailment
Direct to the point	Rhetorical and indirect way to the point
Process approach of teaching-learning writing	Product approach or mixed approach of teaching-learning writing
Formal and informal usages clearly differentiated	No marked line between formal and informal usages

One instance can be drawn from the linear development of a topic or thesis statement in an essay through an *introduction*, *supporting details,* and a *conclusion*, which most teachers do and must adhere to in the mainstream ELT, but the indigenous Chinese people, for instance, may find it repetitive and boring. Though questionable as being an orientalist 'cultural fixity' or 'cultural construction' of others (Pennycook, 1998), Kaplan's graphical representation of the thought patterns of different people is noteworthy in this regard. As Figure 4.5 shows, English people are thought to have a straight line thinking process to the end argument; Semitic people follow a progressive zigzag order of iterating the point of argument; people of the orient or east proceed in a circular manner of iteration, and both Romance people and Russians go to the endpoint in a slightly bent line order with the latter moving with pauses.[52]
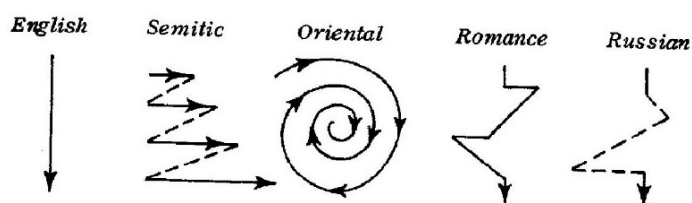
Figure 4.5: 'Cultural Thought Patterns' (taken from Pennycook, 1998, p.161)

Like Bateson Wright commented about the average Chinese student being "incapable of sustaining an argument" (cited in Pennycook, 1998, p.162) due to their circuitous essay structure, the question is not which people present the essay topic straightforward and which people come round and round or which people develop things 'in terms of what they are' and which people entail them 'in terms of what they are not'. Also, it is not impossible to find any pattern in any people or even for the said patterns to be the perception of any

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[52] The Romance or Italic people are an Indo-European ethnolinguistic group identified by their use of Italic languages (e.g. Italian, French, Spanish, Portuguese).

side about the other. So, the question is how we address this variety. As underscored by this PCPEL quality standard, these multiple thinking patterns that may reflect in writing too can be utilised not just as a graceful 'liberal sensitivity to differences' but for acceptance of multiple possibilities of expressions and an accommodative approach to writing in ELT and academia. The essential point for a postcolonially informed teacher of English is to remain open and eclectic in teaching and assessing writing for avoiding any fixed notions, organisation and rules of writing (as currently expected in mainstream academic writing).

The second example may be found in the use of rhetoric and a sequence of thought in Semitic languages (e.g. Arabic, Hebrew) that modern ELT teachers and assessors of writing find awkward. For example, in these languages, multiple types of parallelism (synonymous, synthetic, antithetic, and climatic) are common, and some writing is marked by 'indirection' (Kaplan, 1966, p.10) which reflects for these people an art of writing and no distraction from the topic of writing. For a PCPEL informed teacher, the way is to be accommodative of all the aforementioned varieties and not stick to any of them as far as the goal of expressing an idea is achieved in writing and developed comfortably without any structural pressure in writing, academic or creative. Canagarajah (1999) endorses such 'indigenization' of the writing form and content referring to Okara and Rao as follows:

> They [Gabriel Okara and Raja Rao] show how written English can be used with varying degrees of indigenization to ensure intelligibility with the pan-English readership, while not sacrificing local values and conventions. The periphery poets from whom I draw my inscriptions for many of the chapters are in fact exponents of this communicative tradition. (p.179)

Canagrajah here refers to the poetic lines he used in his academic book *Resisting Linguistic Imperialism in English Teaching,* and the kind of English writing he indicates perhaps would be as follows from Raja Rao's *Kanthapura*:

> "The eyes shut themselves in silence, and the brahmin heart and the weaver heart and pariah heart seemed to beat the one beat of Siva dancing"

> "And someone took a cattle-bell and began to ring it, and they cried, 'With them, brothers, with them!' and they leaped and they ducked and they came down to lie beside us, and we shouted 'Mahatma Gandhi ki jai! Mahatma Gandhi ki jai!"

The third instance can be drawn from the strict demarcation line expected between formal and informal writing or between academic and non-academic styles in mainstream ELT. Let's take, for example, the underlined phrase of a native Tamil speaking student's extract taken from Canagarajah (1999) which was assigned for a formal essay:

> "Some teachers translate the passages from English to Tamil, but translation does not teach writing, lectures do not teach writing. They display the teacher's opinion about writing. <u>Therefore, writing and more writing, and then more writing, teaches writing; in other words, practice, practice and still more practice</u>." (p.160)

While this kind of conversational tone (as in the underlined part) will be discarded from the academic essays of the mainstream ELT, the extract makes clear sense and perhaps in a better way than it could do otherwise with an expected 'formal tone'. There is nothing essentially wrong in such expressions except the fact that they do not follow the trend of the 'formal' and 'academic' write-ups established by the mainstream ELT. Such a hegemony that suppresses the multiple modes of expression should be revisited in a postcolonial critical pedagogy of the English language.

An accommodative approach in teaching and assessing writing in ELT can nurture creativity and originality over correctness and 'formality', as the Bangladeshi veteran postcolonial scholar Serajul Islam Chowdhury (2011) points out:

> There is one other question regarding the evaluation of scripts which is worth considering. Supposing 'A' produces a script which is linguistically faultless but ordinary in content, and 'B' produces one which has faults of grammar but displays originality, which should be preferred? The practice has been to go for correctness rather than originality. Should we not encourage originality? (p.24)

Chowdhury's emphasis here is not just on originality as an assessment criterion but on the overall technical nature of mainstream assessment practices in teaching writing.

One more example can be drawn from the process versus product approaches of writing, a dichotomy against which the PCPEL alternative should be a mixed or eclectic selection. The difference between the two approaches can be due to the varied emphases in the teaching of writing such as what Raimes (1993) mentions: "focus on form, focus on the writer, and focus on the reader" (p.237). While the product approach postulates on *form*, the process approach oscillates between the *writer* and the *reader*. Appeared as an organised system in the 1960s, the Product approach is a text-based '*form* approach' which

gives sample texts to students to imitate and a range of models to follow: "Exercises and language use are provided to students, and a bottom-up approach is followed from sentence to paragraph and text level" (Tribble, 1996, p.84). The process approach leaves students on their own without any sample to think, write and revise and go through several drafts up to a finished write-up. This has developed as a reaction against the previous tradition of product approach: "It lays particular stress on a cycle of writing activities which move learners from the generation of ideas and the collection of data through to the 'publication' of the finished text" (Tribble, 1996, p.37).

The so-thought democratic 'process approach' has been taken as the standard in teaching writing of the mainstream ELT like the way democracy has been taken for granted as the best political system which can be exported to other nations even by force. Moreover, while the Centre has been identified with the 'progressive' process approach, the Periphery practices have been negatively labelled with the 'product approach' (Canagarajah,1999). In this ideological alignment, "Product-oriented, teacher-fronted pedagogies end up being associated with totalitarian values stemming from the traditionalistic and non-egalitarian social systems of the past" (p.106).

However, the wholesale prescription of process approach can be called into question as some studies (Casey, 1968; Levin, 1972; Von Elek & Oscasson, 1973) suggest that some product-oriented methods produce better results than process-oriented methods either overall or in particular skills such as reading and writing. Doughty (1991) points out that deductive pedagogies (e.g. product approach in teaching writing) "serve useful functions – at times enabling a more successful acquisition of language in certain grammar structures" (p.402). Pennycook (1998) shows the example of Chinese students for whom product-oriented learning strategies can be empowering and "memorization is far from being an easy cop-out or a release from thinking. It is considered the initial step in assimilating a lesson" (p.186). Palpanadan, Salam and Ismail's (2014) empirical study shows Malaysia's example where teachers practically combine both the approaches and "prefer to use product approach due to its easy application and avoid process approach due to its being time-consuming" (p.789). They suggest a blend of both approaches according to the nature of learners and their learning styles. The same advice for combining both approaches in teaching writing comes from Tran-Thanh's (2017) study based on Vietnam's high school textbooks.

So, the point from the postcolonial critical pedagogy perspective is that no approach should be regarded as a panacea for all the composition learners and all the writing tasks. The teacher should rather be flexible and accommodative in choosing either or both the product and process approaches depending on the context or the types of writing, styles of learning and the levels of learners. The product and the process approach also can be combined so as "to emphasise more the relationship between the writer, the writing environment, and the intended readership" (Swales, 1987, pp.8-9) and implement the "environmental mode" of teaching writing as Hillock (1986) calls it.

For instance, the product approach may be very useful in teaching official letters and memos for their purpose-driven format and ideal for young learners for their general tendency to imitate as well as for the beginners (including adults) for the required confidence and a sense of achievement at the initial stage of learning. As the learners move on, teachers can give ideas for their brainstorming and developing a written work through stages of self-revision. The early stage of the samples and memorisation-based product approach can prepare them for this next stage.

One question may arise about the product approach on the ground of copying or plagiarism. First of all, in the journey of developing proficiency in English composition, the question of abiding by the academic rules is secondary to accomplishing the goal of successful entrance in writing and progress thereon. Product-approach based samples for mimicking in teaching writing can, therefore, be taken on the ground of 'intertextuality rather than plagiarism' (Moody, 2007).

Also, considering the postcolonial background and neocolonial situation in EFL/ESL countries in the Periphery, the target of ELT should be purpose-oriented instead of native-like proficiency (which is practically not achieved but targeted even at the cost of its cultural impacts) like the case of learning other foreign languages. In this regard, Kaplan (1966) suggestion can still be useful today: "The English class must not aim too high. Its function is to provide the student with a form within which he may operate, a form acceptable in this time and this place [a given time and place]" (p.20). So, instead of the guilty conscience of their compromise in actual practices, ELT teachers should do it with a critically informed pedagogical goal. Sticking to the process approach or fixed styles of writing in a blind following of the global ELT and academic industries without considering the alternative styles and the real picture of the EFL countries in the Periphery would be an unfair and impractical abstraction. Also, the self-fulfilling and inflexible rules in teaching

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and assessment of writing may throw the learners in a vacuum of an ever-yet-to-reach target, thus practically debilitating the mass and perpetuating the dominance of a privileged minority in academia.

4.10. QS-4.4: Utilising Inter-language in ELT Classroom

An interlanguage is an individual variety (idiolect) of the learners of an L2 which preserves some features of their L1 and can also overgeneralise grammatical rules of the L2 in question. These two features of an interlanguage result in unique linguistic outcomes, which may be rather useful than a 'junk' to be dumped. Scholars have given it many different names, such as 'transitional competence' (Corder, 1967), 'approximative system' (Nemser, 1971), and 'learner language' (Faerch & Phillipson, 1984).

The mainstream ELT's negative impression about interlanguage comes from the concept of fossilisation, which largely refers to the cease of learning development. Since the native norm is the target in the mainstream ELT, the linguistic produces of a foreign learner in his/her learning journey are discarded. Phillipson (1992) sees this denial as a consequence of the monolingual tenet in ELT, which creates such notions relating to L1 interference in any form in the process of learning English. However, from PCPEL's perspective, the interlanguage 'produces' show the ELT learner's space for the individual appropriation of English and adjustment to the cross-lingual and cross-cultural situations, which no way indicates a cessation of learning. It is possible to discover, from interlanguage, certain linguistic patterns working under the 'common underlying (cognitive) proficiency' - CUP (Cummins, 1993) or the 'universal grammar' (Chomsky, 2007) that can over time emerge as alternative forms of the L2 (e.g. English). We especially need to consider the 'developmental errors' that have consistent forms and can give a lot of useful information about ELT learners (Al Mahmud, Segar & Sriabirami, 2019).

Also, in the above sense of diffusion, interlanguage is the core ground of pidgin English and a start-base of localised Englishes. Therefore, a postcolonial critical English language pedagogy needs to incorporate the ELT learners' interlanguage produces to leverage from their positive potentials and to give autonomy to these learners. As PCPEL quality standards complement each other, all that is discussed earlier particularly regarding the diffusion of English, need for a postmethod ELT, and accommodative approach in EFL/ESL teaching and assessment with a multimodal multicompetent achievement target,

endorse the utilisation of interlanguage too in the ELT classes of the Periphery. By accepting interlanguage, we are making a way out of the guilt an L2 learner feels over their interim performance in the language by eliminating the deficiency tag from it and seeing it as his/her 'transitional competence'. The said guilt is worse when a linguistic hegemony such as that of English is involved, causing a certain negative attitude of the society in postcolonial countries over any weak (or out-of-norm) performance in the language.

Like the use of L1 in EFL/ESL teaching-learning as discussed above, interlanguage forms are discarded as mere errors in the mainstream ELT, as they prevent progression towards native-speaker competence – the 'ideal' destination of the conventional ELT. It implies:

> The unilateral movement towards native norms and the uniform criteria adopted to judge the success of acquisition ignore the positive contributions of L1 in the construction of unique communicative modes and English grammar for periphery speakers. (Canagarajah, 1999, p.128)

Davies (1989) sees interlanguage as a parallel entity with the 'social varieties' of a language while saying: "Both [social varieties and interlanguages] are necessary approaches to language use, but neither can be incorporated in the other" (p.447). Similarly, as Frith (1977) emphasised, the interlanguage forms are rather the individual 'correct' versions "invented by the learner as a provisional and sufficiently workable substitute", and discarding interlanguage has the effect of "breaking down the learner's capacity to organise his or her progress in this way" (p.155). The logical alternative way is to utilise them in ELT to understand the individual learners' patterns of language construction and also to keep the gate open for a reasonable addition to both the background and target languages in question.

4.11. QS-4.5: Local and World Englishes in ELT Classroom and Assessment

This quality standard is a continuation of its counterpart in the ELT Content category (i.e. QS-3.4: Local and World Englishes in ELT Content). It can be well-assumed that bilingual (or multilingual) ELT teachers use their social and individual varieties (which represent local/world English) in the classrooms across the world, but textbooks and assessments do not allow that. PCPEL attempts to cover all the three components of ELT curriculum –

written, taught and assessed/tested – to bring similarity between them on accepting local and world Englishes. So the QS-3.4 takes up the first one, and the present QS covers the latter two. It proposes to formalise the space for consistent local and world English varieties (both the accepted and emerging ones) in ELT classroom and assessment that include teacher's use of English in the classroom, instructions in examination questions and assignment tasks, and language criterion of marking the assessments.

Despite a different and ambivalent reality on the ground, the official prescription regarding ELT classroom and test papers' instruction language and assessment evaluation criteria (e.g. on writing tests or thesis examination) in periphery countries till today is strict on using standard British or American or, in rare cases, Australian English. The most obvious example is the audio listening tracks of IELTS, which are almost totally based on British or Australian English. In most private universities of the postcolonial countries like Bangladesh and Malaysia, IELTS has been increasingly made the required proficiency test for the learners, the majority of whose purpose from the test is to continue education in a non-UK or non-Australian country.

Therefore, Hamid and Hoang (2018, pp.2-3) call for 'humanising IELTS' and changing its 'policy and policy logic' considering its impact on 'test-takers' lives and life-chances'. One such change could be by incorporating local and World Englishes in the English teaching instructions and the tests like IELTS/TOEFL or officially accepting alternative English proficiency testing systems that make room for this. Such an alternative can be, for instance, MUET (Malaysian University English Test, which is accepted in Singapore too). In MUET, along with the local contexts of reading and listening passages, writing questions, speaking topics, and the accent/pronunciation of the audio tracks are familiar to its target test-takers.

Carnoy (1974) considers "the promotion of English as standard British or American or Australian English, enforced by international examinations and credentials" to be "in direct continuity with the colonial period" (p.17), which Phillipson (1992) and Pennycook (1998) reconfirm too. Apart from getting rid of this hegemony, the bigger issue today, for justifying the incorporation of local and world Englishes, is the non-natives' ownership of English whose gate is kept shut most of all by test evaluation standards and the typically prescribed classroom instruction forms of the language (Lie, 2011, 2013). But the reality of English is changing, and the ELT policy and practices need to change too, as David

Crystal (2003) anticipates a day "when learners will have to adapt their British Standard English to an international norm - or perhaps vice versa, learning an international norm first, and modifying it to British (or the US) English", so in this 'brave new world', "those who have to be the bravest of all are the teachers of English" (p.21).

In line with his continued efforts to set the ground for micro-strategies of opposition in the Periphery, Canagarajah (2006) identifies the textual and pedagogical spaces for World Englishes in teaching and assessing academic writing and presents this "code-meshing as a strategy for merging local varieties with Standard Written English". He goes one step further in allowing/promoting the 'travel' (spread) of local Englishes internationally or beyond the respective local communities like American English does through CNN, Hollywood, and MTV.

In this regard, Canagarajah (2006) distinguishes between World Englishes (WE) and Metropolitan Englishes (ME) or the standard British or American or Australian English and shows the current stratified purposes of WE for informal interactions, home-based or local communication against that of ME for formal interactions and international communication. The point of the present PCPEL quality standard is, as Canagarajah supports it, to break through this stratification that maintains the hegemony of certain colonising or neo-colonising countries and to accommodate local and World English in "serious" contexts and for formal purposes such as ELT classroom and test evaluation. So, ELT teachers should not only prescribe 'Achebe, Raja Rao, or Walcott' written in local varieties of English as a literary reader but also positively appreciate the students' essays written on them in their local varieties for their content value as well as consistent and fairly understandable language patterns.

To address this issue of including the local varieties of English (or World Englishes) in teaching and assessing in local contexts around the world, Brown and McKay (2015) introduces a new approach that they call 'Locally defined EIL'.[53] It is based on the two solutions to the problem of selecting the teachable/learnable items from and the extent of the said kind of English: "Abandon the idealized native speaker standard in favour of a global English standard, and shift to intelligibility goals that are in fact achievable" (p.xvii). So, intelligibility is the key factor, but intelligibility between whom? For PCPEL, the priority in the ELT of local settings is the local or regional intelligibility over

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[53] English as International Language

international intelligibility, as Kachru (1986a) states: "International intelligibility is needed by those learners who need the language for international purposes. For most people and most purposes, national or local intelligibility should be the target" (cited in Phillipson, 1992, p.198).

However, instead of seeking alternative standards the way, for instance, American, Australian or Kachru's proposed Indian English made their places, Canagarajah proposes to leave it open to evolve in its own way through individual nuances in the postcolonial settings. In this way, Canagarajah (1999) argues, students can be taught that "Any dialect has to be personally and communally appropriated to varying degrees in order to be meaningful and relevant for its users. This would lead to the pluralization of standards and democratization of access to English" (p.181). It is a proposition for 'multiple systems of English' (p.181), which reflects Quirk's (1985) spirit of "different standards for different occasions for different people - and each as 'correct' as any other" (p.7).

4.12.   QS-4.6: Intercultural and 'Ethno-Relative' Interpretation

If learning a foreign language is a cross-lingual situation, it is also a cross-cultural situation that may not always demand cross-cultural communication but does require, in many cases an intercultural interpretation. One obvious reason is the existence of foreign literary elements in the ELT syllabus that are culturally loaded.

As Suneetha and Sundaravali (2007) clarify, we can identify two ELT situations requiring intercultural interpretation, first, when the teacher is a foreigner, and second, when the teacher is local, but the teaching content represents a foreign situation. This is relevant to the PCPEL framework because the matter of contextualising and localising ELT contents as underscored by other quality standards of the framework does not fully discard foreign contents of the Centre or elsewhere. Full disposal of foreign content, for instance, in the ELT texts in Japan tends to "focus primarily on language structures and avoid the inclusion of any context or cultural information" (Riemann, 2009, p.99), but this is not an appealing or sustainable response to the reality, neither it is necessary or advisable in the PCPEL framework.

Since teaching a language in separation from any culture necessitates a mere referential language which doesn't exist, "new pedagogic model [including intercultural competence

of teachers] is urgently needed to accommodate the case of English as a means of international and intercultural communication" (Alptekin, 2002, p.63). His suggested model of ELT emphasises bilingual teachers and requires the inclusion of both local and international contexts to be supported by the practice of intercultural interpretation. Similarly, PCPEL calls for keeping the foreign content in tandem with the local and presenting them in an ethno-relative manner as part of multiple realities. This is what is meant by intercultural interpretation in ELT, due to whose absence there has often been the problem of "deciding whose culture to represent, and how to present cultural content interestingly without stereotypes or essentialist perspectives" (Reimann, 2009, p.85).

To be more precise, inter-cultural or cross-cultural teaching-learning situation occurs when the producers and receivers of a message belong to different cultures or when the contents originate in different cultures. However, what will be the interpretive strategies or the grounds of this culture-relative interpretation in ELT is the next question. To answer this, Phillipson (1992, p.263) refers to Candlin's (1983) 'applied linguistic practice' comprising eight logically ordered elements that can be postulated by the ELT teachers and learners for intercultural interpretation (except the last one which only shows justification for the other seven). Some of these elements that are useful for intercultural interpretation are given below with my notes in brackets.

a. Cultural presuppositions permeate particular utterances (that need to explained by clearly showing the connection with a respective culture).

b. There are some culture-specific rules of discourse and some pan-cultural rules (that need to be distinguished).

c. Such rules are realised in interaction (between those involved in a communication).

d. The linguistic and paralinguistic signs necessary for such interaction are culturally and socially specific.

e. Meanings are therefore plural and variable as communication proceeds (so, meanings need to be taken as culture-specific or 'ethno-relative' but simultaneously corresponding with 'pan-cultural rules' or universal human manner.

f. Identifying strategies of interpretation can both serve to elucidate discourses and act as a language-learning objective.

The above dynamic and culture-relative interpretation of utterances (and also texts) can be further explicated/reinforced by Ashraf's (1978) elaboration on critical interpretation in

teaching literature. Just as PCPEL's 'ethno-relative' point indicates, Ashraf's strategy requires distinguishing cultural *gist* from *manifest* and evaluating a piece of literature first in light of its respective society/culture (i.e. ethno-relative) and then extracting its universal value-point to be compared with a similar human situation in other society/culture. The same ethno-relative and intercultural strategy can also be extended to teaching culture contents other than literature in ELT to avoid any over-generalisation and ethnocentric assumptions.[54]

Sharifian (2017) helps us, through his cultural-linguistic concepts, to understand the heterogeneous cultural meanings across cultures and the resultant varieties of English. One example that Sharifian illustrates by Lafrance and Mayo's (1976) report is that black speakers look at their conversational partner less while listening than speaking. The pattern of white communicators is the opposite (pp.547-552). This dimension of cross-cultural communication is called 'proxemics' or power distance. Further instances from Sharifian (2015, p.517) can be shown by the following findings:

> In many cultures, exterior signs of emotions are taken as a natural thing. The people of the Middle East and the Mediterranean area are lively and hearty. For the Japanese, the public display of excessive emotions may be considered as an act of impoliteness, lack of control and even a kind of invasion of the private space of the other person. Silence has different meanings in different cultures. The Chinese have a saying "silence is golden". […] In Australia, silence can be interpreted as shyness or lack of dynamism. Touch has different interpretations in different zones. In Thailand and Laos, it is rude for strangers to touch upon the head of the children whereas in western countries it is a way of showing affection.

Al-Eryani (2007) illustrates, by analysing the refusal strategies of Yemeni EFL students, how intercultural understanding matters in ELT classes. According to his findings,

> Yemeni Arabic native speakers tended to be less direct in their refusals by offering preceding "reasons" or "explanations" (in the first position of the semantic formula order) other than their own desire in refusing. American English native speakers, on the other hand, used different semantic orders by preceding "regret" in the first position giving more direct refusals. (p.19)

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[54] Ethnocentricism can be defined in Bennett's (1993, p.30) words as "assuming that world view of one's own culture is central to all reality" which entails stereotyping or the "perceptions and beliefs we hold about groups or individuals based on our previously formed opinions and attitudes" (p.280).

Such examples as above are covered under Adaskou et al.'s (1990) third or 'Semantic' dimension of culture content and well-dissected by Sharifian's framework of 'cultural conceptualization' of cultural schemas, categories and metaphors that are different from people to people and, therefore, need to be sensitised enough in an ELT classroom to avoid standardisation of any culture matter and perpetuation of any hegemony. Indeed, literature is the first of Adaskou et al.'s four dimensions and the most explicit one, and the matter of ethno-relative presentation applies to the teaching of English literature or any literature elements in ELT syllabus.

Intercultural interpretation in ELT can inform the students about any ideology underlying the given ELT texts. This is necessary because ideology has to go either for or against an interest, and "It is this partisan character of ideology that students should be helped to identify" (Chowdhury, 2011, p.24). Instead of a deferential attitude, a postcolonially informed act of critical handling (through intercultural interpretation) is expected in periphery countries. This is for "a gradual move from communicative to cross-cultural activities, from discourse to meta-discourse and aesthetic reflection" to engage in "a highly interpretive, imaginative, and impressionistic exploration of differing cultural sensibilities" (p.25). This is a progressive shift from an ethnocentric to an ethno-relative state of understanding and acceptance of cultural differences that can save the teachers and learners from stereotyping and keep the ELT classroom and syllabus free from 'culture shock'.[55]

Chavarria (2006) shows the significance of intercultural interpretation to ELT in making the learners have contrastive awareness of the similarities and differences between the pragmatics of their L1 and English and avoid misunderstanding, for instance, in conversation with native speakers of English. Acquiring 'pragmatic competence' (with the help of the teachers' intercultural interpretation) is essential because "socio-pragmatic errors [or 'pragmatic failures'] may be more grievous than grammatical ones, since they may have more negative social consequences for the learner" (p.137). But this is more than mere instrumental practice. Intercultural interpretation as part of critical pedagogy from postcolonial perspectives implies that the English language learners should be able to easily locate cultural elements. In Chao's (2011) words:

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[55] Culture shock can be described as the feeling of disorientation experienced by a person suddenly subjected to an unfamiliar culture or way of life.

They should learn to question all taken-for-granted notions about cultural content of Anglo-American world in ELT textbooks, in order to understand the unequal power relations and ideologies hidden in texts and then redefine the content of English learning in relation to global concern. (p.205)

To sum up, with the elaboration of the ten out of PCPEL's twenty quality standards, this chapter has attempted to elaborate a framework for a critical pedagogy that is accommodative and sympathetic to those who are affected by the neocolonial power relations and whose learning autonomy and meaning-making processes are hindered by mainstream professional ELT convention. The chapter thus has offered the results of the PCPEL formulation and presented the definition and possible implementation of the prototype framework of a postcolonially informed critical English language pedagogy.

5. CHAPTER FIVE: HISTORICAL IMPERATIVE OF PCPEL ASSESSMENT IN BANGLADESH AND MALAYSIA

Before we move on to assess the existing ELT condition of Bangladesh and Malaysia in light of selected PCPEL quality standards (which will be done in the next Chapter), it is necessary to historically situate the two countries for this task. This chapter does it in three sections. The first section highlights the history of the English language, its current status and its education in Bangladesh. The second section gives an overview of the status of English and English language education in Malaysia. The discussion in both these sections has been tuned to the chapter's main target of justifying PCPEL's relevance to Bangladesh and Malaysia, which then has been elaborated in further details in the third section.

5.1.   Background of the English Language and Its Education in Bangladesh

Since the defeat of the then Bengal's last independent ruler Nawab Sirajuddoulah at Plassey Battle in 1757 to Lord Clive of the British East India Company,[56] Bangladesh has gone through continuous faltering, segregation and utter confusion, a history similar to that of Africa and the Malaya region. The colonial stamp is noticed everywhere in the country's legal, educational, cultural, economic and political aspects. Even forty-nine years after independence, the country has not yet been able to fix a language policy or set an educational scheme clarifying the status of English and has come so far mainly by responding to the contingencies from time to time.

Before the colonial invasion of the British, the people of the then Bengal or the rest of the world knew nothing or very little about English. The matter of English language teaching came to perspective only after British colonisation taking place in Asia, Africa and Australia in line with the colonisers' need in terms of the language's promotion, prevention, policy, methods and maintenance to give birth to ELT as a perfect colonial offspring. In this course of history, Bengal was an important site for the development of ELT (Pennycook, 1998) and English literature was considered "the principal instrument of constructing mass consent through creating local elites to mediate" (Viswanathan, 2011).

After the British had left the Indian Subcontinent, the territory presently known as Bangladesh came under the Pakistani regime as the state of East Pakistan. The demand for Bangla (Bengali) to be recognised as one of the state languages of Pakistan grew intense.

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[56] A village on the *Bhagirathi* river in today's West Bengal province of India

The language movement led to the acceptance of Bangla as one of the two state-languages of Pakistan along with Urdu. While the nationalist sentiment led to the growth of Bangla literature, English language remained the medium of instruction at the higher institutions as well as the common link language between the two wings of Pakistan and rather became stronger as the arbiter on the conflict/competition between Urdu and Bengali. Although primary and secondary education was mainly in the vernacular, teaching and assessment at the colleges and the universities continued to be in English, first in Dhaka University and then in the universities of Rajshahi and Chittagong.[57]

In 1972 after Bangladesh taking birth through a bloody war with Pakistan, Bangla became the official language of Bangladesh. It appeared as the medium of instruction in all schools and colleges. At the universities, apart from the English departments, students had the option of answering examinations in either Bangla or English. This change caused the growth of private endeavours to preserve English language education at the school level. Many English medium kindergartens and tutorials started offering alternative English language education and prepared students for British O' and A' levels, which in the early 90s thrived into 'international schools'. Then the late 90s saw the establishment of a good number of full-fledged international schools run as commercial ventures and often headed by foreign nationals.

Besides, by the 1980s as the general standard of English fell drastically, affluent parents started sending their children abroad in an attempt to get a quality education in English. After the passage of the Private Universities Act in 1992, private universities where the official medium of instruction is English have proliferated. To improve the standard of English at the national level, public universities have also reconsidered their policy and have introduced an English language course in the first year of every programme. Thus, English emerged as the new beacon of light in line with the new globalised world order.

5.1.1. Current status of English compared with other languages in Bangladesh

Bangladesh is generally considered as a monolingual country due to 98% of the population speaking modern standard Bengali (the country's only constitutional language) or its dialectal varieties and the rest understanding the language. There are many more languages such as *Monipuri,* Urdu, *Chakma, Santali, Garo, Rakhain,* and *Tipra,* but English is the most prominent language after Bengali. English, yet without any declared official status, is

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[57] Two divisional capitals of Bangladesh.

prevalent across government, law, business, media and education, and can be regarded as the *de facto* co-official language of Bangladesh. English is taught to students in all schools and colleges of the country as a mandatory subject, but in the constitution of Bangladesh, there is yet no mention of the status of English. Economic activities in the private companies are carried out in English, while there is a government law (*Bangla Procholon Ain 1987*) that government offices must use Bangla in their works.

Although the general standard of English proficiency in Bangladesh is not high (Hamid & Baldauf, 2008) and English is still an urban elite language, under the impact of globalisation, satellite television and the internet, Bangladesh is being exposed to English as never before. The phenomenal growth of the IT and exportable garment industries in Bangladesh in a couple of decades has made people aware of the importance of English as a language of communication. The importance of English in Bangladesh today may also be gauged by its mandatory status at all levels of education.

Although Arabic has the religious sentiment of the majority attached to it, English is considered to be more important for its alleged economic benefits. The priority of English can be understood, for example, in the fact that English private tutors get 4-5 times more money than private Arabic tutors (*Huzur*). French and German have recently got some popularity for economic reasons in Bangladesh. Learning them helps to increase the possibility to get immigration abroad or jobs in various international organisations. There are good facilities to learn these languages in the Institute of Modern Languages (IML) of Dhaka University, Alliance Francaise, and Goethe Institute. *Farsi* (Persian) courses are available at both and the Iranian Cultural Centre, Dhaka. While not many students enrol for learning Persian, French, or German, every year thousands of students appear for TOEFL or IELTS examination in the English language.

5.1.2. The situation of English education at secondary levels

There are three kinds of education systems in Bangladesh- Bangla medium, English medium, and Madrasa system. There are two kinds of Madrassas - *Aliya* and *Qawmi*. *Qawmi* Madrassas are run by people's donations and not recognised by the government. In these Madrassas emphasis is given on learning Arabic, Persian, and Urdu while both Bangla and English are neglected. In *Aliya* or Government recognised Madrassas, the emphasis is mainly given on Arabic, but Bangla and English are also taught.

Bangla medium schools can be divided into two types- government schools and private schools. In private schools, English is given more emphasis than in government schools. Some famous schools of Dhaka are Viqarunnisa Noon School, Willes Little Flower Higher Secondary School, and Holy Cross Girls' High School. Although these schools belong to the Bangla medium category, the students have to study 3-4 English books in each class. On the other hand, in the government schools, there is only one English book (English for Today) published by the National Curriculum and Textbook Board (NCTB).

Communicative Language Teaching (CLT) has been implemented in the country's national secondary (Year 6-10) and higher secondary (Year 11-12) English curriculum since 1997 (Hamid, 2005) to enhance the students' English performance especially in speaking which had so far been very weak. Before this, the secondary and higher secondary English textbooks used to consist of English literary texts (mainly short stories and poems) with their corresponding tasks based on the grammar-translation method of teaching English.

The CLT textbooks up to higher secondary level provide materials to engage students in oral communication by group work, pair work, dialogues, and role-play. But since these tasks are not included in the public exams, students do not feel interested in them, and language teachers face a lot of trouble in the communicative language classes. Consequently, now in most schools and colleges, communicative English has diminished to the practice of model questions that exclude the oral practice of language (Rahmatuzzaman, 2018). These models, which have similar patterns from class six to twelve, have made the bar of exams much easier to cross. Those who are not familiar with the current exam system may have the delusion that these students are doing better in English than even in Bangla, but it only means they are getting higher scores in English without improving their actual performance in English.

The introduction of communicative language teaching was jointly funded by the British Department for International Development (DfID) and the Bangladesh Ministry of Education. Till now, over more than two decades, a lot of effort and money has been spent on promoting and implementing it. However, the question is, has it helped to achieve any real success in terms of English language proficiency? The answer is "no". Bangladeshi students, in general, are not able to acquire even a rudimentary level of speaking skill even after studying English as a compulsory subject from primary to higher secondary levels. Thus, the government and public investment of human resources, time and money on CLT

in Bangladesh can be seen as a significant misapplication (Hamid & Baldauf, 2008). Similarly, "The large-scale presence of English in Bangladesh secondary and other curricula can be seen as 'a white elephant' which consumes precious national resources but hardly produces any desirable outcomes" (Baldauf et al., 2007 cited in Hamid & Baldauf, 2008, p.22).

English medium schools generally do not follow the Bangladeshi education system and are under the supervision of the British Council. The medium of instruction in these schools is English, and many of the students of the English medium are very weak in Bengali (Al Quaderi & Al Mahmud, 2010b). So, we can see that the difference in the education system in Bangladesh is solely based on the difference in the medium of education, which is one reason why it has been divided into the three aforementioned categories.

5.2. Historicising English Language and Its Education in Malaysia

Like Bangladesh, the history of the English language and ELT in Malaysia is directly connected to the British colonial chapter in the region. The advent of the language here was initialised by the intense British colonialisation in the 18th century. Since then, its pervasive influence in various spheres of Malaysian life can only be described as phenomenal. Now English prevails as a strong language of communication throughout the country's business and education, with its use allowed for official purposes under the same National Language Act 1967 that declared Malay as the national language. In Sarawak, English is an official state language alongside Malay.

Language education policy has ever been changing in response to the situations arising from time to time. Finally, Malaysia has agreed on a bilingual policy with *Bahasa Malaysia (BM),* a standardised form of the Malay language as the 'national language and language of unity' integration and English as the 'international language communication', with a general encouragement to learn an additional language (MOE, 2013, p.E10). However, due to a high percentage of ethnic minorities,[58] the country is practically trilingual/multilingual with the vernaculars like Mandarin, Tamil and Iban.

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[58] According to the Department of Statistics Malaysia, the country's population consists of 24.6% Chinese, 7.3% Indians and 0.7% other ethnic groups (last updated on 25 August 2020)

5.2.1. Language education in pre-independence Malaysia

Before the invasion of the Europeans (Portuguese, Dutch and British) to Malaysia, schooling in the Malay States consisted primarily of religious classes conducted by Muslim and Christian missionaries. These classes later developed into formal religious schools (Beebout, 1972; Wong & Ee, 1975). Since it is from the British that Malaysia has inherited her present educational system, it is, therefore, that period which one should turn to for understanding the roots of the current systems (Miller, 1966). Generally, British influence on education in Malaysia can be traced from 1816, but it was really with the transfer of the Malay States to the Colonial Office in London in 1867 that the British paid close attention to education. Consequently, according to the Isemonger Committee recommendations (Stevenson, 1975), missionary schools were made to be the guiding light post of education in the region. This was coinciding while the traditional education systems of the ethnic groups were becoming gradually weaker.

English medium schools were the most organised of all the schools in the country. They were mainly of two types: missionary schools and government schools. Historically, the English medium schools offered pupils a chance of upward social mobility. Success in these schools meant better jobs and white-collar employment which was preferred to manual labour (Koh, 1967). They were also open to all ethnic groups and helped them override racial barriers. What the groups had in common through these schools was a mutually shared worldview that was Western in orientation. Thus, Chinese from English medium schools, for example, had more in common with Malays and Indians from English medium schools than they had with the Chinese graduating from Chinese medium schools (Koh, 1967; Chai, 1977). Together, the English medium schools formed or served the elite of Malaysian society, comprising people more or less from all ethnic groups.

Two aspects of the pre-independence missionary schools are thus important in this discussion. First, these schools were confined to urban areas because the colonial government had forbidden missionaries to work among the Malays. Since the majority of those in the urban areas were Chinese and Indians, it was essentially those two ethnic groups which benefited from Western education. Second, the missionary schools were the most successful in the education system at the time. In fact, it was the success of the missionary schools which prompted the colonial government to introduce English medium schools of their own.

To conclude, the British colonial government's main concern was with the Straits Settlements which made them implement or accept heterogeneous policies in favour or against the local languages but with the constant bearing on colonial interest in all cases (Pennycook, 1998). Thus, divisions had already been created in Malaysian society largely through education. The newly independent country, therefore, set for itself the primary task of attempting to remove these divisions and inequalities in education and yet maintain internal peace. 'Planning' appeared to be the keystone, and a series of plans and policies were formed to meet these needs afterwards.

5.2.2. The post-independence education system and the national language policy

The declaration of independence in August 1957 was followed by profound changes in the education policy with far-reaching consequences. The priority of the government then "was the establishment of a national system of education to (a) restructure the system to provide national unity; (b) develop a national language; and (c) redress economic imbalances" (Watson, 1983, p.136). The thrust of the new education policy was the creation and establishment of a new and common identity which the multilingual and multicultural communities could identify with. The Education Review Committee of 1956, also known as The Razak Report of 1956, laid the groundwork for a nationalistic education system geared towards nation-building. The committee recommended that all existing schools, irrespective of the medium of instruction (Malay, Chinese, Tamil and English), be integrated into a national education system that would be able to accommodate English, Chinese and Tamil while promoting BM as the National Language.

The Razak Report 1956 was instrumental in the introduction of a common content curriculum with a Malaysian orientation (David, 2004). It is also credited with the introduction of Bahasa Malaysia and the English Language as compulsory school subjects in both primary and secondary schools. By the year 1970, all English medium primary schools had been redesignated from "National Type" to "National" schools. This means that apart from the vernacular schools, all other primary schools would use BM as the medium of instruction. At the secondary school level, the change to BM medium instruction was a gradual process. The change from English to BM was initiated by subject, with the arts subjects preceding the science subjects. The end of the year 1982 marked the completion of this process (Asmah, 1987).

The Razak Report 1956 certainly attempted to ensure that every child was able to function in more than one language. Non-Malay children were to be encouraged to acquire Malay while Malay children were to be encouraged to acquire English. The Report recommended official and educational sanctions with a heavy emphasis on the learning of Malay to make Malay the national language of the newly independent country which, until then, had no common language among its very diverse population. The belief was that a common language would create a common culture and so create a new integrated national identity. So the reason given for studying English was mainly economic as "No secondary school pupil shall be at a disadvantage in the matter either of employment or of higher education in Malaya or overseas as long as it is necessary to use the English language for these purposes" (p.12).

With the implementation of the recommendations of Razak Report 1956 and later its modified version in the form of Rahman Talib Report 1960, some problems were solved, but other conflicts arose. English medium schools performed better than Malay medium schools. They had better physical facilities and better-qualified teachers. Moreover, pupils attending the English medium schools came from higher-income parents who could afford to contribute more towards their education (MOE Dropout Report, 1973).

British influenced policy also had planted the seed of differences between the states so that certain states had better educational facilities than others. The west coast states of Peninsular Malaysia were much better off, for example than the east coast states. But the Malaysian states in Borneo were the worst off, educational development coming to them only after they achieved independence along with Singapore as part of the Federation of Malaya in 1963. Those in the Malay medium began to feel that they were being deprived of the assets made available to English medium pupils. Therefore, various Malay groups in Peninsular Malaysia began agitating for an acceleration of enforcement of the national language policy.

Consequently, the then Minister of Education, Haji Abdul Rahman Ya'kub announced that from January 1970 all English medium schools would be converted into Malay medium schools. Teachers in the English medium schools were hit the hardest by the conversion of the medium of instruction to Malay. Although language courses had been offered to non-Malay teachers, it was not adequate to equip them to teach their subjects in Malay. Teachers also found the translation of terminologies, especially scientific terminology,

inadequate for their needs. The Second and Third Malaysia Plans continued with the same emphasis reiterating the need for a common national identity.

However, a Mid-Term Review of the Third Malaysia Plan (1979) attempted to intensify the teaching of English as a second language through various means. First, in-service courses such as that of *Maktab Perguruan Bahasa* (Language Teachers' College) and the Faculty of Education of Universiti Malaya were stepped up. Second, a nationwide project involved the employment of British teachers in local schools. The plan was that "English language teachers recruited from the United Kingdom will be assigned to local schools". The Fourth Malaysia Plan (1981) went on along the same track till the early 1990s. In this decade, the importance of English increased with Malaysia's new policies of the globalisation of its economy as it strives to become an industrialised nation. The Private Higher Education Institutions Act (IPTS Akta 1996) has allowed courses to be taught in English. Another change was reflected in 1997 by introducing 'English 1119' in SPM aligned with GCE O'level grading system to ensure that Malaysian students would be acceptable by foreign tertiary institutions incorporating, though the outcome was not much encouraging (David, 2004).[59]

5.2.3. English language education in the secondary school curriculum

Beginning in 2003, a bilingual system initiated by the then prime minister Mahathir Mohammad was set up to teach Mathematics and Science in English and Malay language, due to the Malaysians' growing demand. The main concern was about "the falling standard of English language among Malay ethnic people" (Darus & Subramaniam, 2009, p.485). Later in 2012, Malaysia reverted back to BM as the sole medium of instruction due to the concern raised by pro-Malay nationalists.

The general deficiency in the teaching and learning of the English language as seen today can be attributed to many factors. Thevy and Nalliah (1999) find that the construction of the syllabus nevertheless emphasised a "complete coverage of all the items at a common pace irrespective of the students' lack of exposure to the language at home or the immediate need to learn the language" (p.13). This problem was further compounded by the lack of remedial action and the deficiencies from the primary schools were carried forward to the secondary schools. With items arranged in a linear format, teachers who

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[59] SMP is the short form of *Sijil Pelajaran Menegah* meaning secondary school certificate which is equivalent to O-level

worked within rigid time frames for completing the syllabus paid little attention to students who were lagging.

The textbooks in use currently were published in the early 1990s after the KBSR (Integrated Primary School Curriculum) and the KBSM (Integrated Secondary School Curriculum) were implemented. Each textbook was usually divided into several units covering the syllabus content. Each unit had a proportionate amount of exercises on listening, speaking, reading and writing skills. Even though the KBSR and KBSM syllabus were revised in 1990 and 1994, the textbooks remain the same. During this period, the PMR (later replaced by UPSR) and SPM examination formats changed several times. Table 5.1 summarises the various approaches to ELT syllabi of different secondary levels that have been implemented since 1965.

Table 5.1: Summary of secondary school ELT syllabi in Malaysia (1973-1989)

Syllabus	Year	Approach
Lower Secondary English Language Syllabus	1973	Structural/Situational
Upper Secondary English language Syllabus	1980	Structural/Situational
Integrated Secondary School Curriculum (KBSM)	1989 - current	Communicative Approach

5.3. The Common Grounds Considered for PCPEL Substantiation in Bangladesh and Malaysia

From the above discussion concerning Malaysia and Bangladesh's English language situation and ELT condition, it is indicated that both the countries have a colonial background of English, a neocolonial hegemony of English, a social polarisation/stratification related to the language matter, and an understandable impact of the former three on the local culture and languages. As further explained below, all these elements establish the relevance of a critical pedagogy of the English language in both educational and sociocultural terms. The point of this relevance starts from the core question - why out of many foreign languages we have to deal with English in the first place - and then precisely postulates on the said four elements.

It is also clear that the attempts regarding the status and utilisation of English have ever been defensive and adaptive on one side and confusing and divisive on the other. They were limited to including or excluding English and increasing or decreasing the functions, amount and intensity of the English language as per the contingencies arrived. A macro-micro quality framework instead of 'contingency management' in this regard may help to

settle the matter of language education in the context of neocolonial power relations. It is not that everything related to the situation of English in the two countries is problematic or hegemonic. In fact, both the countries and particularly Malaysia have signs of pursuing local identities and negotiating the power of English in many ways.[60] But only a postcolonial critical perspective can determine the strengths and weaknesses, in this regard, of a given country.

5.3.1. Colonial background and the neocolonial status of English

The first thing that became clear from the above brief historical note on Bangladesh and Malaysia is the colonial connection of the arrival of English in both the countries. While Britain no longer directly rules the Indian sub-continent or the Malaya region, it can be argued that in education, a similar mindset is working by proxy. In the postcolonial world, this mindset is an attitude of mind "rooted in a sense of superiority that at the bottom is often racist" (Pennycook, 2001, p.61). In countries such as Bangladesh and Malaysia, the colonisers' sense of superiority is absorbed by the colonised locals as a sense of the latter's inferiority, admiration and imitation in respect of language, culture, education and so on. Thus, there is a continuation of the 'colonial discourses' or the 'cultural constructs' (see Section 2.4.2) that have persisted and maintained the superior status or image of the English language in general and its inner circle varieties in particular, as Carnoy (1974) emphasises: "The promotion of English as standard British or American or Australian English, […] is in direct continuity with the colonial period" (p.17).

English is spreading every moment in every sphere of society and is becoming a must in Bangladesh and Malaysia. Though superficial and reductive for knowledge, English proficiency is being typified as proof of smartness and even of knowledge itself (Ryan, 2003). This can be understood, for instance, from the fact of hundreds of training and language centres in both Malaysia and Bangladesh offering English courses as a major 'soft skill' training and usually the only language under communication skills training. It also can be identified in the promotion contents of these centres and the treatment of English in education institutions of postcolonial countries which present English as an essential knowledge like basic science or basic mathematics. Indeed, English is an

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[60] Power of English here does not necessarily mean a political power or a superior status imposed by government policies. In the neocolonial context, it more precisely indicates a superior image or 'soft power' of the language that is achieved/maintained through universalising notions about its function and reward (see Section 1.2.1 for further clarification).

amazingly great source of all branches of knowledge, and it has thousands of literary masterpieces, but none of these things is highlighted in the popular ELT circles.

However, the current global role of the English language in Bangladesh and Malaysia derives not from any essential or inherent superiority of the language over their rich native languages, neither because of a natural 'movement towards global unity'.[61] Instead, it comes from the Anglo-American econo-politico-cultural influences, and English is the chief instrument of this global hegemony (Hirschman, 1972; Alam, 2002; Altbach, 2003; Al Quaderi & Al Mahmud, 2010a). In Bangladesh, besides Bengali the mother tongue, English is the only compulsory foreign language taught and read at every level of education. Therefore, with Bengali as the only state language unanimously shared by the whole country, the binary position of English versus Bengali (that of colonial master and slave) is the reality, which is accepted and normalised. The same binary bent is found in the official bilingual status (Malay and English) of Malaysia whose language reality on the ground is notably and increasingly multilingual/trilingual.

Role of English medium schools and the British Council

English medium schools directly reproduce the said Anglo-American hegemony. These schools play this role (Yu & Atkinson 1998; Al Quaderi & Al Mahmud, 2010) in most Asian countries once directly ruled by the UK, such as India, Bangladesh, Pakistan, Sri Lanka, Malaysia, Singapore, and Hong Kong. In these countries, English prevails not as much in the number of speakers and its real functions as in power–knowledge-capital nexus that overemphasises its scopes and builds its superior image.

Demand for the English medium schools is accepted and in some cases encouraged by government policy and maintained so by a globally aspirant middle class. The continued passage of the Bangladeshi social elite to the UK, USA, Canada or Australia is sanctioned by the administration and examination of the British/US curriculum. The elite receives British education after GCE A-level certification. The mass can only aspire to the national curriculum and a nationally ordered Matriculation, with less global prestige. It is also noteworthy that in the current decade prestigious schools carrying the names and direct affiliation with core English speaking countries, such as American International School and Australian International School in Bangladesh, and Australian International School

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[61] Crystal (1997, 2003) identifies it as one reason for the global spread of English, but to my understanding it is not applicable to Bangladesh and Malaysia, where apart from the city centres community life still prevails and common people generally do not seem to bother about even regional integration, let alone global.

(AISM) and British International School (BSKL) in Malaysia have appeared in response to the demand of 'standard' English medium schooling and to serve the local elites.

Naysmith (1987) argues that teaching English is part of the (neocolonial) process "whereby one part of the world has become politically, economically and culturally dominated by another" (p.3). Pennycook (1995) adds that the spread of English is also indebted to the 'deliberate policy of English-speaking countries protecting and promoting their economic and political interest' (p.42). Here certain governmental and private agencies like the British Council (p.61) play a crucial role. In both Malaysia and Bangladesh, it is a common fact that the British Council still champions the world of the ELT profession. Professional organisations like MELTA (Malaysian English Language Teachers' Association) and BELTA (Bangladesh English Language Teachers' Association) or university English departments and prestigious institutes like 'ELS Malaysia' maintain their best link for resources, training and methods with the British Council or ETS.[62]

Teacher training for schools, recognised language placement and achievement tests of universities also mostly look forward to the British Council or ETS in both the countries. The most valued English proficiency test of the two countries – IETLS, which is also required by Malaysia's Education Ministry for international students coming here, is administered by the British Council and IDP Australia. British Council also operates its own English language centres that offer English language courses, through which along with the IELTS examinations a huge amount is drained out of these countries.

Foreign involvement in local ELT

The current linguistic market for English is characterised by diversity involving macro-and micro-markets and market actors at global and national levels. English education, even in the public sector, has been opened to global influences. Almost all English language reforms in Bangladesh and Malaysia – either with an exclusive focus on English or as a part of education – have been fully or partially directed and/or funded by donors or agencies of English-speaking Western countries including the World Bank, the Asian Development Bank, British Council, and DfID (Hamid, 2010, 2016).

In both Malaysia and Bangladesh, the British Council works with the Ministries of Education and other organisations to implement English language projects (Hamid, 2016;

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[62] Educational Testing Service, which administers tests like TOEFL, TOEIC and GRE.

Kirkpatrick, 2016), which could be conveniently led by local universities and research organisations. For instance, English in Action (EiA) project (of £50 million and 9-year duration) is being implemented in Bangladesh since 2008 by a conglomerate of five institutions/agencies including the Open University of the UK, BBC World Service.[63] Earlier in 1979, as mentioned in Section 5.2.2, Malaysia, under the revised Third Malaysia Plan, recruited British teachers guided by the British Council at a large scale to improve local ELT conditions.

Moreover, the narrow 'occupational ideology of ELT' (as discussed earlier in Sections 1.2.2 and 2.6.4) without a critical stance is prevailing in the ELT projects of Bangladesh and Malaysia, no matter funded by the governments or the foreign sources and led by local or foreign experts. For instance, in Bangladesh, English Language Teaching Improvement Project (ELTIP) was initiated to enhance English proficiency with a particular emphasis on speaking. The same goals are shared by other government projects (mainly assisted by the Department for International Development (DfID) of the UK government) like Orientation of Secondary School Teachers for Teaching English in Bangladesh (OSSTTEB), and Primary English Resource Centres (PERC). These projects (1990-2002) helped develop national curriculums, textbooks and training courses based on Communicative Language Teaching (CLT). However, the alleged need for English communication, still unfulfilled, has left all the projects including the ongoing EiA project "with more or less the same modus operandi" (Hamid & Baldauf, 2008).

With a CLT approach like that of Bangladesh under the same narrow occupational emphasis, the English Language Teacher Development Project (ELTDP) of Malaysia is supporting the country's Ministry of Education to make a step-change in the quality of English teaching since 2017. The project aims to improve teaching and learning of English while raising teachers' English proficiency, increase the use of teaching aids and encourage the involvement of parents. Earlier another project of the Ministry of Education Malaysia named as the 'Professional Up-skilling of English Language Teachers' (Pro-ELT, Cohort 1: 2012-13, Cohort 2: 2014-15) was run by the British Council Malaysia to strengthen English teaching and learning in Primary and Secondary Schools across Malaysia. These projects could arguably be led/run by local universities and by local ELT expert teams.

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[63] See https://eiabd.com/about-eia/

5.3.2. Paradoxes in the reward of English: what reward and for whom?

Globally connected English-speaking elites in the developing world (e.g. Malaysia and Bangladesh) tend to monopolise high-end privileges and then through media and a market culture consciously or unconsciously create popular illusions about English. Consequently, English is widely seen as a tool for economic and social advancement. Nevertheless, when English language skills become more widely diffused in these countries, the effects are two-sided. Nationally the country becomes more globally connected—but is also rendered more globally vulnerable. Individually, the acquisition of English allows members of the social elite to maintain their position within the country, and perhaps to gain more freedom of action offshore—but by no means, everyone who acquires English will join the local or global elite.

Many people in the postcolonial developing countries believe that with access to English they will gain high-profile jobs and perhaps a 'luxury' living abroad. But good local jobs are limited in numbers and entry is often determined 'not by the English language as much as by political [and other] connections' (Judd & Burdett, 1983; Burdett & Mortensen, 1998). Besides, many English educated persons who go abroad secure only non-career jobs with minimal relation to their long-cherished emphasis on English. Rogers (1982) asks whether it is ethical to allow education to sustain this kind of false hope, and the question is more applicable to the popular/mainstream English education that postulates on such illusions about English. According to him, such uncritical English education is 'dishonest' as:

> Only a small percentage of English learners will ever use English for international communication. Very few school leavers actually need English for tertiary studies overseas. English is not the only means of access to Western development and 'progress'; it may not even be the best means. A lot of English is taught, but not enough is learned. (p.144)

The diffusion of English opens up developing country markets. The western world secures the main benefits of cheap labour in periphery countries like Bangladesh. These workers learn "enough English to read the boxes but not enough to take over the factory" (Judd, 1983, p.271). Nor can factory workers use English as a tool for becoming rich, but the cultural cost at their individual and family levels is not warranted while pursuing this meagre material gain. The spread of English also facilitates those non-government

organisations (NGOs) that use programmes of aid, credit, or business activities through micro-finance (Chowdhury, 2011) to control key social and governmental policies. Again this helps to open Bangladesh to western markets.

Gibbons (1985) argues that "the third world itself began to experience a measure of disenchantment when it was discovered that development aid was not really aid, but a business investment camouflaged to look like development aid" (cited in Pennycook, 1994, p.40). Likewise, the promotion of western education in English creates a market for western publications and education institutions and encourages local students to pursue an international education, which is three times the cost of local education and generates revenues for the developed nations. Then local universities particularly private universities, maintain and refuel it by their high emphasis on having degrees from English speaking countries in recruitment and promotion. Also, English language education and NGOs promote "employment for western people as teachers— especially in English teaching—and consultants who take half the money of development projects" (Altbach, 2003, p.454).

5.3.3. Policy confusion

It is true that Malaysia, in deciding the status of English vis-à-vis BM and other languages, has always made a mention of English in the national constitution and the national education policy. But the country's back and forth moves regarding the policy of language in education indicate the heterogeneous attitude to the matter and imply that the country still needs a 'status revision' of the English language to honestly represent the realities on the ground considering the hegemonic power relations of the language. This is because the language-related decisions taken so-far in Malaysia are "shaped by different ethnic and social groups' competing views regarding these languages", and the language debate here is "largely an emotive one that carries a historical baggage" (Ha, Kho & Chn, 2013)

The situation of Bangladesh is worse in this regard, where English has been arguably a major problem/factor in examination-passing rate, job market success and social status definitions, but till today nothing is mentioned in the constitution or the national education policy documents about the status of English as a language vis-à-vis Bengali and other minor languages. Still, English has been made a compulsory major subject in all classes of primary, secondary and higher secondary schools, and English course has been incorporated in all public and private universities.

The above policy absence or heterogeneity in Malaysia and Bangladesh coupled with their *de facto* paradoxes concerning English indicates the essentialist notion as if the matter of English is granted as a universal truth and no serious thought and policy revision are required about it.

5.3.4. Social polarisation

In Bangladesh and Malaysia, the global spread of English functions as a tool for social-political differentiation and discrimination. Pennycook (1994) notes that English acts as a gatekeeper to positions of wealth and prestige both within a nation and between nations and is the language through which much of the unequal distribution of wealth, resources and knowledge operates. Apart from the question of proper methods and learning facilities, this is also because English education while bringing in its attached culture is difficult for the majority to acquire and thus restricted to a specific class only (who can self-actualise themselves with that culture and living standard).

English medium schools in Bangladesh and Malaysia have emerged not as part of a constructive development plan or any government initiative, but mainly in continuation of the British missionary schools to serve for business purposes of some people and to create and sustain the 'vicious circle' of a 'privileged elite' (Sarwar, 2005). Indicating to such vicious circles causing the educational divide in the developing countries and explaining academic success in Bangladesh in the form of Social Darwinist competition[64], Deabnath (2008, n.p) comments:

> Capitalism has engulfed the country's education system where students backed by solvent families achieve glorious results, while rural students from poor families struggle to obtain even pass marks as their schools cannot provide quality education.

In Malaysia after independence, English education created a new division within each ethnic group due to which new social differences appeared, for instance, between the English-educated Chinese and the Chinese-educated Chinese (Chai, 1977) and understandably also between the English-educated Malays or Indians and their vernacular-educated counterparts. This social stratification on the line of having (or not having) English education is worth further study and intervention. Holborow (1999), therefore,

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[64] Social Darwinism, the theory that human groups and races are subject to the same laws of natural selection as Charles Darwin perceived in plants and animals in nature (Encyclopedia Britannica).

emphasises: "English is either the modernizing panacea or the ruthless oppressor, depending on your place in the world" (p.2).

Building on Bourdieu's concepts of linguistic market and linguistic capital, Hamid (2016) shows how the market forces determine the demand and mode of acceptability of English proficiency in Bangladesh (which also applies to Malaysia) causing a social divide featured by privileging certain groups and exclusion of others that affects their life chances. Only a critical pedagogy informed by the diversified markets (e.g. general, religious stream, vocational, etc.) of English language proficiency and the essential social or 'non-cognitive' factors (Hamid & Baldauf, 2011) can correspond with their diversified needs and demands to enhance equitable (if not equal) distribution of this linguistic capital.

5.3.5. The weakening reality of local culture

One key to assess the hegemonic impact of English in Bangladesh and Malaysia or elsewhere is the extent to which local languages are the medium for government, education and public discourse. These spheres all affect each other: for example, an advance of English in the educational or cultural sphere is likely to affect its role in government and vice versa. Next is the medium of expression used in communications, the arts and university education. Artists who want to be part of the global conversation may have to face painful choices about the medium of expression badly affecting their indigenous creative faculty. Thus, English functions in the postcolonial countries "as a Trojan horse: as a displacer of national tradition, an instrument of continuing imperialist intervention, a fierce coloniser of every kind of identity. English is necessary, but it is also dangerous" (Imam, 2005, p.474)

Another important key is the content of English language courses in terms of their impact on local knowledge and culture. Understandably, there is a profound difference between the English language courses moulded to fit the national context and those that treat the national context as irrelevant. Kachru (1994) believes: "Approaches to the teaching of English developed in the western contexts cannot be accepted without question for the non-western context" (p.241.) So, it requires the ELT stakeholders in Malaysia and Bangladesh to consider the sociolinguistic aspects of ELT. With this emphasis, Pennycook (1995) reminds:

> Students around the world are not only obliged to reach a high level of competencies in English to pursue their studies, but they are also dependent on

forms of western knowledge that are often of limited value and extreme inappropriateness to the local context. (p.43)

The elite English medium schools in Bangladesh and Malaysia are a noteworthy example of policy loopholes. As magnets for private investments, these schools are the upscale version of the World Bank model and the western ideal of private education, offering the most prestigious educational commodity in the countries.[65] While not all private schools or all English medium schools are of high educational quality, because of the perceived image of English language private schools as modern and global, all public schools tend to be displaced downwards. Significantly, the commodity on sale in this educational market is not only the English language but also English culture. The global utility of private English medium education is one of its main attractions. Notably, the global utility has been aligned with the global youth culture and defined here in a way that excludes local identities as backwardness/conservatism and barriers to the desired refinement.[66] As such, the English medium schools are in continuity with their functions during colonial times but indeed in a new form.

In private English medium schools of Bangladesh and Malaysia, all courses are taught in English using books that are mainly produced in the UK or the USA or in following of British or American curriculum, except for courses in mother tongue (Bengali, Malay, Chinese) and where religious courses are offered. Consequently, these schools produce students who, though might be good at Roman, Greek, British, or American history, know little of their own national history and local cultures. They tend to look down on students from vernacular medium schools. Many English medium students see themselves as only temporarily living in Bangladesh/Malaysia (Al Quaderi & Al Mahmud, 2010), with their ultimate destination in a core English-speaking high-index country. No doubt this contributes to the global 'brain drain', which sets an imperative for the government and others concerned to respond proactively.

In Malaysia, in contrast to vernacular schools, English medium schools have the privilege of a multi-ethnic institutional framework for the social and cultural integration of all those who attend them. Its outstanding result has ever been the emergence of a cosmopolitan,

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[65] The tuition fees in such schools in both Malaysia and Bangladesh are higher than even top private universities, but they are still thriving more than the latter.

[66] Global youth culture signifies "the process by which industrialized, mass-produced culture and commercial imperatives drive global capitalism". In this globalised subculture, "global and local, as well as homogenizing and diversifying influences continuously merge in the lifestyles, performances, and sociopolitical practices of contemporary youth" (Kahn & Kellner, 2004, n.p)

modernising group drawn in varying proportions from the three traditional communities (Malay, Chinese, Indian) whose common bond is English and the overarching common culture is predominantly Western. Those who want to have a generation with multilingual proficiency including access to English but not in line with the modern Western culture or at the cost of local cultures may wish to have an alternative quality framework for English language education. Without such a framework and with a myopic and uncritical kind of English teaching and curriculum, as Al Quaderi & Al Mahmud (2010) apprehends, "Many young students are consequently becoming culturally confused and even possibly becoming unconscious agents of Western cultural imperialism, which is an aspect of Western global economic dominance" (p.212).

To sum up, both Bangladesh and Malaysia have an ELT convention that builds on the supremacy of the English language and its standardisation claims, and a socioeconomic divide and cultural generalisation based on their language situations with English are evident, which makes an opportune way of a revisit of their ELT from a postcolonial critical perspective.

6. CHAPTER SIX: PCPEL SUBSTANTIATION IN BANGLADESH AND MALAYSIA

Earlier, Chapter Three showed the process of arriving at the twenty quality standards of PCPEL, and Chapter Four elaborated ten of them under 'ELT Content' and 'ELT Methods' (see Table 4.1). This chapter substantiates the four quality standards of ELT Content in public secondary school English education of Malaysia and Bangladesh, after historising the imperative of such a task in the previous chapter. The four quality standards are: 'World Literature in ELT', 'Multiple and Periphery Culture Source', 'Cultural Appropriacy', and 'Local and World Englishes in ELT Content'.

Following a critical discourse analysis approach (see Section 3.11.1), this chapter assesses the secondary school textbooks, the relevant sections in the National Education Policy of Bangladesh (NEP-BD) and Malaysian Education Blueprint 2015 (MEB), as well as the guidelines of English textbooks regarding the authoring and usage of the textbook. The overall results show partial signs of the four quality standards and make the PCPEL framework viable for conducting a postcolonial critical evaluation.

6.1. In Search of PCPEL-Relevant Recommendations for ELT Content in Bangladesh and Malaysia's Education and Textbook Directives

In the Malaysia part, Chapter 4 of the MEB 2015-2025 (Ministry of Education Malaysia/MOE, 2013) has been chosen. The selection is because:

> It [Chapter 4] examines how the Ministry plans to achieve its student learning aims by re-assessing *its curriculum and assessment*, provisions for delivery of Science, Technology, Engineering and Mathematics (STEM), *language policy*, provisions for students with specific needs, and finally, *its ability to translate policy into actions* for school improvement. (p.104) [Italic emphasis added].

One important paragraph from MEB 2015-2025 which can be related to the authoring of the English (or other) textbook(s) is as follows:

> The Ministry [of education] has developed its *written curriculum* using a wide range of benchmarks from top-performing education systems to ensure alignment with international standards on the knowledge and skills expected of students at different ages. These international benchmarks have also been *aligned with the*

National Education Philosophy to produce a curriculum that is suitable for the Malaysian context. (p.105) [Italic emphases added]

Two emphases are clear from here. One is the 'international standards' of the written curriculum (that includes textbooks), and the other one is its 'suitability for the Malaysian context' in line with Malaysia's 'national education philosophy'. Now to understand more about the paragraph and to add more meaning to the highlighted parts relevant to 'PCPEL ELT Content', we can refer to the said 'National Education Philosophy' of Malaysia, which states:

> Education in Malaysia is an ongoing effort towards further developing the potential of individuals in a holistic and integrated manner, so as to produce individuals who are intellectually, spiritually, emotionally, and physically balanced and harmonious, based on a firm belief in and devotion to God. Such an effort is designed to produce Malaysian citizens who are knowledgeable and competent, who possess high moral standards and who are responsible and capable of achieving high levels of personal well-being as well as being able to contribute to the harmony and betterment of the family, the society, and the nation at large. (p.65)

Thus, the blueprint for Malaysia's education sets a socio-cultural, religious and moral goal for all the subjects taught at all levels, including English language teaching at secondary levels. The question remains on how to incorporate the overarching goals for the said 'betterment of the family, the society, and the nation at large' and how it is going to address the global neocolonial power relations of English. To find an answer for this, I have looked into the 'Roadmap' (MOE, 2015), a supplementary education policy document setting 'the standards' for the English language education, which is formulated by ELSQC for the years 2015-2025 in line with the education blueprint.[67]

Like the MEB, the 'Roadmap' was also prepared in 2015 in line with the new national language policy of Malaysia known as MBMMBI (Memartabatkan Bahasa Malaysia Memperkukuh Bahasa Inggeris) to 'uphold Malay' for national integration and to 'strengthen English' for international communication (p.7). The 'Roadmap' has nine chapters divided into three sections: 'Section A – Context and International Standards', 'Section B – Looking Back and Moving Forward', and 'Section C – The Roadmap'. The

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[67] ELSQC (English Language Standards and Quality Council) is the name of the taskforce created by the Ministry of Education Malaysia to set the policy and standards for the country's English language education.

first three chapters set the scene for devising such a document as it is and presents the 'Common European Framework of References' for Languages (CEFR) as the postulation ground for preparing the document[68]. It does so by drawing attention to the 'moral' cause of equal education opportunity for all as the purpose of the proposed English education policy and accepting the dynamic nature of any policies. Thus it keeps the gate open for any possible future modification including, for instance, the required adjustments for PCPEL implementation.

If we investigate the 'Roadmap' from the PCPEL perspective and specifically for ELT content guidelines, we can find the following.

First, the 'Roadmap' takes the need for English as a 'practical necessity' while also referring to its 'colonial background' and 'ill-fitted' role in 'creating national unity' (p.40). Thus, it seems to have taken the matter of English language education as something for granted on its own without considering the current neocolonial reality of the language. The document continues as if there is nothing but to surrender to the global superordinate position of the English language and all discussion now can be about the teaching method and the proficiency target in the language.

This narrow occupational approach is due to the typical aim of the contemporary educational policies of the countries with English language hegemony to produce human capital in a way that they may compete in a globalised economy. Malaysia's 'Roadmap' is, therefore, largely centred on enhancing students' job-market skills. Rizvi and Lingard (2010) clarify this 'narrow set of concern' in the globalised education policy of today:

> Educational purposes have been redefined in terms of a narrower set of concerns about human capital development, and the role education must play to meet the needs of the global economy to ensure the competitiveness of the national economy. (p.47)

So, the 'Roadmap' has chosen CEFR which provides a widely accepted benchmark for measuring proficiency in a foreign language – English or other – in any context, and all discussions of the document focus on achieving the proficiency targets in line with CEFR.

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[68] CEFR was introduced by the Council of Europe in 2001 to provide 'a common basis for the elaboration of language syllabus, curriculum guidelines, examination, textbooks, etc. across Europe' (Council of Europe 2001, n.p).

Second, as the 'Roadmap' takes ELT as an apolitical and acultural thing, all its emphasis on English bases on the 'worldly' or practical reasons for English, which may be revisited considering its stress on nation-building particularly in the neocolonial reality of the English language hegemony and the social stratification caused by this. There is a mention of 'privileged and unprivileged people due to their English proficiency' (p.53), but no solution is provided for this problem. This is perhaps because a further systematic enhancement of English proficiency in all Malaysians is deemed the desired/ultimate solution – indicating that the wider English proficiency is achieved and the larger population the language reaches, the better.

Third, the 'Roadmap' promotes a 'quality culture' by which it means the professional quality of the teachers and the teaching processes and instruments involved. However, its goals of quality include 'context' and 'culture' matter: "Language use requires an understanding of the cultural context in which communication takes place" (p.24). While this emphasis considers the cultural context of communication in general, it does not specify any corresponding requirement for ELT Content or any guideline on how to deal with the foreign cultural elements in ELT textbooks or materials.

Four, the provenance of the 'Roadmap' is made in light of a nationwide report of the English proficiency of Malaysian teachers and learners of English which is known as 'Cambridge Baseline Report 2013' (MOE, 2015). However, there is no mention of whether this report has evaluated Malaysians' English proficiency in terms of standard British English alone or by including world Englishes, and how far it has counted the emerging reality of Malaysian English. Malaysian English (or MyE) and its more colloquial form known as *Manglish* could be mentioned in this regard, as Malaysians' English proficiency is largely represented by them (Sung & Spolsky, 2015).

Moving on to the textbook directives, both *Form-4* and *Form-5* English textbooks include 'aesthetic' as one of the three defined areas of language, and as part of that, the 'Introduction' sections of both the books mention their aim as to "use language to respond to literary works and express themselves creatively" (p XV). It is apparently due to this aim that the textbooks refer to many literary pieces and highlight the literary devices therein. However, there is no mention regarding the aesthetic content of the books in terms of including world literature. Neither is there a guideline on how to deal with the culture elements contradictory to local norms and values, which are likely to come in through the aesthetic items in ELT textbooks/materials.

On Bangladesh side, there is no educational vision mentioned in NEP-BD like the education blueprint of Malaysia, but the general objectives of education are mentioned in thirty points or 'Sections', out of which Sections 4 and 5 have reference to indigenous culture and Section 12 emphasises English as a subject (not a medium of instruction) along with mathematics and science.

However, from their titles, 'Section 24' (Teachers' Training) and 'Section 26' (Curriculum, Syllabus and Textbooks) are relatable to the scope of PCPEL ELT Content. But the only lines that have been found with a slight connection to the 'use of literature' in general, without any particular link with the PCPEL ELT content standards, are as follows:

> Since it is desirable that the education system of a country is built on the socio-economic and political conditions, *age-old cultural traditions, religious beliefs, moral and human values, all these must be reflected in the curriculum. ... While preparing the textbooks, it will be kept in mind that real education must be related to real life and inspire the students with patriotism* and the spirit of our liberation war and further facilitate the development of thinking ability, *imaginative capability*, inquisitiveness and *creativity of the learners.* (NEP-BD Section 24, p.69) [Italic emphases added].

With primarily a political/historical focus evident from the frequent mention of phrases like 'liberation war'[69], the document highlights the current sociocultural elements of the country, as item 3 under the subtitle 'Curriculum and Syllabus Strategies' mentions:

> The curriculum and syllabus of all stages of educational levels including primary and secondary will reflect the *spirit of the liberation war*, the context of the *liberation war*, its spirit and factual narrative, language movement, *the existing realities of the country, mother language, literature, culture and history.* (NEP-BD Section 26, p.69) [Italic emphases added].

Similarly, in the preface of the previous version of the secondary English textbook, a paragraph has been found relevant to PCPEL content characteristic:

> In keeping with the communicative language teaching (CLT) principles, the book includes topics of *both national and global context, appropriate and interesting to the learners thematically, culturally and linguistically*. Adequate grammar contents have also been integrated with language skills so that the elements taught and

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[69] The nine-month war in 1971 by which Bangladesh has come out of the then united Pakistan.

learned in situations can easily be related to *real-life situations* not just to be memorized as discrete items. (NCTB, 2012: English For Today for Class 9-10, p.01) [Italic emphases added].

As emphasised here, the ELT textbooks are meant to have both 'national and global' contextualisation and cultural and cognitive appropriacy ('real-life situations', 'interesting to the learners') in their content. However, the directive stresses communicative English ('CLT principles'), thereby maintaining the same occupational and commercial/industrial emphasis of education and ELT as found in Malaysia.

To sum up, the instructions, preface or introductions of the secondary English textbooks of Malaysia and Bangladesh show nothing significant that clearly emphasises or denies any of the quality standards proposed by the PCPEL framework under the 'ELT Content' category. So, the national education policy documents of the two countries (NEP-BD and MEB) remain as the prime sources to establish some connection to the quality standards.

Next, from NEP-BD and MEB (along with the 'Roadmap'), all the sections that have been found relevant to the 'PCPEL ELT Content' generally emphasise the history and culture of the countries and their local life and authentic conditions, which can be taken as to support the QS-3.3 (Cultural Appropriacy). The importance of literature is understood from the emphasis on creative skills, but no mention is found of world literature or the ways how to critically understand multiple literature(s) to be taken as evidence of the QS-3.1 (World Literature in ELT). Similarly, there is no mention at all of the emerging regional and local varieties (e.g. Malaysian English) in the investigated documents of Malaysia or Bangladesh, which could support or deny the incorporation of these variants of English in ELT Content.

6.2. QS-3.1: World Literature in ELT of Bangladesh and Malaysia

The assessment of Bangladesh-Malaysia public secondary school textbooks in light of the PCPEL QS-3.1 (World Literature in ELT) has been done by counting the proportional presence of three types of English Literature (i.e. Local English Literature, Other periphery English Literature, Translated Literature in English) in comparison to that of core English countries, as hinted earlier in Chapter Three (Section 3.11.2). Tables 6.1, 6.2, and 6.3 show the authors of the literary pieces in Malaysia and Bangladesh public secondary English textbooks along with their categories as per the above classification.

Table 6.1 shows a comparative summary picture of Bangladesh and Malaysia's secondary school English textbooks in terms of having World Literature. There is a total of 31 chapters in Malaysia's secondary textbooks, 16 in Form-4 and 15 in Form-5. Out of them, 30 chapters are found with (A) literary works from core English countries, that is, Britain, America (referring to both United States of America and Canada), New Zealand, and Australia. For easy reference, the acronym 'BANA' has been formed by putting them in one source category of English Literature. The next three categories are: (B) 'local Literature in English' written by local authors living at home or in the diaspora, (C) English Literature from postcolonial countries other than a given one, such as Indian English Literature for Malaysian ELT textbooks, (D) and non-English Literature translated to English. Malaysia's textbooks have respectively 20, 7, and 2 chapters found with literary works from the latter three categories. In Bangladesh, the only secondary school English textbook has total 14 units, out of which 1 unit is fully dedicated for BANA Literature, and no unit is found with Literature from any of the other three sources.

Table 6.1: World Literature in Bangladesh and Malaysia's secondary English textbooks

Description	Chapters of Malaysia textbook found with literary works (Form-4 + Form-5)	Units of Bangladesh textbook found with literary works
Total Chapter/Unit	*16 +15 = 31*	*14*
A. Britain-America-New Zealand-Australia (BANA) Literature	15+15 = 30	1 (dedicated unit)
B. Local Literature in English	6+14 = 20	0
C. English Literature from other peripheries	4+3 = 7	0
D. Non-English Literature in English translation	1+1 = 2	0

As Table 6.2 shows, the majority (77.14%) of the authors of the literary works in Malaysia's textbooks are from BANA or core English countries. These authors include William Shakespeare, Christina Rossetti, Rudyard Kipling, Oscar Wilde, Coleridge, Robert Frost, Jane Austen, and Somerset Maugham. There is evidence of 'World Literature' with the leading group (14.28%) being local or Malaysian authors living at home (e.g. Haji Salleh, K.S. Maniam, Keris Mas) or living abroad (e.g. Shirley Lim). Out of the remaining non-BANA authors, two (Bessie Head and R.K. Narayan) or 5.71% are from the other peripheries (Botswana and India) and one (Maupassant) or 2.85% from Literature translated into English.

Table 6.2: Authors found in *Malaysia*'s *Form-4* and *Form-5* English textbooks

Categories	Authors/Works	%
Literature from BANA (Britain-America-New Zealand-Australia)	----------------------------------***Form-4*** 1. Adrian Mitchell, *'Song in Space'* (Song) 2. Anonymous (Scottish poet), *'Look at me'* (poem) 3. Bette Midler, *'Wind Beneath My Wings'* (song) **[also in Form-5]** 4. Christina Rossetti, *'Hurt No Living Thing'* (poem) 5. Coleridge, *'The Rime of the Ancient Mariner'* (poem) 6. Emily Dickinson, *'There's been a death in the opposite house'* (poem) **[also in Form-5]** 7. Henry Lawson, *'The Drover's Wife'* (story extract) **[also in Form-5]** 8. Jane Austen, *'Pride and Prejudice'* (story extract) 9. Joyce Kilmer, *'Roofs'* (poem) 10. Katherine Mansfield, *'Feuille d'Album'* (story extract) 11. Langston Hughes, *'Dreams'* (poem) 12. Maggy Saldais, *'The Sonata'* (story extract) 13. Oscar Wilde, *'The Model Millionaire'* (abridged story) 14. Ray Bradbury, *'All Summer in a Day'* (story extract) 15. Roald Dahl, *'The Sound Machine'* (story extract) 16. Robert Frost, *'The Road Not Taken'* (poem) **[also in Form-5]** 17. Roger Vaughan, *'The Butterfly'* (story extract) 18. Rudyard Kipling, *'If'* (poem) **[also in Form-5]** 19. Stephen Grellet, *'I shall not pass this way again'* (poem) 20. Thomas Wilson, *'The Lotus Eater'* (story extract) 21. William Shakespeare, *'Sonnet 18'* (poem) 22. William Shakespeare, 'Crabbed Age and Youth' (poem) -------------------------------------- ***Form-5 only*** 23. Charles Dickens, *'David Copperfield'* (novel, only referred) 24. Ernest Henley, *'Margaritae Sorori'* (poem) 25. Isaac Asimov, 'I, Robot' (story extract) 26. John Steinbeck, *'The Pearl'* (novel, only referred) 27. Somerset Maugham, *'The Lotus Eater'* (short story extract)	77.14% (27 out of 35 authors/ literary works)
Local Literature in English (from Malaysian writers living at home or in diaspora)	-------------------------------------- ***Form-4*** 1. Haji Saleh , *'Balinese Girl'*; *'Si Tenggang's Homecoming* '(poem) 2. Keris Mas (Kamaluddin Muhamad), *'Hari Raya by Grandmother's Grave'* (short story) 3. Shirley Lim, *'Monsoon History'* (poem)[70] -------------------------------------- ***Form-5*** 4. Keris Mas (Kamaluddin Muhamad), *'Jungle of Hope'*(novel extract) 5. K S Maniam, *'The Return'* (novel extract)	14.28% (5 out of 35 authors/ literary works)
English Literature from other peripheries (postcolonial countries)	1. Bessie Head, *'Looking for a Rain God'* (story extract) **[Form-4]** 2. R K Narayan, *'Man-Eater of Malgudi'* (novel extract) **[Form-5]**	5.71% (2 out of 35 authors/ literary works)
Non-English Literature in English translation	1. Guy De Maupassant (D), *'The Necklace'* (story extract) **[Form-4]**	2.85% (1 out of 35 authors/ literary works)

Some more points about Malaysian secondary school English textbooks are noted in this connection:

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[70] Though currently an American citizen, Shirley Lim is listed in the category of Malaysian writers in English because of her origin in Melacca, Malaysia and also that she grew in Malaysia up until her graduation from University Malaya.

a. **Stanzas and extracts only:** None of the pieces of Literature is given as a complete item, except one long (Form-4, Chapter 8: *'Look at me'*) and five short poems all in Form-4 (e.g. *'Sonnet 18'*), and only one abridged story (Form-4, Chapter 7: *'The Model Millionaire'*). From the poems, one or a few stanzas are provided, and from stories, only extracts are given. In some cases, only a reference is made to a story or a poem that is available in another chapter or meant as additional reading.

b. **Literature as a functional element:** None of the poems or stories is provided as the lesson target by itself to develop literary taste and pluriliteracy. They all are rather used to teach certain features of Literature, such as similes and metaphor, personification, characters in a story, and climax in a story.

c. **Distribution:** The poems/poem stanzas or story extracts are spread out throughout the books instead of dedicating a chapter for Literature alone. In addition to their aforementioned functional purpose, it may be because there are separate books as a Literature component for both Form Four and Five. For Form-4, Literature comprises poems and short stories, so the Form-4 textbook takes the features generally found in a poem (e.g. metaphor, simile, rhyme, symbol) or a short story (e.g. character, plot, tone, style). On the other hand, in Form-5 textbook, it is mainly three novels *('The Pearl', 'The Return', and 'The Jungle of Hope')* that are spread throughout the book (Chapters 1-11) to teach language or literary skills such as understanding the contextual clues and setting or sequence of a story.

d. **Pairs in comparison:** Some poems/poem stanzas or stories are given in pairs to compare the respective features (e.g. metaphor, characterisation) to be taught/explained.

In both the textbooks (Form-4 and Form-5), practice questions are generally comprehension-focused or set according to a respective literary feature (e.g. rhyme, imagery, characterisation, personification, climax, and contextual clues). Some typical examples are as follows: 'How many lines are there in the sonnet?', 'To whom is the poem addressed?', 'Plot the events as they occur in the story' However, at some places, a slight criticality is brought in by 'why' and 'how' questions or by mentioning the cultural background of a story (e.g. '*Si Tenggang's* homecoming', p.244), which could be further improved in terms of critical literacy (see Section 4.2), for instance, by relating the poem's portrayed lifestyle to that of its author - Haji Salleh.

Table 6.3: Authors found in *Bangladesh*'s SSC English textbook

Categories	Authors/works	%
Literature from BANA (Britain-America-New Zealand-Australia)	1. Charles Kingsley, *'The Sands of Dee'* 2. Eleanor Farjeon, *'Books'* 3. Isabella Harwood, *'The Customs Officer's Story'* 4. Joan Duncanson, *'Two Mothers Remembered'* 5. Maria Edgeworth, *'The Purple Jar'* (adapted) 6. Ralph Hodgson, *'Time, You Old Gipsy Man'* 7. Robert Frost, *'Stopping by Woods on a Snowy Evening'* 8. William Shakespeare, *'The Merchant of Venice'* (adapted)	100%
Local Literature in English (from Malaysian writers living at home or in diaspora)	N/A	0%
English Literature from other peripheries (postcolonial countries)	N/A	0%
Non-English Literature in English translation	N/A	0%

As Table 6.3 shows, in Bangladesh secondary school English textbook, *English For Today*, out of 14 units the last unit (titled *'Pleasure and Purpose'*) is exclusively dedicated to English Literature, and all (100%) of the authors of the poems and stories are from the Core English countries. The authors are such as Charles Kingsley, Ralph Hodgson, Robert Frost, and William Shakespeare. Some more points about Bangladesh textbooks are noted in this connection:

a. **Full poems and abridged stories:** Chosen poems are not so long, and they are provided in full length. Stories are given in a simplified and abridged form.

b. **Dedicated unit:** All literary pieces are provided in one unit dedicated to Literature (Unit 14). However, the stories are broken into some parts distributed in continued lessons within the same unit.

c. **Target by themselves:** As the unit title and the selection of items indicate, the literary pieces seem to be targeted for improving students' understanding of literary texts. So, the exercise questions are either comprehension-based (e.g. 'Why do you think the speaker stop by woods?', 'How did Bassanio help Antonio?') or opinionated (e.g. 'Why do you like the poem?', 'What else could be written on the bond?'). However, no reference is available to literary features/devices like that in Malaysia, neither is any emphasis noted on improving critical literacy in its larger sociocultural sense.

The comprehension questions in the textbook are given to provide the background of a story or a poem's theme or to increase interest in a storyline. So, the typical questions are like: 'How has the poet described the sea?', 'Why does the poet call time an old gypsy

man?'. One partial example of critical appreciation and critical literacy practices may be seen in the two pre-reading questions for Hodgson's poem *'Time You Old Gypsy Man'*: 'Do gypsies live in our country?' and 'In what ways are they different from the general people?'

To sum up, the discussion of the school textbooks of Malaysia and Bangladesh as above unanimously supports the use of Literature in language teaching. The inclusion of about 23% of literary authors in Malaysia's textbook from non-core English-speaking countries acknowledges the importance of World Literature in ELT content. It is also clear from the above discussion that both the countries and particularly Bangladesh have yet to increase the amount of World Literature for coming out of the circle of core English Literature and ensuring pluriliteracy and multiculturalism in ELT for decolonising this industry.

In both the countries, mere comprehension focus and the new critical method of textual and stylistic analysis dominates in teaching Literature as if their selection is happening in a neutral world and as though their themes have no cultural association. This may imply a general dismissal of critical literacy, which is a major target of putting a variety of Literature in a syllabus and is essential to this quality standard of the PCPEL framework.

6.3.   QS-3.2: Multiple and Periphery Culture Content in ELT as Found in Bangladesh and Malaysia

This assessment conforms to Adaskou, Britten and Fahsi's (1990) analytical framework of four dimensions (i.e. aesthetic, sociological, semantic and pragmatic) but takes the first two for assessing the culture content of Malaysia and Bangladesh public secondary school English textbooks (see Section 4.3 for more clarification of the four dimensions). Although this framework was originally developed for an EFL context (i.e. Morocco) similar to Bangladesh, it is compatible also with the Malaysian situation that still practically resembles an EFL country considering the psychological distance from English in its majority of the English users.[71]

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[71] The doubt about Malaysia's being an EFL country is due to Malaysia's evident multiracial-multilingual situation and the official announcement of English as an additional common language after Bahasa Malaysia and the 'language of international communication' (MOE, 2015, Malaysia Education Blueprint). Those in favour of calling Malaysia an ESL country also highlight the widespread use of English. While these are undeniable facts, the mass people's proficiency in English out of the urban pockets is still far away from making it a second language.

As discussed earlier in Section 4.3, the aesthetic dimension of the culture of a society/country refers to its literature, media, cinema, music, and so on. As this evaluation is based on written syllabus or ELT textbooks, the aesthetic dimension here refers to the literary works found in these books. The information of the country's sociological dimension of culture comes from its family system, home life, education, interpersonal relations, material conditions, work and leisure, social customs, names, attire, gender roles, as well as ambitions and aspirations. In this regard, even the absence of an element – say religious practices – or its excessive presence indicates a certain condition of culture.

Out of the above two dimensions (aesthetic and sociological), the first one will be discussed just briefly because the results of the previous section regarding world literature are also useful for and relatable to the aesthetic culture content (i.e. literature) of this QS. To be more precise, the 'core-English literature' in the previous section corresponds with literature from the 'Centre' as shown in this section. Similarly, 'local literature in English' resembles literature from 'Home' and 'literature from other peripheries' matches with that of 'Other periphery'. As discussed earlier in Section 4.3, from the postcolonial standpoint, Center here refers to the technologically and industrially advanced countries many of whom happen to be the former coloniser countries and have English as their primary language, so Periphery refers to their counterpart or the developing countries most of which happen to be the formerly colonised countries. This is how 'core-English' of the previous section and 'Centre' of this section tally, and so do the other corresponding categories in both the sections.

For relating culture contents to Home, Centre or other peripheries as discussed in the above section, the *origin* of things, instead of current availability, is made the basis of categorisation. For instance, environmental pollution due to big industries (Form-5, Chapter 5) is seen everywhere now, but its inception was from the industrial revolution in Great Britain and Europe, which later has been exported to the whole world. Also, thematic considerations are made based on an element's *rootedness* and not its superficial popularity in the urban pockets under the magic spell of global consumerism and an expanded 'Eurocentrism' (Amin, 2010; Hobson, 2012). For example, due to media propagation and market aspects, Mother's Day or Valentine's Day or even Halloween Festival may seem to be quite familiar in urban areas of both Malaysia and Bangladesh. But such 'Days' are counted as a cultural element of the Centre (and not of Home) considering their origin being in the West and their lack of nativisation in the two

countries. In addition, for locating culture content as of Home, Centre or other peripheries, the values and lived realities of the *mass people* are considered instead of the *powerful minority* causing overemphasis of imported or hastily created culture elements.

In Malaysian textbooks (Tables 6.4 and 6.5), culture content in the aesthetic sense (see Section 4.3) or in terms of literature is mainly (80%) Centre-based, counting the only non-English (French) work (Maupassant's *'The Necklace'*) in English translation together with the Centre content on the ground of France being a non-periphery and another coloniser country. The Centre based literary works that are referred or extracted comprise 14 poems (including two songs), 12 short stories, and 2 novels (see Table 6.2 for details of the authors and their work titles). The remaining 20% aesthetic culture content of the textbooks consist of 2 poems plus 1 short story and 2 novels by Malaysian authors, along with 1 short story and 1 novel by authors, respectively from Botswana and India, both former British colonies ('other periphery').

In terms of social settings or institutions, most of the textbook's culture content is local or Malaysia-based. The typical settings are 'two friends at a volunteer camp', 'young people connected online', 'students in class', 'food and festivals', etc. Only a few social pictures such as three girls going to a remote forest without their close family members and taking teachers just as facilitators reflect mainly the Centre countries and not Asian local life. Themes of all chapters are generally home-based, but there is a notable inclination towards Centre themes like explicit love affair (that is not much rooted in Asian culture), amateur wildlife adventure, and adventurous sports, reflecting the global youth culture that is originated in the late modern Western capitalistic culture but being normalised globally by multinational corporations through film, popular music, television and the internet (Johan & Bolin, 1995; Gidley, 2002).

Also, nothing more than a mention of the sacrifice and heroism of Mahatma Gandhi and Aung Sun Suki (respectively from India and Myanmar) is traced from other periphery countries. However, though Henry Lawson is an Australian by nationality, his short story *The Drover's Wife* extracted in both Form-4 and Form-5 depicts Australian bush life which is submerged due to the colonial invasion like the disappearing native narratives of many postcolonial countries. Therefore, it has been considered as a unique example of 'Other Periphery' setting and placed in the tables accordingly. In fact, Australia itself carries a colonial history that could be part of the postcolonial periphery but has instead managed to

be part of the 'Centre' by suppressing the stories of the said bush life and the aborigines (Warwick, 2003).

An example of providing comparative viewpoints as emphasised by critical pedagogy perspectives is found in the discussion of human cloning in Chapter Thirteen of Form-4. After mentioning human cloning as a new advancement of science, the textbook warns through a student's voice who is scared of genetic engineering on humans: "Cloning is against my principles. It is morally wrong to interfere with nature." (p.251).

Table 6.4: Culture content sources as per Adaskou et al.'s (1990) two dimensions across the chapters in *Malaysia*'s *Form-4* English textbook

	Aesthetic Dimension/Literature			Sociological Dimension		
	Home	*Other periphery*	*Centre*	*Home*	*Other periphery*	*Centre*
Chapter-1			Song (jazz) Poem	Personal diary; Young people's lives		
Chapter-2	Story		Story extract	Rural setting; Cultural diversity	Bush life	
Chapter-3	Poem reference		Poem	Human and nature; Two friends camping; Nature conservation; Nature and human life		
Chapter-4			Poem stanzas	Two friends on an adventure		Unusual adventures
Chapter-5			Story extract	Special need support		
Chapter-6	Story reference		Story extract			Multinational corporation; Global youth culture; Wired youth
Chapter-7			Story Poem stanzas	Humanly behaviour		Explicit love affair
Chapter-8			Poem	Respect and care for the elderly		
Chapter-9			Story extract	Disable in the society		
Chapter-10		Story	Poem stanzas	Students in class; Water conservation		
Chapter-11			Story reference	Today's Challenges; Attitude to challenge-taking		
Chapter-12			Story extract	An *orang asli;* A housewife; An elderly villager; Organic way of life		
Chapter-13			Poem stanzas			Amateur adventure of three girls in the wilderness; Changing gender role
Chapter-14	Poem stanzas			Food; Festival; Cultural/racial diversity		
Chapter-15	Story extract		Story reference	Theatre; Cross-cultural communication		
Chapter-16		Story reference	Poem			Virtual learning; human cloning; genetic engineering

Table 6.5: Culture content sources as per Adaskou et al.'s (1990) two dimensions across the chapters in *Malaysia*'s *Form-5* English textbook

	Aesthetic Dimension/Literature			Sociological Dimension		
	Home	*Other periphery*	*Centre*	*Home*	*Other periphery*	*Centre*
Chapter-1	Novel		Novel	Local celebrities; Various personality types		
Chapter-2	Novel		Novel	Patriotism: A war hero's family life and aspirations	Patriotism of Gandhi, Suki	
Chapter-3	Novel		Novel	Youth's role and talent		
Chapter-4	Novel		Novel	Shopping; supermarkets; Human and materials; Smart Consumer		Luxury shopping online
Chapter-5	Novel		Novel	Village life,		Industrial causes of Environmental pollution
Chapter-6	Novel		Novel	Public gathering; Life at risk		
Chapter-7	Novel	Short story	Novel	A young girl's struggle; Self-actualisation challenges		
Chapter-8	Novel	Short story	Novel	Urban life; Changing transport		Driverless cars; Automated Highways
Chapter-9	Novel		Novel	City life; Traffic problem; Road safety		
Chapter-10	Novel		Novel Poem	Decaying nature / Fragile earth		
Chapter-11	Novel		Novel Short story	Urban waste		
Chapter-12	Novel	Short story	Novel Short story Poem			Robots accompanying/ replacing humans
Chapter-13	Novel	Poem	Novel Poem		Humans relying on nature	Oceanic pollution
Chapter-14	Novel		Short story Poem Novel	A national leader with poor children; disable grandfather with his grandson; a woman feeding people; civic duty of helping others in need	Bush life	
Chapter-15	Poem Novel	Novel	Novel Short story	Father and son talking about a career; Friends talking about career		A woman as an adventure tourism guide

The Form-4 textbook has maintained a link between the chapter theme and the literature pieces provided/referred, in all chapters except Chapter 5 and 16 (Table 6.6), which indicates thoughtful planning of the contents worthy enough to be critically evaluated. In Form-5 textbook, as only the three novels are referred to throughout, the said link between literature and chapter theme is found only in its Chapter 13 (Chapter title: *Seas of Oil*, literature: *'Looking for a Rain God'* both highlighting environmental pollution) and

Chapter 14 (Chapter title: *The Gracious Citizen*, literature: *'If'*, *'The Drover's Wife'* all highlighting humane responsibility and compassion).

Table 6.6: Thematic connection of literature pieces to the respective chapters in *Malaysia*'s Form-4 English textbook

	Chapter Title/ Theme	*Title of Literary Works*	*Theme of Literary Works*
Chapter 1	Portrait of a Young Person	Sonnet 18	Love expression
Chapter 2	Friends, Countrymen	- The Drover's Wife - Hari Raya by Grandmother's Grave	- Australian Village (Herdsman's) life - Village Muslim life in Malaysia
Chapter 3	Wildlife Warriors	- Monsson History - Hurt No Living Thing	- Tropical rainforest life - Insects
Chapter 4	Dare to Dream	- If (If you can dream)	High aspirations
Chapter 5	Special People	- The Necklace - Feuille d'Album	- Greed and pride - Attire and appearance of a young man
Chapter 6	Wired Youth	- The Sound Machine - All Summer in a Day	- Scientific Innovation - Life in Venus
Chapter 7	Acts of Random Kindness	- The Model Millionaire - There's Been a Death in the Opposite House - I Shall Not Pass This Way Again	- Wealth morality - Concern for neighbours - Value of kind acts
Chapter 8	Active Ageing	- Look at me - Crabbed Age and Youth	- Elderly people's mind - Comparing old age and youth
Chapter 9	Helping Hands	- The Drover's Wife - The Sonata	- Village (Herdsman's) life - Natural development of music
Chapter 10	Water, Water Everywhere	- The Butterfly - The Rime of the Ancient Mariner	- butterfly effect (weather) - scarcity of drinking water
Chapter 11	The Competitive Edge	The Sound Machine	Scientific Innovation
Chapter 12	For the Common Good	- The Lotus Eater - Pride and Prejudice	- Human's quest for happiness - merit and demerit of pride and prejudice
Chapter 13	Earth Matters	- The Road Not Taken - Roofs	- Nature's beauty - Wanderlust
Chapter 14	A Rainbow Nation	- Monsoon History - Balinese Girl	- Tropical rainforest life - Traditional life
Chapter 15	A Culture of Peace	- Si Tenggang's Homecoming	- universal brotherhood and peace
Chapter 16	Future Gazing	- Song in Space - Looking for a Rain God	- Mother earth's cry - Praying for rain

In Bangladesh's secondary school English textbook (Table 6.7), the aesthetic dimension of culture content (i.e. in terms of literature) is almost fully Centre-based. However, there is one folktale in Unit-1 as a minor item representing the local aesthetic dimension of culture. It shows the importance of family life through a young man's story who one day becomes unhappy with his family and goes to live in a forest but to survive eventually starts a family life there too.

The sociological dimension of culture content in this book has a partially different picture. Social settings, apart from the few Centre-based items like Mother's Day, May Day, and a

man with his fiancé, are predominantly local. The typical settings are like male classmates at a local market, rural school girls, a local chairman and a village student, *Eid* (Muslim) festival, mother-daughter chattering, and humans and animals in close proximity (with no sign of modern urban kind of 'pet culture'). Most units have Home-based themes like environmental pollution, load-shedding, family values, the transience of time and so on. Indeed, there are themes from the Centre countries like unusual jobs taken up by both men and women (Unit-9: 'weird jobs'), approaching one's beloved in a public place (Unit-14, p.216), and virtual classroom.[72]

English (and no other language) is mentioned (in Unit-4) as the only 'common language for international communication' and a lucrative language important for 'getting a job'. The following extract from Unit-4 will make it clear:

> You need a common language that you can use with more or less all the people in the world. English is that common language. […] So if you learn English, you have the best opportunity to find a good job, both within and outside the country. (p.63)

Such promotion of English is not compatible with the changing job market in Bangladesh and the paradoxical reward of the English language (see Section 5.3.2).[73] Neither does it go with the current real situation of Bangladesh where neighbouring India's language Hindi (or Hindustani, to be more precise, comprising Urdu too) could serve as a more useful common language understood more than English in the South Asian region (Kachru, Y. & Smith, 2008). This suggestion is by considering the priority of regional communication over worldwide communication, as prescribed by Kachru (1986a) and Phillipson (1992) and emphasised by PCPEL QS-1.1. As such regional communication is actually a communication between nations or people from different nationalities, we can call it 'international' too, unless we suggest a preoccupied meaning of 'international'.

The textbook nevertheless shows sociological elements (social practices, important sites and revered figures) of culture content from several other periphery countries. These are like yoga - a type of meditative exercise (from India), Nepalese festivals, traditional Bhutanese family, as well as the tourist sites of Sri Lanka (e.g. Anuradhapura), India (Taj

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[72] It is true that due to Covid-19 lockdown, students in Bangladesh are familiarising with virtual or online classes, but it is not yet a normal thing in the country and people's general mindset still prefers conventional physical classroom to online classroom and finds the former suitable to their sense of education through face to face communication with reverened teachers.

[73] In the same section of the textbook, a student nevertheless raises the question "But Miss, we learn English for 12 or 14 years, yet we do not find good jobs", in reply of which the teacher shows oral proficiency and communicative English as the solution to this problem.

Mahal) and the Maldives. The textbook also shows, in Unit 7, a unique example (not found in Malaysia's textbooks) of presenting great personalities from all three categories, Centre (i.e. Steve Jobs), Home (i.e. artist Zainul Abedin and Partha Pratip Majumder), and other peripheries (i.e. Mother Teresa of India), which is ideal for PCPEL (see Table 4.3, Section 4.3) in terms of explicit comparison between multiple settings.

Table 6.7: Culture content sources as per Adaskou et al.'s (1990) two dimensions across the units in *Bangladesh*'s SSC English Textbook

	Aesthetic Dimension/Literature			Sociological Dimension		
	Home	*Other periphery*	*Centre*	*Home*	*Other periphery*	*Centre*
Unit-1				Village life; male Classmates in classroom; Male Classmates at market		
Unit-2	A folktale			Female classmates	yoga	Olympics; pastime
Unit-3				International Mother Language Day; Independence Day; Pohela Boishakh		Mother's day; May Day
Unit-4				Teacher and students; Rural school girl (Story of Lipi); male Classmates; Population problems		
Unit-5				Village life; Meherjan's predicament; River erosion; Environmental malpractices		
Unit-6					Neighbour country highlights	
Unit-7				Local great figures (artist Zainul Abedin, Mime artist Partha Pratip Majumder)	Neighbour country great figures (Mother Teresa)	Steve Jobs
Unit-8				Local heritage sites		World heritage: Statue of Liberty
Unit-9				Local unusual jobs		Weird jobs; changing gender role
Unit-10				Career aspirations (Pritilata, Zahir Raihan); A male and a female student; Online conversation between local and foreign students		
Unit-11				Chairman and village student; A student and his uncle; Load shedding; solar energy		
Unit-12				Eid festival; Back to village (roots)		
Unit-13						Virtual classroom
Unit-14			Lesson 1-5: poems Lesson 6-15: stories	Study; Familial love; Transience of time; Mother and daughter; Human, nature and animals		A man going with his fiancé; Open love affair

From the above discussion, it is clear that the culture contents of Malaysia and Bangladesh secondary English textbooks in its two dimensions (aesthetic and sociological) circulate mainly between Centre and Home with a scanty inclusion of other peripheries. In this regard, compared to Bangladesh, Malaysia has a slightly better condition by accepting 5.71% of literature from other peripheries and including indigenous themes.

Thus, though Bangladesh-Malaysia textbooks endorse the matter of multiple and periphery culture content, they still maintain an overall 'binary situation' between Home and the dominant West (Centre). This is incompatible with the existence of the great traditions and the ample cultural resources (aesthetic, sociological and semantic) of the nearby peripheries relevant to Malaysia (surrounded by Indonesia, Thailand, Cambodia, Philippines, and India) and Bangladesh (close by India, Pakistan, Nepal, Bhutan, Myanmar, and China).

6.4.   QS-3.3: Cultural Appropriacy of ELT Content as Found in Bangladesh and Malaysia

For identifying cultural appropriacy of the secondary school English textbooks of Bangladesh and Malaysia, the assessment has been done to find out:

- if these textbooks depict a lived reality of the majority of people or a fabricated/imagined state,
- if they represent a widely accepted familiar situation for the country (Home) or a situation of other countries similar to Home, and
- if the characters portrayed in them are local or foreign.

As clarified above, a culture element or a social picture depiction, to be appropriate, has to be positive at least in one of the three above aspects, which means that an element found negative in all three aspects can be deemed as culturally inappropriate. Indeed, the decisions about the depictions being or not being a lived reality or a familiar home situation or a similar situation elsewhere are made by common sense as well as my personal reflection, and, therefore, they are subject to varied interpretations.

As Tables 6.8 and 6.9 show, 19 out of 31 chapters of Form-4 and Form-5 English textbooks of Malaysia present a lived reality of Home. Even the given travel destinations are strictly local (e.g. Langkawi, Cameron Highlands, Sarawak). Similarly, the situations depicted in 28 chapters are familiar at home, with a comparative picture of similar

situations in other countries in 12 chapters.[74] For instance, Chapter-8 of Form-4 presents social realities like ageing people's difficulties and desires from similar examples of both home and other parts of the world. This is a good instance of highlighting universal human values in multiple settings as underscored by the PCPEL framework. The chapter shows the visual images of local elderly people with their children and grandchildren on different pages and relates their health risks and ageing process with that of the world around. It highlights a local TV show 'The Centenarians' hosted by Syarif Johari on the lives of those over 100 years old. Then it quotes Shakespeare's Crabbed Age and Youth to show a comparison between old age and youth (p.129):

> Youth like summer morn
> Age like winter weather
> Youth like summer brave
> Age like winter bare

On another page, the chapter presents a long poem of an old lady who spent her last years in a small hospital near Dundee, Scotland, showing her pain of ageing as follows (p.118):

> I'm now an old woman … and nature is cruel;
> 'Tis jest to make old age look like a fool.
> The body, it crumbles, grace and vigour depart,
> There is now a stone where I once had a heart.
>
> But inside this old carcass, a young girl still dwells,
> And now and again my battered heart swells.
> I remember the joys; I remember the pain,
> And I'm loving and living life over again.

There is a step by step transformation from concrete themes of familiar needs in Form-4 to abstract themes of the larger world in Form-5, which is appropriate for the general cognition pathway (e.g. easy to hard, familiar to unfamiliar). For instance, Form-4 chapter topics are like *fellow countrymen, ageing people, water problem, environmental pollution,* and *multiple races*, while Form-5 chapter topics are such as *personality, self-esteem, decaying nature (earth), oil dumping in seas,* and *career-building.*

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[74] The cross (×) in Tables 6.8, 6.9 and 6.10 does not necessarily mean absence of a 'similar other situation', as some chapters come with a comparative picture from other parts of the world but not with similar ones to Malaysia (i.e. Home). For instance, Chapter 12 of Form-5 shows, from Amrican writer Isaac Asimov's story, a girl (Gloria) making friend with a robot (Robbie) instead of boys and girls from the neighbhourhood.

It is also found that the characters portrayed in this textbook are mostly local characters (e.g. Azurah, Tarmizi, Ghazali, Li Shang, Seng, Deepak, Rajan, Calvin) from Malaysia's different ethnic groups (i.e. Malay, Chinese, *Orang Asli or* original natives, and Indian). Almost all chapters have mixed-race and mixed-religion dialogues. Indeed, some chapters have included foreign characters but only along with the local characters that are found in all chapters. Foreign names are also available in the novels and the short stories.

However, Chapter 16 of Form-4 and Chapter 12 of Form-5 have not been found to be culturally appropriate. The former shows the imagined future like living in space, problems of joint or extended families, genetic engineering, and human cloning, none of which is either a lived reality or something widely accepted and familiar among Malaysians. The latter presents robots throughout the chapter. It shows robot security guards, surrogate robots administering an office, robot nannies taking care of babies, robot maids cleaning houses, and demonstrates how robots may accompany our life through a story by Isaac Asimov, none of which represents Malaysia anyway in terms of lived reality or a widely accepted familiar stuff.

Table 6.8: Cultural appropriacy of *Malaysia's* secondary *(Form-4)* English textbook

Chapter and title	Lived reality and familiar aspirations	Accepted home situation	Similar other situation	Local characters	Foreign characters
Chapter-1: Portrait of a Young Person	√	√	×	√ (Azurah, Tarmizi)	×
Chapter-2: Friends, Countrymen	√	√	×	**(Not found)**	
Chapter-3: Wildlife Warriors	√	√	×	√ (Tarmizi, Ramu, Chan)	×
Chapter-4: Dare to Dream	×	√	√	√ (Ghazali, Ibrahim, Xin Yi, Balbir, Tiong, Shalin)	×
Chapter-5: Special People	√	√	×	√ (Hamidah, Manu, Julan,	×
Chapter-6: Wired Youth	√	√	√	√ (Li Shang, Deepak, Sazali, Siva, Tarmizi)	√ (Minami, Ikawati Lubis)
Chapter-7: Random Acts of Kindness	√	×	√	√ (Siti Sara, Dani, Atma, Meera)	×
Chapter-8: Active Ageing	√	√	√	√ (Anonymous)	√(Anonymous)
Chapter-9: Helping Hands	√	√	√	√ (Bathmavathi, Yuhanis Adnan, Johari, Farid, Beray, Calvin)	×
Chapter-10: Water, Water Everywhere	√	√	√	√(Faizal, Chee Har, Rajan, Jaspal)	×
Chapter-11: The Competitive Edge	×	√	×	√ (Jazmin)	√ (Danker)
Chapter-12: For the Common Good	√	√	√	√ (Lim, Karim, Tan, Akin)	√ (Shona Lal, Li Sing)
Chapter-13: Earth Matters	√	√	√	√ (Amelia, Patricia, Farah, Julia, Balang, Seng, Azida)	√ (Sunita)
Chapter-14: A Rainbow Nation	√	√	×	√ (Gopal)	×
Chapter-15: A Culture of Peace	×	√	×	√ (Si Tenggang)	√ (Alfonso)
Chapter-16: Future Gazing	×	×	×	√ (Tarmizi, Siew Lin, Azura, Ramu)	×

Table 6.9: Cultural appropriacy of *Malaysia's* secondary *(Form-5)* English textbook

Chapter and title	Lived reality and familiar aspirations	Familiar home situation	Similar other situation	Local characters	Foreign characters
Chapter-1: You and Your Personality	√	√	×	√ (Kiran, Angking, Rita, Mei Ling, Fairoz, Azian, Ray, Siti Nur, Alex)	×
Chapter-2: Unsung Heroes	√	√	√	√ (Maria, Yu Wen, Adnan Saidi, Daniel, Rohini)	
Chapter-3: Youth Power	×	√	×	√ (Siew Meng, Harun, Hamid, Yusri, Rizal, Dev)	×
Chapter-4: The Smart Consumer	√	√	×	√ (Norliza, Amirul, Sherina)	×
Chapter-5: It's Raining Acid !	×	√	×	√ (Pei Lin, Zakir, Shaffiq)	×
Chapter-6: Smoking – The Silent Killer	√	√	×	√ (Manoj, Wee Meng, Ricky, Arif)	×
Chapter-7: Self-Esteem	×	√	×	√ (Eric, Evelyn, Jenny, Gina, Amy, Nabil, Michelle, Kim Seng, Vishnu, Rafiq)	×
Chapter-8: Transport Tomorrow	×	√	√	√ (Jefri, Kee)	×
Chapter-9: Striving for Safety	√	√	×	√ (Izmir, Ezani, Renuka, Karim, Shera Voon, Sheila, Hon Ming, Jagdeesh)	×
Chapter-10: Earth's Fragile Future	×	√	×	√(Fazli, Priya, Fairoz, Norzila, Wei Ling, Bhavesh, Gabriel, Girija)	×
Chapter-11: What a Waste !	√	√	×	√ (Amos, Hamid, Yoges, Irma)	×
Chapter-12: Robot – Friend or Foe?	×	×	×	×	√ (anonymous)
Chapter-13: Seas of Oil	×	√	√	√ (Hashim, Trisha, Ooi Kim)	×
Chapter-14: The Gracious Citizen	√	√	×	√ (De Souza, Yasmin, Kuhan, Carmen, Fazrin)	×
Chapter-15: Your Career	×	√	√	√ (Nazrin, Ravina, Mei-Li, Angie, Hisham, Vijay)	√ (Jil Baxter)

Thus, it is interesting to note that Malaysian secondary English textbooks mostly present culturally appropriate content throughout all chapters. However, the Home situations, in positioning their larger contexts, tend towards modernity and urban life aspirations that are - though arguably a home reality now – originated in the industrialised West (Centre). The said urban/industrial positioning of the contexts can be understood, for instance, from the environmental issues being the single most emphasised theme of as many as nine chapters. With an obvious tendency of seeking a neutral ground free from the religious/cultural/traditional associations, this enhanced emphasis on the environment alone may be seen as to have a reductive impact upon other themes like family values, relational ties, spirituality, cultural plurality, local festivals and multiple value systems available in Malaysia.

As Table 6.10 shows, like Malaysia, the units in the secondary English textbook of Bangladesh presents a mixed picture in terms of the lived reality and/or familiar expectations of the country. For example, Unit 2 mentions, in the form of a dialogue between Tiya and Anusha, the pastimes like going to the gym, doing yoga and painting, and watching the London Olympics, none of which seems to be a lived reality of the

common people. Such a depiction of society indicates a 'new secular religion' of sports (Vitz 1994) which is part of the transformation process of traditional societies. However, average Bangladeshis till today rather prefer to have *adda* or social chitchat (Trachtenberg, 2005), watch TV drama or listen to songs, visit relatives, and so on in their free time.

Table 6.10: Cultural appropriacy of *Bangladesh's* SSC English textbook

Unit and title	Lived reality and familiar aspirations	Familiar home situation	Similar other situation	Local characters	Foreign characters
Unit-1: Good Citizens	√	√	×	**(Not found)**	
Unit-2: Pastime	×	√ (playing chess)	√ (Yoga)	√ (Tiya, Shyam)	√ (Anusha)
Unit-3: Events and Festivals	×	√ (Pohela Boishak)	×	**(Not found)**	
Unit-4: Are we aware?	√	√	×	√ (Jamil, Shanti, Choudhury, Lipi, Tara Mia, Anjali Barua, Ratan	×
Unit-5: Climate Change	√	√	×	√ (Meherjan)	×
Unit-6: Our Neighbours	×	×	√	**(Not found)**	
Unit-7: People Who Stand Out	×	√	√	√ (Zainul Abedin, Partha Majumder)	√ (Mother Teressa, Steve Jobs)
Unit-8: World Heritage	×	√	×	**(Not found)**	
Unit-9: Unconventional Jobs	×	×	√	√ (Sayeed Kamal)	×
Unit-10: Dreams	√	√	×	√ (Moitry Mutsuddi, Mofakkhar Hasan, Amitabh Kaur, Antara Chowdhury, Animesh, Swati, Shanta, Pritilata, Zahir Raihan)	√ (Jenny)
Unit-11: Renewable Energy	×	√	√	√ (Sohan, Mr. Islam, Barua, Raju)	×
Unit-12: Roots	√	√	√	√ (Mainul, Madhusudan Dutt, Avajon, Mithun, Mojnu Mia, Fazlur Rahman, Nilima)	×
Unit-13: Media and e-communications	×	×	×	√ (Moutushi, Badrul)	√ (Alex)
Unit-14: Pleasure and Purpose	√	×	√	**(dedicated unit for literature)**	

Unit 3 shows Mother's Day, May Day, International Mother Language Day, National Independence Day, and *Pohela Boishakh*[75] as events and festivals of the country, out of which only the last two take the form of a nationwide festival with a huge celebration. Others are chosen for uplifting a nationalistic spirit. However, considering the actual festivity and intensity of celebration, the religious festivals like *Eidul Fitr, Eidul Azha, Durgapuja, Buddha Purnima,* and Christmas Day are bigger festivals that are not mentioned in this regard[76]. *Eid* (without distinguishing *Eid-ul Fitr* and *Eid-ul Azha*) is mentioned in Unit 12 as the 'main religious festival' (p.172) in connection with showing

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[75] Bengali New Year Day.

[76] *Eidul Fitr* is the Muslim festival celebrated after the end of Ramadan, the fasting month. *Eidul Azha* is the Muslim festival celebrated after Hajj, the great pilgrimage. *Durgapuja* is the biggest Hindu festival of Bangladesh and the West Bengal (India). *Buddha Purnima* is the biggest Buddhist festival celebrated to commemorate the birth of Gautama Buddha.

people's attachment with the village (Roots) but without the mention of their religious significance. In Bangladesh, two *Eid* occasions are the times when most people go back to their village homes like *Balik Kampung* (Back to village) move of Malaysians during their major festivals. What is to be noted, no religious festivals/practices other than *Eid* are found in the textbook despite the population comprising roughly 10% non-Muslims (Hindus 8.5%, Buddhists 0.6%, and Christians 0.4%).

Nevertheless, the visible situations depicted are still either a familiar home situation or a similar situation from other countries, or both together (e.g. Unit 2, 7, 11, 12). Some units (1, 3, 6, 8) do not have any characterisation, while all other units show local characters from different religions (e.g. Jamil, Moinul, Nilima, Animesh, Amitabh, Barua) though disproportionately to the demographic scenario (14 out of 34 with a Muslim name, while 88% of people in the country are Muslims). Only four units (1, 7, 10, 13) have included one or two foreign characters along with the local characters therein. There is no tribal representation in any form despite the country having 27 tribes that cover approximately two million people[77]. Thus it can be concluded that Bangladeshi secondary English textbook generally conveys culturally appropriate information but has yet to do more to make it harmonious and consistent with the country's real-life variegated cultural scenario.

Overall, cultural appropriacy focus is mostly maintained in both Malaysia and Bangladesh secondary English textbooks – though to varying degrees – by localising/regionalising the topics and names (or characters) with the inclusion of foreign culture or character in comparison with the local ones. There is also an attempt to introduce intercultural/interreligious behaviour and communication, but it is confined to the cultures of the ethnic/religious groups in Malaysia and Bangladesh except in a few cases of international communication online. No instances of explicit comparison with Western or target language culture are found that could help the learners' intercultural awareness and interpretive ability. Also, there is an avoidance of culture-originated social expressions like *selamat pagi*, *vanakam*, *sat sri akaal, salam alikum*, *alhamdulillah* (but 'Thank God' is frequent as an alternative to alhamdulillah).[78] This shows a cultural gap which on one side presupposes the cultural neutrality of English expressions like 'good morning'/'good night' and on the other side denies the real opposite pictures where many Malaysian and

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[77] World Directory of Minorities and Indigenous Peoples, 2008.

[78] *Selamat pagi* is the Malay word for good morning; *vanakam* is used by Tamil speakers as a general greeting, *sat sri akaal* is the common greeting of Sikhs and Panajabi language speakers; sat*salam alikum* is the most common welcoming and parting greetings used in both Malaysia and Bangladesh; *alhamdulillah* is alternative form of saying 'Thank God' which is common in both Malaysia and Bangladesh.

Bangladeshi English speakers practically rather prefer to mix culture-oriented expressions as above (without translation or borrowing) in their formal or informal conversations in English, if not yet in their formal English writings.

A common emphasis on the environment is observed in the textbooks of both Malaysia and Bangladesh, but the environment is presented as only a material entity without its transcendental unity or wholeness and holiness as understood by general Asian psyche and Islamic environmentalism (Bakar, 2007). A notable trend of avoiding religious beliefs, values, and festivals is also found in all the textbooks showing a truncated vision and 'a narrowly based understanding of the nation' (Gundara, 2014) in contrast with the general religious psyche of Bangladeshi and Malaysian people. This secular portrayal of the two countries is perhaps intended to find a neutral ground free from religious and cultural associations and can be equated with the 'neutral claim' of the English language. Such claims can be seen as the new weapon to further strengthen English and submerge other languages and called a new vehicle of transmutation of local cultures.

In conclusion, the Malaysian and Bangladeshi secondary school English textbooks, as examined in this study, do subscribe to the assumption that 'language is culture' and, therefore, emphasise the importance of cultural appropriacy but have yet to be further improvised in this regard.

6.5.   QS-3.4: Local and World English Usage in ELT Content as Found in Bangladesh and Malaysia

As discussed in Section 4.5, the acceptable resources of the emerging non-native varieties of English can be found from their lexical (words), semantic (meaning), pragmatic (situational use), grammatical (structural), and phonological (pronunciation, stress, tone) elements available in a given content. Any evaluation of phonological features requires assessing the audio records of the listening scripts which are not found in the Bangladesh textbook, so it has not been considered here. The other four elements (lexical, semantic, pragmatic and grammatical) have been targeted, and for setting the scope of analysis, conversational texts have been investigated. This is because they are the convenient source of searching all four elements together, and pragmatic or situational use can be best illustrated in dialogues or conversations. However, 'lexical' and 'semantic' have been considered as one under 'vocabulary', and the search was finally done in three columns

(i.e. vocabulary, pragmatics, and grammar as in Tables 6.111 and 6.12). Local proper nouns that are found in plenty have not been considered because they, as proper names, have no vocabulary function, that is, the signification of something.

In the case of Malaysia (Table 6.11), 31 dialogues were taken from 31 chapters of Malaysia's textbooks (Form-4 and Form-5). What is interesting to note, these texts contain neither the Malaysian local variety nor any significant international varieties of English other than Anglo-American in terms of vocabulary, situational use, or grammatical structure. However, the textbooks occasionally present the example of mixing local words (e.g. *Ibu* for mother, *Abah* for father, and *Encik* for Mr). One semantic variance of Malaysian origin is seen in Form-4 Chapter-14 in the sentence *'I am already feeling very nervous'* with the addition of 'already'. And in the same chapter, the situational response *'Yes'* in place of 'Yes, I am' is also detected, which is an example of informal and local English usage.

Table 6.11: Local variety of English in *Malaysia's* secondary (Form-4 and Form-5) English textbooks

Form-4				Form-5			
Chapter and title	Vocabulary	Pragmatics	Grammar		Vocabulary	Pragmatics	Grammar
Chapter 1 : Portrait of a Young Person	Ibu, Abah	-	-	**Chapter 1 :** You and Your Personality	-	-	-
Chapter 2: Friends, Countrymen	-	-	-	**Chapter 2:** Unsung Heroes	-	-	-
Chapter 3: Wildlife Warriors	-	-	'I **sure** did.' 'agree **with** her message'	**Chapter 3:** Youth Power	-	-	-
Chapter 4: Dare to Dream	-	-	-	**Chapter 4:** The Smart Consumer	-	-	-
Chapter 5: Special People	-	-	-	**Chapter 5:** It's Raining Acid !	-	-	-
Chapter 6: Wired Youth	-	-	-	**Chapter 6:** Smoking – The Silent Killer	-	-	-
Chapter 7: Acts of Random Kindness	-	-	-	**Chapter 7:** Self-Esteem	-	-	-
Chapter 8: Active Ageing	-	-	-	**Chapter 8:** Transport Tomorrow	-	-	-
Chapter 9: Helping Hands	Encik	-	-	**Chapter 9:** Striving for Safety	-	-	-
Chapter 10: Water, Water Everywhere	-	-	-	**Chapter 10:** Earth's Fragile Future	-	-	-
Chapter 11: The Competitive Edge	-	-	-	**Chapter 11:** What a Waste !	-	-	-
Chapter 12: For the Common Good	-	-	Encik	**Chapter 12:** Robot – Friend or Foe?	-	-	-
Chapter 13: Earth Matters	-	-	-	**Chapter 13:** Seas of Oil	-	-	-
Chapter 14: A Rainbow Nation	'already...'	-	'yes' (instead of 'yest I am'	**Chapter 14:** The Gracious Citizen	-	-	-
Chapter 15: A Culture of Peace	-	-	-	**Chapter 15:** Your Career	-	-	-
Chapter 16: Future Gazing	-	-	-				

Table 6.12: Cultural appropriacy of *Bangladesh's* secondary school English textbook

Units	Lexical/Semantic	Pragmatic/Situational	Syntactic/Grammatical
Unit 1: Good Citizens	-	-	-
Unit 2: Pastime	-	-	-
Unit 3: Events and Festivals	-	-	-
Unit 4: Are we aware?	-	-	-
Unit 5: Climate Change	-	-	-
Unit 6: Our Neighbours	-	-	-
Unit 7: People Who Stand Out	-	-	-
Unit 8: World Heritage	-	-	-
Unit 9: Unconventional Jobs	-	-	-
Unit 10: Dreams	-	-	-
Unit 11: Renewable Energy	-	-	-
Unit 12: Roots	-	-	-
Unit 13: Media and e-communications	-	-	-
Unit 14: Pleasure and Purpose	-	-	-

In the case of Bangladesh textbooks (Table 6.12), as detected based on the 11 conversational texts from out of 14 units, there is a total absence of local or international varieties of English other than Anglo-American. Not a single instance of them has been found in terms of vocabulary, situational or structural use. This large-scale absence of local and world English usage in the country's baseline education textbooks (i.e. secondary) is incompatible with its widespread promotion of English in terms of job market demand, increasing commercial and social use, and the need for international communication.

Thus, the said promotion of English accompanied by the emphasis on 'correct'/ 'standard' English (i.e. Anglo-American) seems to have been an outcome of the postcolonial hegemonic status of English. It also explains why most people in Bangladesh, despite learning English for a decade or more, hesitate to speak or write English just because of the fear that they will have mistakes and their accent will not sound smart enough. As an essential outcome of the power relations of English, the shaming anxiety may also come from conservatives on local English speakers being allegedly disrespectful of their roots. Such hesitation and 'language shaming' due to people's attitude in favour or against English that affects English learning is understandably similar in Malaysia (Lee, 2018). This is an attitudinal factor related to English (and no other language) vis-à-vis a mother tongue, which cannot be addressed by mere 'occupational' emphasis of the ELT industry through CLT or whatsoever. A macro-micro comprehensive framework informed by the questions of linguistic hegemony (i.e. PCPEL) is required to handle it, which will deconstruct both the gist and manifest and facilitate both the attitudes and performances related to English.

A critical framework of pedagogy such as PCPEL can help to resolve this problem by opening the gates for ELT content in favour of local and international variations in English usage that are typically taken as 'grammatical sins' or 'performance errors'. Below are a few such examples collected from my interactions with Bangladeshi students.[79] They (or the like) are widely used in both Malaysia and Bangladesh without causing any practical disruption in communication and, therefore, could be included at least in the dialogues of the textbooks as 'authentic language'.

'How are you?'
- *'I'm so-so.'*   [instead of saying 'I'm fine, thanks']
'How's your friend?'   [friend sitting next to her]
- *'Very happy'.*   (He's happy too. / He's fine.)
'Do you need the air-con'?
- *'Air-con, no need'*

'Do you like cats?'
- *'Yes, I like'.*   (Yes, I do.)

Hello Sir, Salam. Good day.   (Good morning. / Good afternoon.)
Ok Sir, happy times till tomorrow.   [said while parting in the evening]   (Good night.)
'They maybe have come already'.   (Perhaps they have already come.)
'I want to take video.'   (I want to make a video.)
'I will make a photo of the class.'   (I will take a photo of the class.)
'Last night I came here at 10 pm. Until then, she was studying'.   (She had been studying.)

Overall, out of the four quality standards of PCPEL ELT Content, the inclusion of local and international varieties of English is the main lacking area. Typically, two things validate a language or a variety of a language such as English: having a dictionary and having enough written literature. Now if the said absence of local, regional and international varieties of English is put together with the lack of local and other literature and culture content in secondary English textbooks of Malaysia and Bangladesh, it is clear that an unwritten ban is imposed therein upon the emergence of any local or international variety. This is why there is almost no example of local/regional/international English found in grammatical and other respects in these books. Thus, they have maintained Anglo-American English as the standard for their English curriculum. Although it requires a separate study on how far these textbooks have maintained British or American English

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[79] Indeed, the list can be extended with hundreds of similar individual and local varieties found in Bangladesh and Malaysia.

in all respects or mixed between them, in written forms, both the countries have strictly maintained British spelling.

As hinted earlier in Section 6.4, no local greetings and complimentary expressions like *selamat pagi, vanakam, sat sri akaal, salam alikum, alhamdulillah* that could serve for local and world Englishes, were found in the English textbooks of Malaysia and Bangladesh. This absence of local cultural phrases/expressions postulates the idea that, in a book of ELT, greetings and complimentary responses should be English too and that these expressions are neutral/objective elements that can be translated from one language to another. Both ideas have to be revisited from postcolonial critical perspectives.

Using local greetings in ELT is recommendable in PCPEL because English has the super-ordinate position in a neocolonial power relationship with a potential overshadowing effect upon the local culture elements (greetings, compliments, compliment responses, gestures, manners, etc.).[80] This is also because the emergence of World English with mixed codes and no more emphasis on core-English speakers' cultural expressions is a reality now.

Also, greetings, compliments and compliment responses vary from one language to another for the same function, time or event and are not just linguistic neutral elements to alternate each other. For example, good morning, good afternoon, good evening and good night are time-specific words, of which the first three are for welcoming, but the last one is for parting with each other. In contrast, Arabic *assalamu alikum* (and its alternative forms *salam* or *shalom alekum* of Arab jews) means 'peace be upon you' and is used for both welcoming and parting with each other at any time of the day.

Another good example is the Chinese greeting *'ni hao'* and '*ni hao ma?'* used respectively in place of 'hello' and 'how are you?'. But the Chinese phrase *'ni hao'* literally means 'you good' and *'ni hao ma?'* means 'are you good?' with a different attitude to greetings than their English counterparts. Similarly, Sikhs' anytime welcoming word *'sat sri akaal'* meaning 'let God be high forever' or 'victory of truth forever', and the Tamil greeting *'vanakam'* which is equivalent to Hindi 'namaste' (indicating a humble welcome irrespective of time) is not just an alternative to saying 'good morning', 'good afternoon' and so on. They rather have their cultural or religious association which should be allowed

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[80] Under the impact of globalisation and with the increased use of English particularly in city areas and offices in Malaysia and Bangladesh, people are gradually losing their culture-specific greetings replacing them by English greetings.

to be preserved before they are lost forever in the wake of the global spread of English with its engulfing worldly logic.

To conclude, by identifying the elements of four quality standards of PCPEL ELT content quality characteristic as above, this chapter has attempted, from PCPEL perspective, to simultaneously (a) perform an 'appraisal' of the existing good practices in Malaysian and Bangladesh's ELT, (b) conduct a 'gap analysis', and (c) suggest steps for 'improvement' therein (which will be described in Chapter Seven).

7. CHAPTER SEVEN: CONCLUSION

7.1 Overview of the Research and Its Findings

The supremacy of the English language initially due to colonialism, and later through globalisation (Peter, 2006; Blommaert, 2010) and neocolonial power relations (Adejumobi, 2004) in recent decades has determined the norms and practices of ELT in postcolonial countries like Bangladesh and Malaysia. The pedagogy of English in these countries has a lot more sociopolitical and cultural (Alam, 2002; Altbach, 2003; Al Quaderi & Al Mahmud, 2010; De Costa, 2012) than cognitive implications because it remains potentially able to still perpetuate a degree of neo-colonisation. In Auerbach's (1993) words, 'the practices [in ELT] we take for granted as being pedagogically grounded have antecedents in overtly ideological tendencies' (cited in Pennycook, 1998, p.158). As such, there should be an evaluation framework as part of linguistic decolonisation attempts to help prevent such a circumstance and to gauge critical gaps in its pedagogy from postcolonial and neocolonial perspectives. Such a socio-politically informed critical approach in ELT is essential because "language teaching that refuses to explore the cultural and political aspects of language learning has more to do with assimilating learners than empowering them (Phillipson, 1992, 2012, p.15).

Therefore, this study has attempted to propose a macro-micro quality framework for implementing a *postcolonial critical pedagogy of the English language* (PCPEL). The research has included two major tasks: *formulation* and *substantiation*. The *first* task is to derive the best-recommended principles by identifying quality standards from the relevant literature. Since PCPEL in this project targets secondary school English education, it has been deemed useful to frame these principles in connection with TESOL too so that they are not confusing or overly abstract for the teachers. The *second* part of this project is to explore, with the help of selected PCPEL quality standards, the existing condition of ELT in Bangladesh and Malaysia, two postcolonial countries sharing a similar (if not identical) history of colonisation and decolonisation. It determines the geographical scope of the study and aims to substantiate the PCPEL framework.

Twenty quality standards divided into four quality characteristics have been achieved by using the constructive grounded theory method under the framework of generic benchmarking in education (See Chapter Three for details). The quality characteristics for

PCPEL are 'ELT Policy & Administrative Issues', 'ELT Principles', 'ELT Content', and 'ELT Methods'. Together, their extant twenty quality standards constitute the prototype of a macro-micro comprehensive quality framework for a decolonising critical pedagogy in postcolonial countries. The assessment of Bangladesh and Malaysia's condition based on the four quality standards of 'PCPEL ELT Content' has provided useful insights and led to the precise implications for the two countries accordingly. This assessment has consolidated the PCPEL framework (i.e. substantiated) and made its use viable. The results of the assessment show that both Malaysia and Bangladesh support the use of world literature in language teaching and generally maintain cultural appropriacy emphasis in their secondary school ELT textbooks. However, a largescale emphasis on Anglo-American English is noticed in the textbooks, and their culture contents circulate mainly between Centre and Home.

The following sections of this chapter sum up the contributions, value, and multiple implications of the study. The chapter also discusses the limitations of this study and provides corresponding suggestions for future works in the field.

7.2 Contributions and Value of the Study

The contributions of a study are its targeted outcomes in the related areas. This study, on the one hand, gives us a deeper understanding of ideological elements underlying the teaching-learning practices of English, and on the other, contributes to the existing discussions on multilingualism and the plurality of English, thus providing more insights into the situation of the ever 'expanding circles' (Kachru, 1986a) of the English language. By doing this and more precisely by relating to Bangladesh and Malaysia as elaborated in Chapter Five and Six, the study represents Pennycook's (2000) 'contextual sociology of English' which aims to develop a situated understanding of the English language.

While the main contribution of this study is the PCPEL framework of good practices, its prime value lies in its macro-micro combinatory and pragmatic stand. The combinatory approach featured by multiplicity and eclectic selection corresponds with the actual complicated crisis in the postcolonial countries, which does not allow an absolute either-or position on the question of linguistic decolonisation and resisting linguistic imperialism of English (see Section 2.5 for more clarification of the nature of PCPEL framework. The

framework is thus a modest attempt to partake in addressing the challenge that Pennycook (2001) explains:

> One of the great challenges for critical applied linguistics is to find ways of relating micro relations of language use to macro relations of social context. In the context of looking at implications of the global spread of English, such a relation is possibly at its most extreme, where the micro may be anything down to a conversation in English and the macro may be global capitalist relations. (p.64)

This is due to its reconciliatory stand that PCPEL suggests its macro-micro framework to resolve between seemingly contradictory practices/policies in ELT (see Section 2.5). For instance, PCPEL, on the one hand, prioritises mother tongue and on the other, makes room for teaching English, but it proposes to do so in a critical way. Likewise, PCPEL concurrently opposes cultural hegemony in ELT and supports ELT's utilisation of Literature (which is essentially culture-loaded), but it does so by showing the alternative way of pluralising the literature sources and culture content and navigating more to non-Anglo-American sources. Again, PCPEL opposes functional English (or communicative English) and promotes the use of literary elements in ELT, but at the same time, it suggests allowing local and individual learner varieties of English communication. Thus, the PCPEL framework simultaneously serves both the purposes of satisfying the higher need for the higher (i.e. literary) form of language in certain people and democratising its access, but still ensuring that the colonial cultural hegemony cannot persist on this excuse. Further contributions and value of this study can be pointed out as follows:

a. *Theoretical/Conceptual Contribution:* The study provides a systematically formulated quality framework – PCPEL – comprising quality standards and characteristics for a neo-colonially informed teaching of the English language. Then it also sets an example of how to use the framework as an audit or evaluation instrument to identify the strengths and weaknesses of a given country ELT from a postcolonial critical perspective.

b. *Contextual Contribution:* It performs a comprehensive 'appraisal' (identifying achievements and gaps) and gives an 'improvement plan' respectively by finding out how far Bangladesh and Malaysia currently adhere to the PCPEL quality standards and how far they have yet to go to decolonise their ELT. This is important because "This discursive view of the global dominance of English, […] needs to be complemented by a situated understanding of the dynamics of English

and its discourses in specific social sites (Canagarajah, 1999, 2005)" (Alhamdan et al., 2017, p.628).

c. *Social Contribution:* The study attempts to provide a framework for a critical treatment of English considering its soft power that is gradually submerging other languages in the wake of globalisation and the late capitalistic world order. Its arguments emphasise the importance of mother tongues, local modelling of ELT, multilingualism, and so on. Thus, it advances the cause of upholding the linguistic human rights of the speakers of languages other than English in a world where:

> […] English has also become a lingua franca to the point that any literate educated person is in a very real sense, deprived if he does not know English. Poverty, famine, and disease are instantly recognized as the cruellest and least excusable forms of deprivation. Linguistic deprivation is a less easily noticed condition, but one nevertheless of great significance. (Burchfield, 1985, p.160)

d. *Methodological Strength:* In both classical and constructive grounded theory methods, the strength of research lies in the rigorousness of the grounding process (Strauss & Corbin, 1998; Charmaz, 2008b). With that view in mind, the main strength of the PCPEL quality framework is built on their triangulation and progressive multi-stage process of consolidation. As detailed in Chapter Three, the strengths in the PCPEL framework formulation are as follows:

- Multi-stage filtering of the quality statements,
- Measuring their weightage from multiple scholars and/or multiple works of the same scholar(s),
- Cross-disciplinary comparison with TESOL quality requirements,
- Considering the interrelationship between the three concern areas, Neocolonial, Sociolinguistic, and Educational (Section 3.4), on the respective quality statements,
- Counting the interrelationship between the four quality categories on the respective quality statements, and
- Positive interrelation of individual quality standards.

7.3 Implications of the Research

Implications of a research work refer to its suggestions for policy (i.e. administrative), disciplinary practice (i.e. methodological), and theory (i.e. theoretical). Such implications of the present study are given in the following subsections.

7.3.1. Theoretical implications

One great divide in Applied linguistics and ELT research can be seen between psycholinguistic issues like cognition processes and sociolinguistic issues like language in relation to culture and politics. Thus, socio-cultural and political matters have received limited attention in applied linguistics (Block, 2015). Nunan (1988) emphasises this:

> The belief that language pedagogy is basically a linguistic rather than an educational matter has led to research which is couched within a linguistic rather than an educational paradigm. This, in turn, has created a fragmentation within the field, with different interest groups being concerned with particular aspects of teaching-learning process to the exclusion of other aspects. (pp.1-2)

Phillipson (2012) makes the aforementioned divide more explicit when he states:

> Applied linguistics drew heavily on linguistics, and only lightly on education, cultural theory, sociology, international relations, etc. Through this great separation, this narrowing tendency has gradually made ELT research concentrate on 'classroom techniques and materials production rather than on the social and cognitive prerequisites for learning. (p.256)

In connecting and cross-checking the good practices underscored for a postcolonial critical pedagogy with the cognitive principles of conventional ELT research, the present study has linked sociolinguistics and psycholinguistics in ELT studies. This also corresponds with Hamid and Baldauf's (2011) urge that the role of the "non-cognitive factors cannot be ignored in trying to understand English learning and its achievement" (cited in Hamid, 2016, p.50).

Secondly, in the process of identifying the elements of world literature in ELT content (QS-3.1) for PCPEL purposes, the current study has come up with a simple framework for investigating the extent of world literature (see Section 4.2) in secondary English

textbooks of postcolonial countries in the periphery. The framework comprises the following to be included in them:

- *Local English literature* written by authors at home or in diaspora (e.g. Malaysian English literature in Malaysia's textbooks, Bangladeshi English literature in Bangladesh's textbooks, or Indian English literature in India's textbook)
- *Non-English literature* in English translation from around the world (e.g. Malay, Bengali, Russian, French, Chinese or other literature in English translation)
- *English literature from other periphery countries* with a similar colonial history (e.g. Indian English literature in Malaysia's textbook or Bangladeshi English literature in India's textbook)

Thirdly, while devising the PCPEL QS-3.3, the present study has brought forth a simplified model of investigating cultural appropriacy in given settings of the postcolonial periphery (See Section 4.4). My model proposes to assess cultural appropriacy by checking whether ELT contents of the country in question represent any or all of the three aspects below:

- *Lived reality* or the real-life lived situations and familiar desires cherished by the majority of the people,
- *Accepted and familiar home situation* or self and immediate environment of the learners, i.e. family, neighbourhood, etc., and
- *Similar other situation(s)* in other countries – particularly those in the periphery.

7.3.2. Methodological implications

The current study has formulated a macro-micro quality framework for postcolonial critical English language pedagogy through a purposeful and eclectic selection of quality statements in a cross-matching and iterative manner of Constructive Grounded Theory method under the methodological framework of benchmarking (see Chapter Three for details). Although benchmarking in education is common particularly among private institutions, a benchmarking for finding good practices, such as for postcolonial critical pedagogy, has its distinct methodological value. Moreover, the use of the CGT method for devising a quality framework in education also has useful procedural merit due to its being constantly informed by a particular critical perspective.

Before the present study, both benchmarking and grounded theory were used as research instruments by Jawaid (1998) for formulating his 'TESOL Best Practices' framework.

However, while Jawaid's study used the classical grounded theory method through a thick description of ELT classrooms, the present study has used 'constructive grounded theory' method of investigating the relevant literature with a socio-politically informed stance. Moreover, in contrast with Jawaid's *top-down* and binary approach of finding 'best practices' from the 'ideal' UK for the 'backward' Pakistan (as he presented them), the current study, in line with its counter-hegemonic position, has taken a *bottom-up* approach of collecting PCPEL good practices from the critical applied linguists.

7.3.3. Implications for Bangladesh and Malaysia

The specific implications for Bangladesh and Malaysia can be found from the PCPEL ELT Content assessment results, as discussed in Chapter Six. These can help in better implementation of a critical pedagogy of the English language informed by postcolonial and neocolonial perspectives in these countries.

First*,* as discussed in sections 6.2 and 6.3, a general trend of mere textual and stylistic emphasis (the latter only in Malaysia's textbooks) is noticed in dealing with the literary elements in the secondary English textbooks of Malaysia and Bangladesh. This needs to be modified by adapting to simple intercultural interpretation and explicit comparison of the themes in Literature in ELT classes and textbooks (see Section 4.12 for further clarification).

Second, both the countries and particularly Bangladesh have to include more aesthetic, sociological and semantic culture contents from multiple sources, i.e. the home country, the core English countries, and other periphery countries – particularly the neighbouring ones. In this case, Malaysia can use the literature and/or other cultural resources from Indonesia, Thailand, the Philippines, Brunei, and China. Bangladesh can do the same from the sources of India, Pakistan, Nepal, Myanmar, Bhutan, and China. This will help the two postcolonial countries come out of the binary situation of ELT culture contents between Home and the dominant West.

Third, for cultural appropriacy as required by the PCPEL framework, the two countries should continue their current practices of localisation and extend it beyond mere localised/regionalised topics and names (i.e. characters). Emphasis should be given on intercultural awareness by a more explicit comparison between the local and foreign cultural elements. Also, culture-originated social expressions like *selamat pagi*, *vanakam*, *sat sri akaal, salam alikum*, *alhamdulillah* need to be positively included by relevance in

the textbooks and materials and allowed in both informal and formal situations, which include student assignments and examinations (see sections 4.11 and 6.5).

Fourth, Bangladesh and Malaysia's ELT textbooks can include religious beliefs and values as part of their cultural scenario. This inclusion is not only corresponding with the general spiritual psyche of Bangladeshi and Malaysian people but also necessary, among other things, to combat the emerging pseudo-religious terrorism and extremism and to religiously ensure intra-faith and inter-faith harmony. This is important because, although Bangladesh and Malaysia are not yet in the line of fire on the grounds of terrorism that use religious notions, the seeds and symptoms of intra-faith and inter-faith divisive radicalisation are not ignorable in these countries (Riaz & Parvez, 2018; Abuza, 2003; Abd Rahim, Ramli & Abd Razak, 2017).

Finally, the local greeting words and the local and international widely used varieties of English (other than Anglo-American) have to be formally accommodated. In this regard, regional (e.g. Southeast Asian in Malaysia' case and South Asian in Bangladesh's case) accent and vocabulary can be given priority for better convenience and currency. Malaysia's MUET test can be promoted by widening its scope and establishing it as a regional English proficiency test instead of IELTS or TOEFL. The said formlisation of local and World English varieties in Malaysia and Bangladesh can be done by putting them in the textbooks and other materials and positively allowing them in examinations and assignments in terms of intelligible words and phrases, reasonable spelling varieties, consistent new grammatical patterns, and authentic situational expressions (e.g. compliments and their replies, denials). This may help the two countries come out of the Anglo-American standardisation in their English curricula (see Section 4.5 and 4.11 for further clarification).

7.4 Limitations of the Research

After elaborating on the contributions and implications, it is fair to acknowledge certain limitations that I could not avoid in my study and to answer the questions that are likely to be raised about it. As the current study attempts to resist the dominance of English in ELT, the question may be raised why it is in English too and why not in a non-English language, such as my mother tongue Bengali. It can be seen as a limitation of the study, but I could not avoid it because my affiliated university's official policy and practice require it to be in

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English and has set the requirement of language proficiency based on English. Also, through English, I have made my way to address ELT professionals in many postcolonial countries.

Secondly, by using the constructive grounded theory method, the present study has finalised a total of twenty quality standards for PCPEL under four categories, but only half of them have been elaborated. The same is true about the substantiation of the proposed quality standards in Bangladesh and Malaysia, as only four (those of the 'ELT Content' category) have been used in assessing the two countries. This is due to the limited space of a PhD thesis and also because I have found the elaborated ten and substantiated four quality standards to be relatively more important and having immediate applicability.

Thirdly, in assessing the situation of Bangladesh and Malaysia only the textbooks and their related directives have been investigated, and no real classroom data and teacher or student interviews have been used. This is because the assessed category of PCPEL quality standards, that is ELT Content, primarily relates to textbooks, and the ELT directives are meant to be the main working guide for classroom practices of ELT teachers. The next closest thing to the textbooks could be the final exam questions or test papers of both the countries, which could make the study stronger and more complete. However, it would make the study much longer than its current size. Moreover, the substantiation that is taken as just supplemental to the primary outcome of this study (i.e. formulation of PCPEL framework) can suffice by textbooks.

Fourthly, the PCPEL assessment of the ELT Content in Bangladesh and Malaysia was done based on the respective secondary school textbooks. However, the additional literature books of Malaysia or Bangladesh are not included in this evaluation due to their lack of currency in both the countries and their heterogeneity in Bangladesh (see Section 3.13 for further clarification).

Finally, due to the iterative nature of the CGT method, an apparent repetition can be pointed out in this study at many places, which actually indicates the grounded establishment of ideas and more precisely the layered construction of the PCPEL framework. Also, certain scholarly works (such as that of Phillipson, Pennycook, Canagarajah, etc.) have been used as data samples in this study for eventually coming up with the PCPEL framework. However, as such, this should not be mixed up with the literature review in Chapter Two that discusses the ideas of the scholars of postcolonial

studies, critical applied linguistics (including that of the data sample) and TESOL to provide an understanding of the existing works and viewpoints on resisting linguistic imperialism and to present the scholars that build my knowledge and work in this field.

7.5 Guideposts for Future Research

Providing future research directions that mainly come out of a study's limitations is an extended implication of the study, as this section does. Since finding ways for a postcolonial critical pedagogy of English is a large project, there is a lot more to do for continuing its legacy. Firstly, future studies in the same line can include human interaction-based primary data through interviews, focus group discussions and classroom thick descriptions to make PCPEL further substantiated. However, it must be said that linguistic decolonisation and postcolonial pedagogy are more than a teacher's role in classroom teaching. So any attempt in this field must directly or indirectly consider other determiners related to the causes, position, and effects of ELT, and there can be further studies, for instance, on the policies of language, language education, language proficiency tests, and medium of instruction in Malaysia, Bangladesh and other postcolonial countries.

Secondly, the remaining ten quality standards of the PCPEL framework can be elaborated from their core and support bases of scholarly works. Similarly, emulating what has been conducted for ELT Content quality standards in this project, the remaining three PCPEL quality characteristics (i.e. ELT Policy, ELT Principles, and ELT Methods) and their extant quality standards can be substantiated in postcolonial settings. While 'ELT Policy' can be substantiated mainly based on the education and language policy documents, the other two can use curriculum directives and real classroom practices, either separately or in combination.

Thirdly, the genesis of the present study is related to my two small-scale research papers lead-authored by Al Quaderi (2010a, 2010b) on the questions of culture and postcolonial pedagogy in the teaching of English literature. The inspiration has eventually led me to accomplish the current study on the postcolonial critical pedagogy of the English language. A framework similar to the PCPEL can be made in the future also for critical teaching of English literature informed by postcolonial and neocolonial perspectives. The same then can be used for assessing postcolonial settings in terms of teaching English literature with a postcolonial critical look.

Fourthly, for conducting the present study, the only scholarly works and ELT directives that are available in English have been used. However, the relevant postcolonial and critical applied linguistics scholarship and documents in other languages are advisable to be used in future studies not only to support the cause of the studies that stand against the dominance of the English language but also to be methodologically sounder and fairer.

Finally, the critical pedagogy framework in this study is based on postcolonial and neo-colonial perspectives. A similar macro-micro framework can also be prepared for other critical perspectives like feminist or Marxist perspectives for English language pedagogy. Besides, this can be extended to other areas of pedagogy such as pedagogy of sociology and history. For more effect, the emphasis can be given on the fields that are generally taken as 'neutral' such as mathematics, geography, and environmental science.

7.6 Final Words

This study has attempted to continue the discussions on critical pedagogy informed by postcolonial and neocolonial perspectives. However, it does no way claims to be a final solution. The PCPEL framework does not assume or target an idealistic peak or does not propose that a PCPEL practitioner has got all the duty of a politician, social reformer, critical ethnographer, a curriculum designer, and a reflective teacher.

However, by seeing his/her teaching and assessment practices, attitudes and materials connected to a larger world of inequitable distribution of power and privileges and by finding them in a combined framework, a micro-level teacher in a postcolonial setting can remain aware of it and can adapt to such a pedagogy in their own pace and ways. If the policy issues of their country and the respective education institution do not evolve according to the PCPEL requirements, at least these teachers can give the PCPEL framework a try as much as possible in their own discretion without immediately disrupting the whole system. This is not only to support a guilt-free professional practice in the postcolonial ELT and facilitate a free flow of learning English but also to promote multilingualism and preserve language ecology with a moral "commitment to the struggle for language rights" (Tollefson & Tsui, 2014, p.211).

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APPENDICES

Appendix 1: Primary Coding Outcome of PCPEL Formulation

Neocolonial, Sociolinguistic, Educational

Coded from:

Main
1. Phillipson, R. (1992). *Linguistic Imperialism*. Oxford: Oxford University Press. + his other books and articles (setting the ground of linguistic imperialism)
2. Pennycook, A.D. (1998). *English and the discourses of colonialism*. London: Routledge Politics of Language Series. + his other books and articles (carries forward RP's position showing the colonial baggage of English language and its teaching and gives a hint of solution or counter-discourse through critical pedagogy)
3. Canagarajah, A.S. (1999). *Resisting Linguistic Imperialism in English Teaching*. Oxford: Oxford University Press. + his articles (way ahead of RP's position showing a solution in critical pedagogy)

Additional (Initial only – to be further supported)
- Ashcroft, B.; Griffiths, G.; & Tiffin, H. (2003). 'Introduction to the Section on Language' in Bill Ashcroft, Gareth Griffiths and Helen Tiffin (eds.) *The Post-Colonial Studies Reader*, London: Routledge. (a position in line with AP)
- Barbara Seidlhofer. (2005). English as a lingua franca.
- James W. Tollefso. (1995). Power and Inequality in Language Education. London: Cambridge University Press.
- Prodromou, L. (1988). English as cultural action.
- Rogers, J. (1982). The World for the Sick Proper. ELT Journal 36/3
- Holliday, A. (1994). Appropriate Methodology and Social Context.

NCL = Neocolonial, SOCLi = Sociolinguistic, EDU = Educational, RP = Robert Phillipson, AP = Alastair Pennycook, SC = Suresh Canagarajah, AH = Adrian Holliday, LP = Luke Prodromou, NNS = Non-native speaking, TL = Target language, LP = Language Policy, LEP = Language in Education Policy

NEOCOLONIAL

No.	Initial Statements / Notes Taken	Location	Break down	Area of Concern /Anchoring Platform	SHD /Code Name	Conceptual Connection	Stakeholders (govt.,teachers)
1	The teaching of English in non-English environments has to be treated as a broad educational issue, a non-neutral process.	LP. ELT Journal, OUP. Volume 42/2, April 1988. Page74.	1. ELT in NNS environments is a broad educational issue, not a technical problem. 2. Treat ELT as a non-neutral process.	Educational Educational	EDU-1 EDU-2	Universalizing notions Positivism in Education	Government (Education Ministry) Universities/ ELT institutions
2	Flow of information between Anglo-American and non-English speaking countries should be both ways, not one-way.	LP. ELT Journal, OUP. Volume 42/2, April 1988. Page 75.	1. Information flow has to be both ways in language and cultural exchange. 2. Information flow has to be both ways in language teaching-learning materials.	Neocolonial Sociolinguistic Educational	NCL-1 SOCLi-1 EDU-3	Self-other/ Power distribution/ decolonisation Power distribution/ deconstruction Pluricentricity	Government (Education Ministry, Culture Ministry) ELT and mother tongue organisations
3	English has to be seen a property also of NNS.	LP. ELT Journal, OUP. Volume 59/4, October 2005. Page 339 BS. Page	1. Accept linguistic repertoire of NNS English 2. Validating NNS authority over English	Sociolinguistic Neocolonial	SOCLi-2 NCL-2	Language spread Power distribution/ deconstruction Three concentric circles of	Government (Education Ministry, Ministry of Information) Language based organisations

#		Reference	Items	Category	Code	Concept	Stakeholder
						English	
4	ELT needs to be situated in a macro-societal theoretical perspective.	LP. ELT Journal, OUP. Volume 42/2, April 1988. Page74. RP. Linguistic Imperialism. page 2	1. ELT has to be seen as part of its macro-societal-historic perspective 2. ELT should not be treated as value-neutral or apolitical. 3. Context is important in ELT methods and materials	Educational Educational Educational	EDU-1 EDU-2 EDU-4	Universalizing notions Positivism in Education Contextualization Social constructivism	Government (Education Ministry) Universities/ ELT institutions Universities/ ELT institutions
5	ELT funding should be consistent with other development goals	RP. Linguistic Imperialism. page 7	3. Funding should not be exclusive to ELT. 4. Funding should be set on priority basis for development goals.	Neocolonial	NCL-3	Neocolonialism Sustainable Development Goals (SDG, UNDP)	Government (Education Ministry, Foreign Ministry)
6	World Englishes or the consistent varieties should be used as a ground of liberation and included in curriculum.	RP. Linguistic Imperialism. Page 26 LP. ELT Journal, OUP. Volume 59/4, October 2005. Page 339 BS. Page	4. Accept linguistic repertoire of NNS English 5. Validating NNS authority over English 6. World Englishes in ELT and other curriculum	Sociolinguistic Neocolonial Educational	SOCLi-2 NCL-2 EDU-5	Language spread Power distribution/ deconstruction Power distribution/ deconstruction	Government (Education Ministry, Ministry of Information) ELT organisations
7	Diglossic or triglossic functional distribution of languages in line of	RP. Linguistic Imperialism.	1. Deconstruction of hierarchy through gate opening policy	Neocolonial Sociolinguistic	NCL-4	Power distribution/	Government (Education

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	power hierarchy should be deconstructed. (e.g. English for official, vernacular for informal, English for social science, vernacular for literature)	page 27	2. Deconstruction of hierarchy through promoting alternative creative efforts, i.e. translation, creative usage of languages		**SOCLi-3**	deconstruction Pluralism	Ministry, Ministry of Information) Research organisations Publishing industry
8	Binary notions/nomenclature that perpetuate linguistic power relations should be avoided in textbooks and language policy matters.	RP. Linguistic Imperialism. page 38-46	1. No distinction of language and vernacular 2. No distinction of National and official language 3. No distinction of International language and lingua franca	Neocolonial Sociolinguistic	**NCL-5.1** **NCL-5.2** **NCL-5.3** **SOCLi-4.1** **SOCLi-4.2** **SOCLi-4.3**	Post-structuralism Post-modernism Linguistic imperialism	Government (Education Ministry, Ministry of Information and culture)
9	There should not be any *cultural synchronization* in Education curriculum through dovetailing/promoting other forms of cultural imperialism.	RP. Linguistic Imperialism. page 61-62	1. No cultural synchronization of Euro-American culture and English language 2. No English cultural synchronization in education a. Either follow a 'foreign form – local content' b. or a 'foreign form-foreign content' with a critical emphasis on its relative cultural link c. No 'foreign content' in any subject even in mother tongue with a universal tone or without linking it up	Neocolonial Educational	**NCL-6** **EDU-6** **EDU-6.1** **EDU-6.2** **EDU-6.3**	Cultural Synchronization Critical pedagogy	Government (Education Ministry, Ministry of Information and culture) ELT organisations Publishing industry
10	ELT or any other curriculum should not have statements	RP. Linguistic Imperialism.	1. No statements presenting inherent superiority of	Neocolonial	**NCL-7.1**	Linguicism	Government (Education

	presenting any credits exclusively of English language	page 67-69	English language (ideological) 2. No statements presenting structural convenience of ELT (structural)		**NCL-7.2**		Ministry) ELT organisations
11	Curriculum should present English language's only those practical benefits that are related to the ground level reality, but not as exclusively of English.	RP. Linguistic Imperialism. page 67-69	1. Benefits of English language have to be connected to the given/factual (not opinionated) reality. 2. Similar benefits of other languages should also be there in focus.	Neocolonial	**NCL-8.1** **NCL-8.2**	Pragmatism Power distribution, Pluralism	Government (Education Ministry) ELT organisations
13	Repressive function of English in education (for instance English medium for subjects other than English) has to be discarded.	RP. Linguistic Imperialism. page 67-69		Educational	**EDU-7**	Outcome based education (OBE) Language barrier of communication	Government (Education Ministry) Education institutions
14	Accessibility is not exclusive to English and can be found through other nearby languages. (accessibility)	RP. Linguistic Imperialism. page 67-69	1. Not to present English as the only gateway 2. Use relevant other languages for accessibility	Neocolonial	**NCL-7.1** **NCL-8.2**		ELT organisations Government (Education Ministry)
15	Assimilation should be both ways. (pluricentricity)	RP. Linguistic Imperialism. page 67-69		Neocolonial Sociolinguistic Educational	**NCL-1** **SOCLi-1** **EDU-3**	Self-other/ Power distribution/ decolonisation Power distribution/	Government (Education Ministry, Culture Ministry)

#	Statement	Source	Note	Category	Code	Concept	Organisation
						deconstruction Pluricentricity	ELT and mother tongue organisations
16	Alternative material success grounds may be sought after (material)	RP. Linguistic Imperialism. page 67-69		Neocolonial	**NCL-8.2**	Pragmatism Power distribution, Pluralism	Government (Education Ministry) ELT organisations
17	LP and ELP should be more for 'democratization' than for 'development' and focus on linguistic human rights.	RP. Linguistic Imperialism. page 86		Neocolonial Sociolinguistic	**NCL-9** **SOCLi-5**	Metropolitanism Linguicism	Government (Education Ministry)
18	Educational language planning should include sociological concern along with psychological and neurological concerns.	RP. Linguistic Imperialism. page 91	Concern in education has to be both sociological and cognitive.	Sociolinguistic Educational	**SOCLi-6** **EDU-8**	Social Constructivism	Government (Education Ministry)
	The focus for a successful learning of foreign languages (e.g. English) should be on curriculum development than mere syllabus development.	RP. Linguistic Imperialism. page 91	Development of curriculum rather than mere syllabus or material design	Educational	**EDU-9**	Critical pedagogy Comprehensive Education Plan (CEP)	Government (Education Ministry) ELT organisations Other language based organisation
19	ELT projects should integrate four factors: knowledge factor, learner factor, instructional factor, and management factor	Linguistic Imperialism. page 92		Neocolonial / Sociolinguistic / Educational			

20	ELT research works should go beyond linguistics to for instance educational psychology, sociology etc.	Linguistic Imperialism. page 175-176		Neocolonial / Educational			
24	Teacher recruitment and ELT training should focus on the teachers' general educational qualification rather than performance in English (e.g. native speaker teacher with O level only)	Linguistic Imperialism. page 180		Neocolonial / Educational			
25	ELT should not be the sole property of the Department of English. It has to be monitored by education department	Linguistic Imperialism. page 175-176		Neocolonial / Educational			
26	Teaching of English should not be essentially from primary, better from secondary or later, the yardstick being a good grounding of mother tongue first. (Early start fallacy)	Linguistic Imperialism. page 202-203		Neocolonial/ Educational			
27	Use of mother tongue should be extended to as late a stage in education as possible. (Early start fallacy)	Linguistic Imperialism. page 202-203		Neocolonial/ Educational			
28	Time and the amount of exposure allocated to English (or any L2) should be less than the mother tongue. (maximum exposure and subtractive fallacy)	Linguistic Imperialism. page 209-215		Neocolonial/ Educational			
29	Syllabus and curriculum should focus on overall educational need of a respective country without exclusive emphasis on English.	Linguistic Imperialism. page 215-217		Neocolonial/ Educational			
30	In literature component of mother tongue or even English,	Linguistic Imperialism.		Neocolonial/ Educational			

	selections should be from multiple literatures instead of English alone.	page 240-241				
31	General term 'ELT' or purposive terms 'EAP'/'ESP'/'ELF' (tertiary level) should be used instead of vague status-indicating terms like 'ESL'/'EFL'/'EIL'	Linguistic Imperialism. page 242-244, 263		Neocolonial/ Educational		
32	Language and language education policy should be devised and should not be left as a hazy area.	Linguistic Imperialism. page 249-250		Neocolonial/ Sociolinguistic		
33	ELT has to be treated as part of the overall education policy.	Linguistic Imperialism. page 250-252		Neocolonial/ Sociolinguistic		
34	ELT expertise and productions should be treated considering their located-ness not as universally used anywhere.	Linguistic Imperialism. page 250-254		Neocolonial/ Educational		
35	ELT should utilize the practices of the teaching of other strong languages in a country (e.g. Malay in Malaysia)			Neocolonial/ Educational		
36	Native speakers of English can be employed in ELT jobs only with adequate (contrastive) knowledge of the mother tongue of the L2 learners (as part of 'knowing the learners')	Linguistic Imperialism. page 254-255		Neocolonial/ Educational		
37	ELT training should draw on relevant issues of education, cultural theory, sociology, international relations, intercultural communication, multi-literacy/pluri-literacy, etc.	Linguistic Imperialism. page 262		Neocolonial/ Educational		
38	ELT training should incorporate *intercultural interpretive*	Linguistic Imperialism.		Neocolonial/ Educational		

	strategies.	page 262-264					
39	There should be links with neighboring periphery (relevant language source) countries' ELT practices like many other areas of regional cooperation.	Linguistic Imperialism. page 266		Neocolonial/ Educational			
40	There should not be any essentialist notions about the supremacy of a foreign language in policy documents or textbooks.	Linguistic Imperialism. page 271-278		Neocolonial/ Sociolinguistic			
41	Government support/aid should be more for enriching mother tongue resources (for technology etc.) and localizing ELT materials than for hiring foreign advisors for ELT	Linguistic Imperialism. page 278-279		Neocolonial/ Educational			
42	Multi-linguality, multiethnicity, and multi-culturality should be depicted as strengthening resource and not a hindrance to nation-building, something to be arbitrated by a common foreign language like English.	Linguistic Imperialism. page 281, 285		Neocolonial			
43	Labels essentializing a secondary/dominated condition of mother tongues should be avoided.	Linguistic Imperialism. page 281-283		Neocolonial/ Sociolinguistic			
44	Criteria set for language planning have to be grounded in the country's authentic interests.	Linguistic Imperialism. page 289-293		Neocolonial/ Sociolinguistic			
45	National concerns have to be solved by national means, and international concerns similarly by international means, and things should not be juxtaposed/inconsistent.	Linguistic Imperialism. page 293-294		Neocolonial			

46	Focus should be national rather than transnational communication, transmission of knowledge over standardization and uniformity, and creation of knowledge over transfer of knowledge.	Linguistic Imperialism. page 293-294		Neocolonial/ Educational			
47	Attitude in education should be nationalism (culture and identity) rather than 'nationism' (administration and development)	Linguistic Imperialism. page 294-295		Neocolonial/ Educational			
48	Foreign talents should be hired mainly for skills not for language, humanities and social science subjects (that impart values).	Linguistic Imperialism. page 315		Neocolonial/ Educational			
49	Under-developed countries have to focus more on their development than ELT, because they are more likely to be a victim of linguistic imperialism.	Linguistic Imperialism. page 317		Neocolonial/ Educational			
50	ELT materials should be directed by localized applied linguistics scholarship rather than popular Anglo-American culture or global youth culture.	English and the Discourses of Colonialism, page 22		Neocolonial/ Educational			
51	Multilingualism should be the target in LP and ELP to go beyond the binary situation of Anglicism and Vernacularism.	English and the Discourses of Colonialism, page 67-93		Neocolonial/ Educational			
52	Breaking the 'cultural constructs' of colonialism is the main challenge of thematic change in localized ELT materials, not just putting local names and events.	English and the Discourses of Colonialism, page 67-93		Neocolonial/ Educational			
53	Due to ELT's neocolonial	English and		Neocolonial/			

			Educational			
	connection mainly through popular culture rather than applied linguistics, local cultural elements should be incorporated in ELT materials.	the Discourses of Colonialism, page 157-159				
54	English medium schools should be ultimately eliminated.	English and the Discourses of Colonialism, page 196-197	Neocolonial/ Educational			
55	Knowledge should be treated as value-laden rather than value-free, and teaching has to be with acceptance of this problematic situation.	Resisting linguistic imperialism in ELT, page 12-16	Neocolonial/ Educational			
56	Knowledge has to be treated as negotiated changing construct (ongoing process) instead of readily deliverable information.	Resisting linguistic imperialism in ELT, page 12-16	Neocolonial/ Educational			
57	Learning should be seen as political and subjective with teachers' personality working therein, not just uninvolved intermediary or technical transmitter.	Resisting linguistic imperialism in ELT, page 12-16	Neocolonial/ Educational			
58	Detail monitoring and excessive documentation with limited variables and specified/listed outcomes should be replaced and complemented by recruitment of patriotic, traditionally informed and committed teachers.	Resisting linguistic imperialism in ELT, page 17	Neocolonial/ Educational			
59	Texts with varied periphery cultural contents should be part of the ELT textbook.	Resisting linguistic imperialism in	Neocolonial/ Educational			

		ELT, page 17-23					
60	Varied learning strategies and methods as well as multiple interpretation of cultural content in texts should be welcomed over 'uniformity and order' as useful chaos in a complex situation or 'order without predictability'.	Resisting linguistic imperialism in ELT, page Taman Kiss		Neocolonial/ Educational			
61	Four resistance tactics: 1. Pretension of acceptance without accepting 2. Playing back English against the superiority of English 3. Overt protest against English superiority 4. Benefiting from the friction between the agents of colonialism/imperialism	Resisting linguistic imperialism in ELT, page 62-67		Neocolonial/ Educational			
62	Textbooks should not have *alien situations*. They can have similar situation of an English speaking country.	Resisting linguistic imperialism in ELT, page 86-87		Neocolonial/ Educational			
63	*Partisan values* should be avoided.	Resisting linguistic imperialism in ELT, page 87		Neocolonial/ Educational			
64	Textbooks should be free from *deferential attitude to instrumental ideology.*	Resisting linguistic imperialism in ELT, page 87		Neocolonial/ Educational			
65	Applied linguistics should not be taken neutrally, and teacher opposition should take place considering that in a post-method/cherry-pick manner.	Resisting linguistic imperialism in ELT, page 103-105		Neocolonial/ Educational			
66	ELT teachers in a neocolonial	Resisting		Neocolonial/			

No.	Notes Taken	Location	Break down	Anchoring platform	Code name	Stakeholders (govt.,teachers)
	situation should have conceptual concern along with the other two: interpersonal and procedural concerns.	linguistic imperialism in ELT, page 109-120		Educational		
67	Foreign textbooks or supplementary materials have to be appropriated by critical questioning and critical teaching with meta-cognitive and meta-discursive skills.	Resisting linguistic imperialism in ELT, page 188-189		Neocolonial/ Educational		
68	Periphery and Minority writers and folk texts (in English translation) should be used.	Resisting linguistic imperialism in ELT, page 190		Neocolonial/ Educational		
69	Other contents should come from black, women, third world as well as **cultural minority or local traditions.**	The Post Colonial Studies Reader, page-457-459, Ashish Nandy		Neocolonial Educational		

SOCIOLINGUISTIC

No.	Notes Taken	Location	Break down	Anchoring platform	Code name	Stakeholders (govt.,teachers)
Luke Prodromou. English as cultural action						
1	While recognizing the political implications of ELT, there are broadly two options: one, to reject English; two, to treat the teaching of English in non-English environments as a broad educational issue, a non-neutral process. [We are left with the second as the only solution.]	ELT Journal, OUP. Volume 42/2, April 1988. Page 74.	3. Treat the teaching of English in NNS environments as a broad issue, not just a small technical matter. 4. Treat it as a non-neutral process.	Educational Sociolinguistic	**EDU-1(LP)** **SOCLi-1(LP)**	
2	Flow of information between Anglo-American and non-English speaking	ELT Journal, OUP. Volume	3. Information flow has to be both ways in cultural	Sociolinguistic Educational	**SOCLi-2(LP)**	

	countries should be both ways, not one-way.	42/2, April 1988. Page 75.	exchange. 4. Information flow has to be both ways in language teaching-learning materials.	Neocolonial	**EDU-3(LP)**	
3	Variety of Englishes found in different countries has to be accepted and taught.	ELT Journal, OUP. Volume 42/2, April 1988. Page 76.	1. [Consistent] Varieties of English have to be accepted as normal and rightful. 2. [Consistent] Varieties of English have to be utilized in education e.g. teaching of English.	Sociolinguistic Educational	**SOCLi-3(LP, BS)** **EDU-4(LP, BS)**	
Barbara Seidlhofer, English as a lingua franca,						
4	English has to be seen a property also of NNS.	ELT Journal, OUP. Volume 59/4, October 2005. Page 339		Sociolinguistic Neocolonial	**SOCLi-3(LP, BS)**	
5	Consistent commonalities of NNS's international communication have to be brought in ELT contents/materials.	ELT Journal, OUP. Volume 59/4, October 2005. Page 340		Sociolinguistic Educational	**EDU-4(LP, BS)**	
Robert Phillipson, Linguistic Imperialism, Chapter – 1						
6	ELT needs to be situated in a macro-societal theoretical perspective.	Linguistic Imperialism. page 2	4. ELT should not be treated as value-neutral or apolitical. 5. Context is important in ELT methods and materials	Neocolonial Educational	**SOCLi-4 (RP)**	
7	ELT funding should be consistent with other development goals	Linguistic Imperialism. page 7	5. Funding should not be exclusive to ELT. 6. Funding should be set on priority basis for all educational goals.	Neocolonial	**SOCLi-5 (RP)**	
Robert Phillipson, Linguistic Imperialism, Chapter – 2						
8	Educational goal should be multilingual. Monolingualism in a second language is suicidal for first language.	Linguistic Imperialism. page 19-20	4. Education policy should be multilingual. 5. Language in education should be multilingual. 6. Monolingualism can be	Sociolinguistic Educational	**SOCLi-5 (RP)**	

			accepted only in mother tongue.			
9	Imposition of a foreign language with higher status than mother tongue should be particularly avoided in school level.	Linguistic Imperialism. page 19-20	3. Higher status of a foreign language over mother tongue should be avoided. 4. It is more sensitive in school level.	Sociolinguistic Educational	**SOCLi-6 (RP)**	
10	Diglossic or triglossic functional distribution of languages in line of power hierarchy should be deconstructed.	Linguistic Imperialism. page 27	Also Resisting linguistic imperialism in ELT, page 129 (but opposite position)	Neocolonial Sociolinguistic		
11	Publication of books and articles should be in proportion to language literacy of the people.	Linguistic Imperialism. page 30		Neocolonial Sociolinguistic		
12	Structural and cultural emphases on a language should be consistent.	Linguistic Imperialism. page 63-65		Neocolonial Sociolinguistic		
13	English or bilingual medium for teaching English and local medium for other subjects should be preferred to all-English medium.	Linguistic Imperialism. page 64-65	1. Instruction of English can be either English or bilingual. 2. Instruction of other subjects should be in local languages.	Sociolinguistic Educational		
14	ELT profession should not be overemphasised over other teaching occupations for its mere content of 'English'.	Linguistic Imperialism. page 73-75		Neocolonial / Sociolinguistic		
15	Spreading mother tongue or other parallel tongues is advisable. (numerical)	Linguistic Imperialism. page 80		Neocolonial / Sociolinguistic		
16	Domains of knowledge can be explored in other parallel languages relevant to a country. (Functional)	Linguistic Imperialism. page 80		Neocolonial / Sociolinguistic		
17	Values can be showed in other languages. (attitudinal)	Linguistic Imperialism. page 80		Neocolonial / Sociolinguistic		

18	Accessibility can be sought after in other nearby languages. (accessibility)			Neocolonial / Sociolinguistic		
19	Language planning should be for 'democratization' not 'development' and focus on linguistic human rights.	Linguistic Imperialism. page 86		Neocolonial / Sociolinguistic		
20	Educational language planning should include sociological concern along with typical psychological and neurological concerns, and the focus for a successful foreign language learning should be on curriculum development than mere syllabus development.	Linguistic Imperialism. page 91		Neocolonial / Sociolinguistic		
21	ELT projects should integrate four factors: knowledge factor, learner factor, instructional factor, and management factor	Linguistic Imperialism. page 92		Neocolonial / Sociolinguistic / Educational		
22	ELT mode preferably should be bilingual or multilingual with mother tongue getting the primary focus for better leaning base of L2 (e.g. English) (monolingual fallacy)	Linguistic Imperialism. page 185-194		Sociolinguistic/ Educational		
23	ELT teachers should preferably be bilingual/multilingual teachers. (native speaker fallacy)	Linguistic Imperialism. page 193-199		Sociolinguistic/ Educational		
24	Curriculum should emphasise EAP and ESP (English with a purpose) in ELT instead of mere skill enhancement.	Linguistic Imperialism. page 215-217		Sociolinguistic/ Educational		
25	Language and language education policy should be devised and should not be left as a hazy area.	Linguistic Imperialism. page 249-250		Neocolonial/ Sociolinguistic		
26	ELT has to be treated as part of the overall education policy.	Linguistic Imperialism. page 250-252		Neocolonial/ Sociolinguistic		
27	There should not be any essentialist notions about the supremacy of a foreign language in policy documents or	Linguistic Imperialism. page 271-278		Neocolonial/ Sociolinguistic		

	textbooks.				
28	Labels essentializing a secondary/dominated condition of mother tongues should be avoided.	Linguistic Imperialism. page 281-283		Neocolonial/ Sociolinguistic	
29	Criteria set for language planning have to be grounded in the country's authentic interests.	Linguistic Imperialism. page 289-293		Neocolonial/ Sociolinguistic	
30	In ELT learning has to be treated as personal and personalized rather than mere cognitive activity.	Resisting linguistic imperialism in ELT, page 12-16		Sociolinguistic/ Educational	
31	Learning should be treated as situated in learners' socio-politico-cultural contexts.	Resisting linguistic imperialism in ELT, page 12-16		Sociolinguistic/ Educational	
32	Learning process should be treated as specific to the respective pedagogical traditions and cultural rather than universal.	Resisting linguistic imperialism in ELT, page 12-16		Sociolinguistic/ Educational	
33	Textbooks should not have *alien situations*. They can have similar situation of an English speaking country.	Resisting linguistic imperialism in ELT, page 86-87		Neocolonial/ Educational	
34	*Partisan values* should be avoided.	Resisting linguistic imperialism in ELT, page 87		Neocolonial/ Educational	
35	Textbooks should be free from *deferential attitude to instrumental ideology.*	Resisting linguistic imperialism in ELT, page 87		Neocolonial/ Educational	
36	No dominance of standard English.	Resisting linguistic imperialism in ELT, page 88		Sociolinguistic/ Educational	
37	Interlanguage should be treated	Resisting		Sociolinguistic/	

No.	Notes Taken	Location	Break down	Anchoring platform	Code name	Stakeholders (govt.,teachers)
	positively and accommodated in curriculum.	linguistic imperialism in ELT, page 128		Educational		
38	English in ELT has to be treated as additive (to L1 speaker) not a substitute or parallel language.	Resisting linguistic imperialism in ELT, page 129		Sociolinguistic/ Educational		
39	Both competent and incompetent code switches have to be allowed and utilized for their social relevance.	Resisting linguistic imperialism in ELT, page 140-141		Sociolinguistic/ Educational		

EDUCATIONAL

No.	Notes Taken	Location	Break down	Anchoring platform	Code name	Stakeholders (govt.,teachers)
Luke Prodromou. English as cultural action						
1	While recognizing the political implications of ELT, there are broadly two options: one, to reject English; two, to treat the teaching of English in non-English environments as a broad educational issue, a non-neutral process. [We are left with the second as the only solution.]	ELT Journal, OUP. Volume 42/2, April 1988. Page 74.	5. Treat the teaching of English in NNS environments as a broad issue, not just a small technical matter. 6. Treat it as a non-neutral process.	Educational Sociolinguistic	EDU-1(LP) SOCLi-1(LP)	
2	EFL textbooks should be 'real' rather than 'imaginary', presenting familiar rather than strange events and social settings for learners.	ELT Journal, OUP. Volume 42/2, April 1988. Page75,79		Pedagogical	EDU-2 (LP)	
3	Local examples of the most frequent use of English can be utilized.	ELT Journal, OUP. Volume 42/2, April 1988. Page 81-82		Educational	EDU-2 .1 (LP,VJC)	

4	Flow of information between Anglo-American and non-English speaking countries should be both ways, not one-way.	ELT Journal, OUP. Volume 42/2, April 1988. Page 75.	5. Information flow has to be both ways in cultural exchange. 6. Information flow has to be both ways in language teaching-learning materials.	Sociolinguistic/ Educational Neocolonial	**SOCLi-2(LP)** **EDU-3(LP)**	
5	Variety of Englishes found in different countries has to be accepted and taught.	ELT Journal, OUP. Volume 42/2, April 1988. Page 76.	3. [Consistent] Varieties of English have to be accepted as normal and rightful. 4. [Consistent] Varieties of English have to be utilized in education e.g. teaching of English.	Sociolinguistic Educational	**SOCLi-3(LP, BS)** **EDU-4(LP, BS)**	
6	Culturally and experientially appropriate local English-teaching materials need to be produced not to be alienating students.	ELT Journal, OUP. Volume 42/2, April 1988. Page 76.	3. English teaching-learning materials in NNS countries have to be culturally appropriate and familiar. 4. English teaching-learning materials in NNS countries have to be locally experienced.	Educational	**EDU-4.1(LP)** **EDU-4.2(LP)**	
7	Bilingual teachers 'less prone to… native-culture chauvinism' have to be recruited.	ELT Journal, OUP. Volume 42/2, April 1988. Page 76.	2. Attitude of English teachers should not be graceful. 3. [Qualified] Bilingual teachers are likely to be more competent.	Educational	**EDU-5(LP)** **EDU-6(LP)**	
8	Expression of one's self should be equally emphasised in learning both the mother tongue and a foreign language, such as English. (also in Brumfit, 1980)	ELT Journal, OUP. Volume 42/2, April 1988. Page 76.	1. Focus in learning English should be on expressing one's self in a foreign language 2. Facts (e.g. cultural, geographical) of TL speaking countries should be taken as supplementary aid to learn the language.	Educational Educational	**EDU-7(LP,BF)** **EDU-8(LP,BF)**	
9	Charm of the 'exotic' or unfamiliar world as an instrument of motivation should	ELT Journal, OUP. Volume	1. Textbook may have content about the unfamiliar world as	Educational		

	be utilized by linking them up with familiar	42/2, April 1988. Page 78.	to motivate students for learning. 2. Unfamiliar social settings should be linked up with local and multiple instead of British/American/Western alone.	Educational		
Barbara Seidlhofer, English as a lingua franca,						
10	Consistent commonalities of NNS's international communication have to be brought in ELT contents/materials.	ELT Journal, OUP. Volume 59/4, October 2005. Page 340		Sociolinguistic Educational	**EDU-4(LP, BS)**	
Robert Phillipson, Linguistic Imperialism, Chapter – 1						
11	ELT needs to be situated in a macro-societal theoretical perspective.	Linguistic Imperialism. page 2	6. ELT should not be treated as value-neutral or apolitical. 7. Context is important in ELT methods and materials	Neocolonial Educational	**SOCLi-4 (RP)**	
Robert Phillipson, Linguistic Imperialism, Chapter – 2						
12	Educational goal should be multilingual. Monolingualism in a second language is suicidal for first language.	Linguistic Imperialism. page 19-20	7. Education policy should be multilingual. 8. Language in education should be multilingual. 9. Monolingualism can be accepted only in mother tongue.	Sociolinguistic Educational	**SOCLi-5 (RP)**	
13	Imposition of a foreign language with higher status than mother tongue should be particularly avoided in school level.	Linguistic Imperialism. page 19-20	5. Higher status of a foreign language over mother tongue should be avoided. 6. It is more sensitive in school level.	Sociolinguistic Educational	**SOCLi-6 (RP)**	
14	World Englishes or the consistent varieties can be a ground of liberation and included in curriculum.	Linguistic Imperialism. Page 26		Neocolonial Educational		
15	Curriculum for English language pedagogy should not dovetail other forms of cultural imperialism to avoid	Linguistic Imperialism. page 61-62	Ways to do so: d. Either follow a 'foreign form – local content'	Neocolonial Educational		

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	cultural synchronization.		e.	or a 'foreign form-foreign content' with a critical emphasis on its relative cultural link		
16	English or bilingual medium for teaching English and local medium for other subjects should be preferred to all-English medium.	Linguistic Imperialism. page 64-65	3. Instruction of English can be either English or bilingual. 4. Instruction of other subjects should be in local languages.	Sociolinguistic Educational		
17	Curriculum should be free from the centre-reproductive functions at economic, ideological or structural levels.	Linguistic Imperialism. page 67-69	1. Economic benefits of English should be related to ground level reality. 2. Ideological superiority of English language should be avoided. 3. Repressive function of English (for instance English medium for subjects other than English) can be discarded.	Neocolonial / Educational		
18	ELT projects should integrate four factors: knowledge factor, learner factor, instructional factor, and management factor	Linguistic Imperialism. page 92		Neocolonial / Sociolinguistic / Educational		
19	ELT research works should go beyond linguistics to for instance educational psychology, sociology etc.	Linguistic Imperialism. page 175-176		Neocolonial / Educational		
20	Teacher recruitment and ELT training should focus on the teachers' general educational qualification rather than performance in English (e.g. native speaker teacher with O level only)	Linguistic Imperialism. page 180		Neocolonial / Educational		
21	ELT should not be the sole property of the Department of English. It has to be monitored by education department	Linguistic Imperialism. page 175-176		Neocolonial / Educational		

22	ELT mode preferably should be bilingual or multilingual with mother tongue getting the primary focus for better leaning base of L2 (e.g. English) (monolingual fallacy)	Linguistic Imperialism. page 185-194		Sociolinguistic/ Educational		
23	ELT teachers should preferably be bilingual/multilingual teachers. (native speaker fallacy)	Linguistic Imperialism. page 193-199		Sociolinguistic/ Educational		
24	Norms for English teaching should be open and not restrictive ('post-method '-SC)	Linguistic Imperialism. page 193-198		Educational		
25	Teaching of English should not be essentially from primary, better from secondary or later, the yardstick being a good grounding of mother tongue first. (Early start fallacy)	Linguistic Imperialism. page 202-203		Neocolonial/ Educational		
26	Use of mother tongue should be extended to as late a stage in education as possible. (Early start fallacy)	Linguistic Imperialism. page 202-203		Neocolonial/ Educational		
27	Time and the amount of exposure allocated to English (or any L2) should be less than the mother tongue. (maximum exposure and subtractive fallacy)	Linguistic Imperialism. page 209-215		Neocolonial/ Educational		
28	Syllabus and curriculum should focus on overall educational need of a respective country without exclusive emphasis on English.	Linguistic Imperialism. page 215-217		Neocolonial/ Educational		
29	Curriculum should emphasise EAP and ESP (English with a purpose) in ELT instead of mere skill enhancement.	Linguistic Imperialism. page 215-217		Sociolinguistic/ Educational		
30	In literature component of mother tongue or even English, selections should be from multiple literatures instead of English alone.	Linguistic Imperialism. page 240-241		Neocolonial/ Educational		
31	General term 'ELT' or purposive terms	Linguistic		Neocolonial/		

	'EAP'/'ESP'/'ELF' (tertiary level) should be used instead of vague status-indicating terms like 'ESL'/'EFL'/'EIL'	Imperialism. page 242-244, 263		Educational		
32	ELT expertise and productions should be treated considering their located-ness not as universally used anywhere.	Linguistic Imperialism. page 250-254		Neocolonial/ Educational		
33	ELT should utilize the practices of the teaching of other strong languages in a country (e.g. Malay in Malaysia)			Neocolonial/ Educational		
34	Native speakers of English can be employed in ELT jobs only with adequate (contrastive) knowledge of the mother tongue of the L2 learners (as part of 'knowing the learners')	Linguistic Imperialism. page 254-255		Neocolonial/ Educational		
35	ELT training should draw on relevant issues of education, cultural theory, sociology, international relations, intercultural communication, multi-literacy/pluri-literacy, etc.	Linguistic Imperialism. page 262		Neocolonial/ Educational		
36	ELT training should incorporate *intercultural interpretive strategies.*	Linguistic Imperialism. page 262-264		Neocolonial/ Educational		
37	Learners should have a say in deciding/discarding materials (not the lesson backbones)	Linguistic Imperialism. page 264		Educational		
38	There should be links with neighboring periphery (relevant language source) countries' ELT practices like many other areas of regional cooperation.	Linguistic Imperialism. page 266		Neocolonial/ Educational		
39	Government support/aid should be more for enriching mother tongue resources (for technology etc.) and localizing ELT materials than for hiring foreign advisors for ELT	Linguistic Imperialism. page 278-279		Neocolonial/ Educational		
40	Focus should be national rather than transnational communication,	Linguistic Imperialism. page		Neocolonial/ Educational		

	transmission of knowledge over standardization and uniformity, and creation of knowledge over transfer of knowledge.	293-294			
41	Attitude in education should be nationism rather than 'nationalism' (political)	Linguistic Imperialism. page 294-295		Neocolonial/ Educational	
42	Foreign talents should be hired mainly for skills not for language, humanities and social science subjects (that impart values).	Linguistic Imperialism. page 315		Neocolonial/ Educational	
43	Under-developed countries have to focus more on their development than ELT, because they are more likely to be a victim of linguistic imperialism.	Linguistic Imperialism. page 317		Neocolonial/ Educational	
44	ELT materials should be directed by localized applied linguistics scholarship rather than popular Anglo-American culture or global youth culture.	English and the Discourses of Colonialism, page 22		Neocolonial/ Educational	
45	Multilingualism should be the target in LP and ELP to go beyond the binary situation of Anglicism and Vernacularism.	English and the Discourses of Colonialism, page 67-93		Neocolonial/ Educational	
46	Breaking the 'cultural constructs' of colonialism is the main challenge of thematic change in localized ELT materials, not just putting local names and events.	English and the Discourses of Colonialism, page 67-93		Neocolonial/ Educational	
47	Due to ELT's neocolonial connection mainly through popular culture rather than applied linguistics, local cultural elements should be incorporated in ELT materials.	English and the Discourses of Colonialism, page 157-159		Neocolonial/ Educational	
48	English medium schools should be ultimately eliminated.	English and the Discourses of Colonialism, page		Neocolonial/ Educational	

		196-197				
49	In ELT learning has to be treated as personal and personalized rather than mere cognitive activity.	Resisting linguistic imperialism in ELT, page 12-16		Sociolinguistic/ Educational		
50	Learning should be treated as situated in learners' socio-politico-cultural contexts.	Resisting linguistic imperialism in ELT, page 12-16		Sociolinguistic/ Educational		
51	Learning process should be treated as specific to the respective pedagogical traditions and cultural rather than universal.	Resisting linguistic imperialism in ELT, page 12-16		Sociolinguistic/ Educational		
52	Knowledge should be treated as value-laden rather than value-free, and teaching has to be with acceptance of this problematic situation.	Resisting linguistic imperialism in ELT, page 12-16		Neocolonial/ Educational		
53	Knowledge has to be treated as negotiated changing construct (ongoing process) instead of readily deliverable information.	Resisting linguistic imperialism in ELT, page 12-16		Neocolonial/ Educational		
54	Learning should be seen as political and subjective with teachers' personality working therein, not just uninvolved intermediary or technical transmitter.	Resisting linguistic imperialism in ELT, page 12-16		Neocolonial/ Educational		
55	Detail monitoring and excessive documentation with limited variables and specified/listed outcomes should be replaced and complemented by recruitment of patriotic, traditionally informed and committed teachers.	Resisting linguistic imperialism in ELT, page 17		Neocolonial/ Educational		
56	Texts with varied periphery cultural contents should be part of the ELT textbook.	Resisting linguistic imperialism in ELT, page 17-23		Neocolonial/ Educational		
57	Varied learning strategies and methods	Resisting		Neocolonial/		

				Educational		
	as well as multiple interpretation of cultural content in texts should be welcomed over 'uniformity and order' as useful chaos in a complex situation or 'order without predictability'.	linguistic imperialism in ELT, page Taman Kiss		Educational		
58	Student responses to ELT texts should be counted/accommodated.	Resisting linguistic imperialism in ELT, page		Educational		
59	Four resistance tactics: 1. Pretension of acceptance without accepting 2. Playing back English against the superiority of English 3. Overt protest against English superiority 4. Benefiting from the friction between the agents of colonialism/imperialism	Resisting linguistic imperialism in ELT, page 62-67		Neocolonial/ Educational		
60	Textbook teacher guidelines should not have any pre-determined *arrogant assumptions* about student responses	Resisting linguistic imperialism in ELT, page 85-86		Educational		
61	Textbooks should not have *alien situations*. They can have similar situation of an English speaking country.	Resisting linguistic imperialism in ELT, page 86-87		Neocolonial/ Educational		
62	*Partisan values* should be avoided.	Resisting linguistic imperialism in ELT, page 87		Neocolonial/ Educational		
63	Textbooks should be free from *deferential attitude to instrumental ideology.*	Resisting linguistic imperialism in ELT, page 87		Neocolonial/ Educational		
64	No dominance of standard English.	Resisting linguistic imperialism in ELT, page 88		Sociolinguistic/ Educational		

65	L1 mediation for L2 should be encouraged.	Resisting linguistic imperialism in ELT, page 88		Educational		
66	Marginalia or margin glosses of students should be utilized.	Resisting linguistic imperialism in ELT, page 88-90		Educational		
67	Teachers should maintain ethnographic journal about students	Resisting linguistic imperialism in ELT, page 88-90		Educational		
68	Classroom underlife/safehouse themes like local political/national struggle, local culture symbols, local film title, quotes and notes on romance and sex, peer correction and MT translation should be counted as part of student profile.	Resisting linguistic imperialism in ELT, page 88-90		Educational		
69	Students' classified place for English and product oriented memorization may serve as oppositional strategy	Resisting linguistic imperialism in ELT, page 97-98		Educational		
70	Applied linguistics should not be taken neutrally, and teacher opposition should take place considering that in a post-method/cherry-pick manner.	Resisting linguistic imperialism in ELT, page 103-105		Neocolonial/ Educational		
71	ELT should combine product and process oriented approaches keeping the focus on content and purpose.	Resisting linguistic imperialism in ELT, page 107-109		Educational		
72	ELT teachers in a neocolonial situation should have conceptual concern along with the other two: interpersonal and procedural concerns.	Resisting linguistic imperialism in ELT, page 109-		Neocolonial/ Educational		

		120				
73	ELT teachers need to have the ability to establish intuitive order in the seeming disorder contingencies of classroom instead of trying to put a pre-set uniformity.	Resisting linguistic imperialism in ELT, page 109-120	Also in AH	Educational		
74	Interlanguage should be treated positively and accommodated in curriculum.	Resisting linguistic imperialism in ELT, page 128		Sociolinguistic/ Educational		
75	Strong L1 base is necessary for L1 postulation for L2 learning (rapport building, grammatical competence etc.).	Resisting linguistic imperialism in ELT, page 128		Educational		
76	English in ELT has to be treated as additive (to L1 speaker) not a substitute or parallel language.	Resisting linguistic imperialism in ELT, page 129		Sociolinguistic/ Educational		
77	Language in classroom management should follow the principle of 'modality splitting'.	Resisting linguistic imperialism in ELT, page 131		Educational		
78	Language in classroom should be managed with the focus on the lesson content.	Resisting linguistic imperialism in ELT, page 136		Educational		
79	ELT teacher should distinguish between functional and target aspect of a task in classroom and assign/utilize L1 and L2 respectively.	Resisting linguistic imperialism in ELT, page 138		Educational		
80	Both competent and incompetent code switches have to be allowed and utilized for their social relevance.	Resisting linguistic imperialism in ELT, page 140-141		Sociolinguistic/ Educational		
81	Cognitive strategies should not be	Resisting		Educational		

	deemed as universal and have to be open to accommodation of novelty.	linguistic imperialism in ELT, page 150-151				
82	Out of 3 focuses of teaching writing, the closest to the idea of CP is 'content/reader-focused' one.	Resisting linguistic imperialism in ELT, page 151-152		Educational		
83	Student refusal (if not casual/jokeful) has to counted seriously.	Resisting linguistic imperialism in ELT, page 158		Educational		
84	Foreign textbooks or supplementary materials have to be appropriated by critical questioning and critical teaching with meta-cognitive and meta-discursive skills.	Resisting linguistic imperialism in ELT, page 188-189		Neocolonial/ Educational		
85	Periphery and Minority writers and folk texts (in English translation) should be used.	Resisting linguistic imperialism in ELT, page 190		Neocolonial/ Educational		
86	Literature has to be integrated in language teaching.	Resisting linguistic imperialism in ELT, page 190		Educational		
87	Learning strategies should be explored in a bottom-up manner (ethnographically) in class.	Resisting linguistic imperialism in ELT, page 190		Educational		
88	Safehouse learning has to be nurtured by respective strategies like (small group discussion, peer interactions, collaborative projects, self-chosen grouping, guided fieldwork etc.)	Resisting linguistic imperialism in ELT, page 192-193		Educational		
89	Third circle's consistent varieties should	The Post Colonial		Educational		

	be allowed positively in ELT, assignments and presentations.	Studies Reader, page-291-295, 314-318				
	ELF/World English strategies like simplified grammar, loan words, relexification should be accepted.	The Post Colonial Studies Reader, page-314-318		Educational		
90	Literature in ELT should be world literature in English instead of English literature.	The Post Colonial Studies Reader, page- 443-445		Educational		
91	ELT teachers should promote the practices of critical meaning making and symbolic interpretations in classroom teaching.	The Post Colonial Studies Reader, page-447-**449**, Resisting English … (SC), page-		Educational		
92	Other contents should come from black, women, third world as well as **cultural minority or local traditions.**	The Post Colonial Studies Reader, page-457-459, Ashish Nandy		Neocolonial Educational		

Appendix 2: Outcome after Stage Two and Three of PCPEL Formulation

13 categories

AH = Adrian Holliday, AM = Arun Mukherjee, AP = Alastair Pennycook, AS = Atkinson, BC = Barbara Christian, BK = Braj Kachru, BS = Barbara Seidlhofer, CM = Cummins, CZ = Chantal Zabus, ELF = English as Lingua Franca, ELP = Educational Language Planning, ELT = English Language Teaching, ELTP = English Language Teaching Policy, FL = Foreign Language, FM = Fishman, JD = John Docker, JJ = Jennifer Jenkins , L1 = First Language, L2 = Second Language, LP = Language Planning, LPM = Luke Prodromou, MT = Mother Tongue, NNS = Non-native Speaker, NS = Native Speaker, PN = Pattanayak, RP = Robert Phillipson, SC = Suresh Canagarajah, TK = Taman Kiss,

Category 1: ELT's Macro-social Setting

	SL No.	Short codes	Scholars	Areas	Theoretical connection	Remark
1	Code- 1	ELT in NNS: a broad issue	LPM, RP, SC	Neocolonial	Discursive formation Desensitization	Related to 2
2	Code- 2	ELT as contextual and non-neutral	LPM, RP, SC	Educational	Positivism in education Contextualization Social constructivism	Related to 1
3	Code- 15	ELT research areas	RP, SC, AP	Neocolonial	Positivism in education	Related to 57
4	Code- 57	Extent of ELT training	RP, SC, AP	Educational		Related to 15

Category 2: Authority over English usage

	SL No.	Short codes	Scholars	Areas	Theoretical connection	Remark
5	Code- 3	NNS authority over English	LPM, RP, SC, BK, BS	Neocolonial Sociolinguistic	Language spread Power distribution/ deconstruction Three concentric circles of English	Related to 38, 40, 41
6	Code- 35	ELF commonalities in ELT	LPM, BS, JJ	Sociolinguistic	Pidginization Expanding circle of English	
7	Code- 38	Interlanguage and code-switches	SC, LPM, AH	Sociolinguistic Educational	Expanding circle of English	Related to 3
8	Code- 40	World Englishes tactics in ELT	CZ, BK, SC	Educational	Expanding circle of English	Related to 3
9	Code- 41	ELF tactics in ELT	CZ, BS, JJ	Educational	Expanding circle of English	Related to 35

Category 3: ELT Funding and Promotion

	SL No.	Short codes	Scholars	Areas	Theoretical connection	Remark
10	Code- 4	ELT funding or 'aid'	RP, AP, FM	Neocolonial	Neocolonialism Sustainable development goals (SDG) of UNDP	Related to 14
11	Code- 9	Exclusive Appraisal of English	RP, AP, CM	Neocolonial	Linguicism	
12	Code- 32	Ideological function	RP, SC,	Neocolonial	Cultural imperialism	

		of English	CM	Educational	Hegemony	
13	**Code- 33**	Repressive function of English	RP, AP, CM	Neocolonial Educational		Related to 6

Category 4: Language Policy and Status of English

	SL No.	Short codes	Scholars	Areas	Theoretical connection	Remark
14	**Code- 5**	Glossic distribution hierarchy	RP, AP, SC	Neocolonial Sociolinguistic	Power distribution/ deconstruction Pluralism	
15	**Code- 12**	Local/regional over international intelligibility	RP, PN, BK	Neocolonial Sociolinguistic	Regional cooperation	Related to 20
16	**Code- 23**	Multilingual policy and parallel accessibility	RP, AP, PN	Neocolonial Sociolinguistic	Power distribution, Pluralism	Related to 52
17	**Code- 36**	MT status building over FL/SL	RP, AP, SC	Sociolinguistic	Linguistic human rights	

Category 5: Linguicism and linguistic imperialism

	SL No.	Short codes	Scholars	Areas	Theoretical connection	Remark
18	**Code- 34**	Non-attributive nomenclature for ELT	RP, JJ, SC	Neocolonial Sociolinguistic	Discursive formation	

Category 6: Educational Language Planning

	SL No.	Short codes	Scholars	Areas	Theoretical connection	Remark
19	**Code- 17**	Educational goal over need of English (Democratization over development)	RP, BK, FM	Neocolonial Educational	Sustainable development goals (SDG) of UNDP Maslo's hierarchy of needs	
20	**Code- 25**	Function of English medium schools/English as medium of instruction	AP, RP, AS	Neocolonial	Neocolonialism	
21	**Code- 29**	Sociological and authentic interest concern in ELP (Ground level benefit of English)	RP, FM, SC	Neocolonial Sociolinguistic	Social Constructivism Pragmatism	Related to 10

Category 7: ELT Ideology

	SL No.	Short codes	Scholars	Areas	Theoretical connection	Remark
22	**Code- 8**	ELT modeling appropriacy and	RP, SC, AP	Neocolonial	Cultural synchronization	

					Critical pedagogy	
		located-ness				
23	**Code- 19**	Peripheries' mutual sharing (From both global and local FLs)	RP, AP, SC	Neocolonial Educational		Related to 56
24	**Code- 26**	Instrumental ideology concern	SC, RP, AP	Neocolonial Educational		
25	**Code- 27**	Learning as subjective, social-cognitive, contextual and changing construct	SC, RP, AH	Educational	Constructivism	
26	**Code- 43**	Self-actualization both in MT and FL	LPM, CB, CM	Educational	Maslo's hierarchy of needs	Related to 21

Category 8: ELT Principles

	SL No.	Short codes	Scholars	Areas	Theoretical connection	Remark
27	**Code-48**	Competence over performance (teacher recruitment, student appraisal)	RP, AH, SC	Educational		
28	**Code-49**	Late start of FL (Secondary onwards)	RP, PN,	Educational	Early start fallacy	
29	**Code-50**	Prolonged existence of MT	RP, PN, AP	Educational	Linguistic human rights	Related to 51
30	**Code-51**	Exposure allocation for L1 over L2	RP, CM, SC	Educational		Related to 50
31	**Code-52**	Bilingual/multilingual ELT mode and teachers	RP, LPM, CM	Educational	Contrastive awareness Input hypothesis Power distribution	Related to 23
32	**Code-53**	Purposive ELT over skill enhancement	RP, SC, AH	Educational	Universalized notions	
33	**Code-75**	Priority of conceptual concern in ELT	SC, RP, AH	Educational	Critical pedagogy	
34	**Code-80**	L1 = L2 Fallacy	SC, RP, PN	Educational	Critical pedagogy SLA	

Category 9: ELT Administration

	SL No.	Short codes	Scholars	Areas	Theoretical connection	Remark
35	**Code- 6**	Local structure and culture consistency in ELT	RP, SC, AH	Neocolonial Sociolinguistic	Culture lag	Related to 33, 22
36	**Code- 22**	Located-ness of ELT expertise and production	AP, RP, AH	Neocolonial Educational	Globalisation, Neocolonialism	Related to 22, 6
37	**Code- 47**	Conditions of NS recruitment in ELT	RP, SC, AH	Educational	Contrastive awareness	

Category 10: ELT Content

	SL No.	Short codes	Scholars	Areas	Theoretical connection	Remark
38	Code- 39	Situations depicted in ELT textbooks	LPM, SC, RP	Educational	Contextualization	Part of 42
39	Code- 42	Appropriacy of ELT materials	LPM, AH, RP	Educational	Input hypothesis	Related to 39
40	Code- 55	Multiple/World literatures in ELT	RP, JD, AP	Educational	Pluriliteracy Dialogic imagination Heteroglossia	Related to 54
41	Code- 64	Multiple periphery cultural content	SC, BC, RP	Educational	Contextualization Input hypothesis	
42	Code- 70	Students' marginalia	SC, AH, LP	Educational	Critical pedagogy Reflective teaching	Related to 66
43	Code- 72	Students' underlife themes and tactics	SC, AH, LP	Educational	Reflective teaching	Related to 66

Category 11: ELT Critical Techniques

	SL No.	Short codes	Scholars	Areas	Theoretical connection	Remark
44	Code- 44	Finding 'Exotic's charm through 'familiar' other	LPM, SC, RP	Educational	Input hypothesis Educational psychology	Related to 59
45	Code- 58	Intercultural interpretive ability in ELT (Impartial treatment of culture elements)	RP, SC, AM	Educational	Critical pedagogy Intercultural communication	Related to 59
46	Code- 59	Handling foreign ELT materials	SC, AM, RP	Educational	Critical pedagogy Intercultural communication	Related to 44, 58

Category 12: ELT Methods

	SL No.	Short codes	Scholars	Areas	Theoretical connection	Remark
47	Code- 63	Intuitive evaluation over meticulous documentation	SC, TK, AH	Educational	Constructivist learning	
48	Code- 69	L1 mediation for L2 learning	SC, RP, AH	Educational	Cognitive constructivism Input hypothesis Contrastive awareness	
49	Code- 71	Teachers' ethnographic journal	SC, AH, BF	Educational	Reflective teaching	
50	Code- 73	Post-method or cherry-pick ELT	SC, RP, AH	Educational	Reflective teaching Post-modernism	Related to 63
51	Code- 74	Product and process combination in ELT	SC, RP, AH	Educational	Reflective teaching Post-modernism	Related to 73
52	Code- 76	Useful chaos and	SC, TK,	Educational	Intuitive order	Related

					Theoretical connection	
		intuitive order in classroom	AH			to 63
53	Code- 77	Modality splitting in ELT classroom	SC, RP, AH	Educational	Means versus end	Related to 78, 69
54	Code- 78	Functional and target aspects of ELT tasks	SC, RP, AH	Educational	Means versus end	Related to 77

Category 13: Learner Autonomy

	SL No.	Short codes	Scholars	Areas	Theoretical connection	Remark
55	Code- 60	Learners' decision on ELT materials	RP, SC, AH	Educational	Learner autonomy Constructivist learning	Related to 66
56	Code- 62	Local lineage of cognitive strategies	SC, AH, RP	Educational	Traditionalism Pluralism	Related to 65
57	Code- 65	Learners' own learning strategies	SC, AH, RP	Educational	Cognitive constructivism Learner autonomy	Related to 62

Appendix 3: 'Top 20 Principles' of APA (Fenton, 2015)

(Cognition and learning)

1. Growth mindset: Students' perceptions about intelligence and ability affect their cognitive functioning.
2. Prior knowledge: What students already know affects their learning.
3. Limits of stages: Students' learning is not limited by general stages of development.
4. Facilitating context: Learning is based on context, but generalizing learning to new contexts is not spontaneous. It rather needs to be facilitated.
5. Practice: Acquiring long-term knowledge and skill largely depends on practice.
6. Feedback: Clear, explanatory and timely feedback to students is important for learning.
7. Self-regulation: Students' self-regulation assists in learning.
8. Creativity: Student creativity can be fostered.

(Motivation)

9. <u>Intrinsic motivation:</u> Students enjoy learning and do better when they are more intrinsically rather than extrinsically motivated to achieve.

10. <u>Mastery goals:</u> Students process information more deeply when they adopt mastery goals rather than performance goals.

11. <u>Teacher expectations:</u> Teachers' expectations about their students affect students' opportunities to learn, their motivation and their learning outcomes.

12. <u>Goal setting:</u> Short-term (proximal), specific and moderately challenging goals give more motivation than goals that are long-term (distal), general and overly challenging.

(Social and emotional dimensions)

13. <u>Multiple social contexts:</u> Learning is situated within multiple social contexts.

14. <u>Interpersonal relationships:</u> Interpersonal relationships and communication are critical to both the teaching-learning process and the social development of students.

15. <u>Emotional well-being:</u> Emotional well-being influences educational performance, learning, and development.

16. <u>Classroom conduct:</u> Expectations for classroom conduct and social interaction can be taught using proven principles of behaviour and effective classroom instruction.

17. <u>Expectations and support:</u> Effective classroom management is based on (a) setting and communicating high expectations, (b) nurturing positive relationships, and (c) providing a high level of student support.

(Assessment)

18. <u>Formative and summative assessment:</u> Formative and summative assessments are both important and useful, but they require different approaches.

19. <u>Assessment development:</u> Assessment development needs to be grounded in psychological science and well-defined standards for quality and fairness.

20. <u>Assessment evaluation:</u> Making sense of assessment data depends on clear, appropriate and fair interpretation.