

## Reflection of English Language Teaching in Formal Education

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### CHAPTER

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#### Abstract:

In a country like India, where a huge number of learners are teenagers, part of pedagogy and andragogy, where sufficiently trained teachers are not available, and where the internet is the source of global education, English happens to be the most important language to learn. Mass technical, practical, non-formal and most

vitality formal education in India relies upon English language teaching. Misconceptions regarding English subject learning-teaching in schools, misconceptions regarding the reason for giving importance to English in India, and many more points are acting as obstacles to the overall development of both pedagogy and andragogy. Hence in this study, the misconception regarding English language teaching in the pedagogical teaching community in India has been discussed. The 'Indian education system's history was pathetic and horrible from the eleventh century onwards. An indigenous form of education was continuously exploited and spoiled by several invaders. India was broken into pieces by its culture and concurrently by its language. During the colonised era of the eighteenth and nineteenth centuries, both the coloniser and the colonised understood in their own way, English is the only contemporary language to learn to fetch the solution to the problems of employment to rule India and, on the contrary connecting east to the west and south to the north of India to organize the rebellions more harmoniously to get freedom for the country. After Independence, even today, India could not find another suitable solution to replace the English language in the field of education. Today, in the third decade of the twenty-first century, English is playing the most aggressive role in capturing parents' faith regarding the future success of new-generation students and aspirants.

#### Introduction:

It's frustrating that a major percentage of English teachers at the schools of West Bengal cannot figure out what they are actually for appointed. Most of them nurture the feeling that they are teaching their students English Literature. The funny part is they never noticed even the mark sheets of their secondary or higher secondary students, where it is clearly mentioned: First Language (Vernacular Language) and Second Language (English). The case is not only for most of the ESL (English as Second Language) teachers, an alarming number of other language teachers are also facing the same frustrating Situations.

It is very important for pedagogical teaching-learning that teachers realize at the outset what they are to teach and what the desired learning outcome of the nation wants. ESL teachers must understand they are to teach 'language', not 'literature', not the content of a textbook or a subject, but for 'content-based language teaching'. Language learning is essential in schools.

Not any other subjects or disciplines but language. Those teachers who are confused about whether they are teaching literature should ask themselves, why an engineering or a medical aspirant of higher secondary level should read a poem, play, or funny short story compulsorily? Does our nation want to create so many poets or authors, or storytellers? These initiatives are just to train students in the language skills of listening, speaking, reading and writing. Every nation has its own formula and philosophy to generate its own necessary human resource. India focuses on communication skills. One fundamental focus on making the new nation after '47 was providing education for the huge number of poor illiterate people of prolonged colonized India. Education means formal education and functional education for the livelihood and overall growth of the nation. Educating and empowering such a huge number of people with diverse cultures, languages and needs was never easy. So strong networks of knowledge and understanding and the ability to apply the learning and to develop skills were essential. Education for making a new nation got its' path in the light of English.

### **The misconception in the Pedagogical Teaching Community.**

School teachers must first realize that they are teaching language, not literature. Learning a language is mastering any skills, which is why teachers at the school level must focus. Also, at the university level, increasingly required English courses are designed to train students in the fundamental language skills of listening, speaking, reading and writing. It is assumed that students have acquired some basic understanding of language structure at the secondary and tertiary levels, so this foundation can be built upon to focus attention on language as communication. It is widely recognized that there are gaps in this basic knowledge. Therefore, beneficial courses are planned. Of course, university professors can also teach English literature if they are teaching students who have chosen English as a special subject of study.

An appreciation of the current situation of English in India is essential before one can decide what to teach and how to teach it. Even more than before, it has become a mark of excellence, and therefore, more and more segments of the population are looking to know and try to use the English language. It largely remains the language of administration, business, education, and communication, both inside and abroad. Can we then call it a foreign language rather than a second language?

Even when the language does not function as a mother tongue for any section of the country's population, it plays such an important role within the country that it can be called a second language. When language does not have such a role to play but is studied from a cultural or purely humanistic point of view by those interested in its literature or culture or from a utilitarian point of view by those who need it for purposes such as relationships, work or study abroad, it may be called a foreign language. In the case of a second language, there will certainly be more exposure to the language in the environment, a greater motivation to learn, and a greater justification for making it a desired subject of study.

### **The Misconception about English Language Teaching in India:**

What is the role of English learning in India? Aside from the fact that small sections of the population speak it with local proficiency, much better than any Indian language, and thus claim to be their mother tongue, English plays a very important role in education, business and management. It is the medium of teaching for higher education, both academic and technological. Those looking for work in private companies or professions must be proficient in English. It is recognized as an official language for administration purposes at the national level. It follows that it should be considered a second language rather than a foreign one. Looking at it from a student's point of view, one notices that exposure to English in major cities is significant. In a city like Chennai, Mumbai, or Kolkata, English newspapers are widely read, English television programs are watched eagerly, and advertisements, shop signs, street names, and advertisements in stations and other public places use English. Certainly, no foreign language can occupy this position.

However, there are aspects in which the English position of many Indian students is closer to the position of a foreign language than a second language. At stations, buses, shops, restaurants and banks, the use of English is not mandatory. Many students only read newspapers in their mother tongue, watch Bollywood or Tollywood films only, and limit themselves to radio and television programs in their mother tongue or Hindi. Therefore, exposure to the English language is limited. Added to this is the fact that the structure of the language and the expression of concepts make it more difficult for an Indian to learn English than another Indian language. English becomes a foreign language for the student, like any other foreign language. How much would this be the case in small towns and rural areas? Students have little exposure to English outside of the classroom. Most will not hold jobs in the future or move to an environment where they use English. They will not travel abroad and most of them will not go to higher education.

Thus, the position of English in India is in some ways similar to that of a second language, in some respects, that of a foreign language. Another serious complication arises from the number of languages to be learned and the order in which they are learned. English may be the third language offered in schools, after the mother tongue and Hindi. It can even be the fourth language when the student's native language is different from the state's regional language. These considerations will affect not only the goals we set for ourselves, and the level of proficiency we aim for but also our assumptions about how we learn a language.

### **The Pathetic History of the 'Indian Education System':**

The senseless violence that broke out in the great universities of late medieval India: Nalanda, Vikramshila and Odantaburi, by Muhammad Bakhtiar Khilji and his men shocked the Indian lands in the thirteenth century. The sacredness associated with institutions and individuals of learning has been violated unprecedentedly in India. There were many books, and when all these books came under the watch of Muslims, they summoned several Hindus to

give them information about the importance of those books, but all the Hindus were killed. Ironically, Bakhtiar Khilji hails from a tribe in what is now Afghanistan, which practiced Buddhism for centuries before the Ghaznavids invaded it and converted it to Islam. In the following years, with the spread and consolidation of Islamic rule in different parts of India, many universities, such as Somapura, Jagaddala, Kashmir, and Valabhi, were demolished. As the news spread, academics deserted their universities even before the emergence of Muslim invaders. In Benaras, one of India's ancient centers of learning, when Qutb al-Din Aibak destroyed several hundred temples in the 12th century, much was learned that the Brahmins who studied there fled to South India with their families. Some scholars, such as Sakya Sribhadra and Vibhutichandra, went to Tibet, another center of higher learning. Records kept by Buddhist monks in Tibet for the destruction of Indian universities. Translations of Sanskrit texts preserved in Tibet help give an idea of the books Housed in the Libraries of the Great Indian Universities. Did the Rulers of India Learn Lessons from the Previous Destruction of the Libraries in Alexandria, Cordoba, Persia, and Ghazni (many of which contain texts that originated in India itself), their differences, perhaps India boasts of being the oldest universities in the world today. Ancient Sanskrit, especially those related to science and medicine. The destruction of major higher education centers in India, including temples, and the persecution of Hindus, Buddhists and other adherents of the Dharma religions during centuries of Muslim rule greatly affected the progress of Sanskrit scholarship.

### **The formulation and revision of the new smritis suffered an obstruction:**

The Sanskrit works of scholars and mathematicians of earlier periods began to be forgotten in their homeland, even when their translations into Arabic and Latin and stolen copies became the basis of science, mathematics and mathematics technology in Europe. With the various Islamic dynasties gaining a foothold in India, education to impart Islamic teachings became the norm. Offices and schools attached to mosques began to provide training in Islamic traditions.

The Muslim rulers of India built only Islamic madrassas, the religious books and madrasas, which are often linked to mosques, only to train Muslim students in their religion and other trades to carry out administrative and military functions useful to the Islamic state. Learning Arabic and Persian and memorizing the Qur'an, Sunnah, and Islamic law were the main subjects of study. Limited training was also provided in agriculture, accounting, astrology, astronomy, history, geography, and mathematics necessary for the administration of the state. Delhi has become one of the most important centers of Islamic education. Islamic schools using Persian as a medium of instruction were out of reach of Hindu students. The lack of state support for Hindu education led to a sharp decline in their higher education even though village primary schools continued to operate where unfair taxes had not completely paralyzed finances. Many Hindus converted to Islam and learned the Persian language to gain respectable positions and avoid the *jizya* tax imposed on non-Muslims. This was also when caste became more stringent among Hindus to retain identities and preserve traditions. Wealthy businessmen, Hindu Raja, and local communities kept the burning torch of learning for Hindus. During the

reign of Mughal Emperor Akbar (16th century), Sanskrit received a certain amount of royal patronage. The first Sanskrit-Persian dictionary was compiled during Akbar's reign. Many works have been produced in Sanskrit, Hindi, Urdu, and regional languages such as Bengali and Marathi. Tulsidas and Rahim were celebrated at that time. Akbar wanted students not to be confined to classical theology and literature only. Akbar also encouraged the opening religious schools for Hindu children so that Hindus and Muslims could study together. He introduced the study of Sanskrit in many schools. His imperial library in Agra contained as many as 24,000 manuscripts. King loved listening to book readings on a variety of topics. The Jains created some Sanskrit literature during Akbar's reign.

To some extent, literature in Sanskrit and regional languages continued to be promoted during the reigns of Jahangir and Shah Jahan. Shah Jahan patronized Sanskrit poets such as Panditaraja Jagannatha and Kavindra Acharya Saraswati. A new language emerged from the fusion of Persian, Arabic and Hindustani, which was similar to Urdu and Hindi today. However, Aurangzeb reflected the dictatorship that Akbar had introduced during his reign. An Islamic fanatic, he persecuted Hindus and built new offices and schools on the ruins of demolished temples. When he heard that the Brahmins of Thatta, Multan, Sindh and especially Varanasi were attracting Muslims to their discourses, he ordered the demolition of all their temples and schools. A scholar of Sanskrit, with the help of critics, Dhara translated the Ramayana, the Gita, the Upanishads, and Yogavasistas into Persian, all of which constituted blasphemous verbs in the eyes of his brother. Dhara's Persian translation of the Upanishads was translated into Latin, creating renewed interest among European scholars.

The Mughals did not build on the advanced concepts put forward by Hindu scholars of an earlier era to become world leaders in science and mathematics. As religious schools proliferated and students became experts in the minute details of the Qur'an and Hadith in Muslim India, the Western world advanced in science and technology. Of course, these developments were greatly supported by translations of Arabic works derived from India. The Mughal kings missed the opportunity to ride the wave of technological discoveries in the West despite their rule over the richest land in the world. When Portuguese missionaries introduced the largest printed documents, they were not concerned with the ability of the printing press to change education.

### **The History of English Language Learning in India:**

Meanwhile, Europeans who had come to India by sea from the fifteenth century onwards were fighting among themselves for a monopoly on trade with India. The British East India Company was victorious after pushing the Portuguese, French and Dutch to the edges and began extending its tentacles into India. At first, the British were not interested in educating the "natives" and focused on doing politics with different rulers and getting rich. In time, they realized their rule in India could not last long unless Western education, spread among the inhabitants of the land of educational heritage.

### **English Language Learning before Independence:**

The College of Muhammadiyah and Sanskrit was established at Kolkata and Benaras, respectively, in the late eighteenth century "to provide a regular supply of qualified Hindu and Muhammadan law officers for the judicial administration". The masses when established institutes of learning. They were the same people who imposed severe penalties on enslaved Negroes in America and passed laws that "A gathering of Negroes for the purpose of teaching reading or writing would be an unlawful assembly." Many of us are familiar with Macaulay's Memorandum or "The Minute" on Indian Education, which he distributed before the passage of the Education Act of 1835. This act triggered Governor-General William Bentinck's decision to reallocate funds to a Western country and to develop a curriculum with "English as the language of instruction."

But in contrast, by 1857, rebel soldiers had taken over the telegraph system but could not use it. They had no language to connect Kanpur with Kalpi, the two main centers of the revolt. Today, English associate Kashmir with Kanyakumari, although their languages and cultures are different, like day and night. The English language brings the rest of India together.

English was also part of the language of the freedom struggle in India. *Maharatta* by Tilak, *Young India* of Gandhi, Nehru's *Indian Herald* is published in English. Without English, our freedom fighters from across the country would not have been able to communicate with each other.

The English language was introduced to India, not because of the British but in spite of them, through the cooperation between the informal British and the liberal Indians. When William Bentinck, on Macaulay's advice, decided (in 1835) to spend most of the money that was introduced by the East India Company for the Education of Indians to support the English language and English language education in India, as the English language had already been here for nearly two hundred years.

The start of the English language in India was difficult. While the Portuguese remained, English was only used in shopping malls. For everyday business transactions, interpreters or "dobhashas" were in high demand. They worked for a certain salary and were probably the first users of English in India. In the first half of the eighteenth century, enough people knew English to maintain the English language in India, although it was still not enough to meet the demand. In part, sustenance was also provided by missionaries. The growth of English commerce also encouraged the use of the English language. Special lists of words, phrases and slang have been compiled. Several lists were published between the 18th and mid-19th centuries. These books are believed to have sold to aspiring interpreters, writers, copyists, and agents in droves. This was the era of self-study.

English men and women started private schools. Raja Dwarkanath Tagore, the grandfather of Rabindranath Tagore, went to such a school taught by a Eurasian man named Mr. Sherborne. Several British men and women offered English lessons for a fee (Sinha 1978:22-23). But the teaching and learning of English in India received additional support when, after nearly two

decades of hesitation, English was declared the official language of the Calcutta High Court. For a time, justice was administered in the language of the people and persisted in Arabic and Persian. But it soon became clear that British judges preferred the English language (King 1994). Thus, in 1774, the High Court of Calcutta decided to carry out its transactions only in English. This was the first major official measure that certainly added to the popular demand for the English language. People who could write petitions were in great demand and well-paid. The limited supply of these people and the unlimited demand for them led to the creation of more schools and motivated more people to teach and learn English.

Missionaries and other unofficial British and Europeans also contributed to the spread of English in India. The initial missionary effort began in 1614 and became more prominent after 1659. This was the time when missionaries were allowed to use the ships of the East India Company.

William Carey, a preacher, opened the first vernacular school for Indian boys at Serampore in June 1800. It quickly became popular, providing instruction in English, liberal arts, literature, science, and vernacular. Serampore College had nearly 300 boys on its rosters in less than ten years.

Missionaries were the pioneers of English language education in India. The standard they set for the English language was high enough up until then. However, English literature has found a place in the school curriculum. Works such as *Paradise Lost* and *Bacon's Essays* were also taught in the upper classes (Howells 1927:20). The English language was also encouraged in India by many British merchants, Radical Indians, and others. Also noteworthy is the notable contribution of Raja Rammohan and David Hare.

Officially, the East India Company was not very keen to educate the Indians. There was a fear that this would lead to the loss of India. But liberal MPs, such as Charles Grant, believed that giving Indians a free education in English would help replace the Persians in the administration. Thus, he encouraged the introduction of the printing press in India.

Even the Indians preferred to teach English over Sanskrit and Persian. English has become a compulsory subject for five semesters. The English department has been strengthened, and the salaries of English language teachers have been increased. The attitude of the Indians towards English has changed so much that it has become the preferred language for communicating, even with family members. But after 150 years, Indians were no longer learning this language just to buy, sell, or find work. It began to take on an integrative role. Soon, education meant knowing the English language.

### **English Language Learning after Independence:**

Nowadays, it isn't easy to think of success in any profession in India without a good command of the English language. Kachru notes: "The end of British rule in the Indian subcontinent was supposed to begin with the slow but sure demise of the English language in South Asia. However, the reality of use is different. The real picture is the increasing spread of

the English language in society. The functional areas in which English is used rather than contracted have expanded”

Article 343(1) of the Indian Constitution in 1950 stipulated that English as the official language of the Federation would give way to Hindi in 1965. But in 1965, violent riots broke out, especially in the south and northeast. States and a constitutional amendment were passed to allow English to remain another official language as long as all states and union territories wanted it. In education, a “trilingual formula” has been adopted, according to which all states teach English and Hindi as well as a “regional” language. The main official language of India in Andaman, Arunachal Pradesh, Chandigarh, Goa, Meghalaya, Mizoram and Nagaland, English is the only official language.

In a 1983 Ford Foundation-funded survey of the South Kanara district in Karnataka, 75% of 625 participants said they used English for official correspondence (Chaudhari 1988:69). 81% of those surveyed said they wrote formal requests and requests in English. Among working respondents, 66% said they write formal notes in English, and in formal meetings, 61% said they speak English. 62% of surveyed said English was the most appropriate language for the job. The Government of India allowed the use of Indians. Languages in many selection and admission tests. The Union Public Service Commission, Secondary Service Personnel Selection Commission, Joint Defense Services Board, etc., also allow scheduled Indian languages. So do the Indian Institutes of Technology, Management, etc. National credential exams, such as the Graduate Engineering Aptitude Test, can now also be written in languages other than English. But these languages still did not find many recipients.

Although the First Education Committee, chaired by S. Radhakrishnan, discussed the role of English in obtaining citizenship, he was of the opinion that “English cannot continue to replace the state language as in the past. The use of English as such divides (the people) into two nations, the few ruling and the many being governed, one unable to speak the other's language and neither understanding the other. This is the denial of democracy. However, he recommended that "English be taught in high schools and colleges to keep us in touch with the ever-increasing living stream of knowledge."

### **English language learning for Education:**

The history of English in India, as we have seen earlier, is the history of the increasing expansion of the functional areas of a foreign language. About three hundred years ago, English was limited to a few work areas. Then, during the nineteenth century, it occupied the field of education and moved into the social spheres. In free India, the English language has spread into all areas of public life and is now moving to permeate the leisure and the home. Conversations vary in the extent to which English is used. This is almost a necessity in families with parents from different language backgrounds. This may not be the case in other educated families, but English is used today in every spare education.



### **English Language Learning in the 21<sup>st</sup> Century:**

Due to the education and entertainment in English, many children in today's Indian homes use mixed English slang with their siblings or peer groups. Older family members can use English mixed with their mother tongue. Conversations between age groups can vary in the degree of promiscuity, but the symbols of promiscuity are increasing. Unmixed or "pure" language seems strange to many. TV presenters use mixed code.

Except for reading, the field of religion has very little English so far. Occasionally, people attend religious sermons in English. However, people still use other Indian languages for daily prayer or worship. A small minority of Christians use the English Bible and English prayer books. They also attend an English service at the church.

In general, it may not be inappropriate to say that the English language is no longer just a window to the world, a language of association, or any other tool as restricted in use as it was in the past. On the contrary, it has now become the language of our daily lives, and there is hardly any area where English is not used.

But this is only one side of the picture. The flip side is that in educationally backward families, success in learning English was out of reach. Every year, thousands of students fail their English exams. Despite his years of learning English, fluency and accuracy elude the student. This negatively affected the morale of many students, and their discontent with the formal sector of English language teaching led to the emergence of a huge private industry. The failure of the private sector is another story. In a society where success in life depends on success in learning English, there is a challenge for ELT (English Language Teaching). In the early years of English in India, a limited amount of the language was available to the learner. There were only a few native speakers and they seldom used English with their Indian interlocutors. There were few books, and most were not adapted to the needs of the students. So learners of that early period used special word lists. Their needs were limited, and these menus served them well. In the late 18th century, more detailed books on grammar, pronunciation, and other areas of the English language appeared. With the transfer of judicial and financial powers to the British, new occasions arose for more frequent use of the English language.

Even when the British were here in India, and Indians were expected to be exposed to the standard British variety, few people could use the standard dialects and varieties of English. However, in some schools and colleges, emphasis was placed on recitation or oratory, but it was not enough. So the Indians had to rely on books and magazines. English literature became part of the school curriculum. Reading habits are encouraged. Libraries and book societies were established, and the book trade flourished in India. But this made Hindi English books. Even in their private conversations and correspondence, the Indians could not maintain formalities and calm. Distance pattern:

Among the Indians, the impulse to learn English was of a basic type: to learn it to earn a living and a certain social position, to expand the horizon of one's consciousness. Until around the 1960s, you could only pass the final school exam in India if you passed it in English.

English in India is fighting with hundreds of other Indian languages. Each time a student decides to learn and use English, he undergoes a decision-making process. The student decides between several languages if, in his opinion, this is the best language to use. The student also decides, among other things, the style and scoring of the particular language to be used. Is multilingualism, and thus a plurality of overtones, an obstacle or aid in language learning?

### **Conclusion:**

Satisfying answers to these inquiries are not yet presented. In a survey of Scheduled Tribes in Ranchi students, almost all respondents would like their children to learn English if they only had to learn one language. Recently, such questions have been asked by educational psychologists such as Bernstein (1970). The "English-only" movement in the United States appears to be fighting multilingualism. Studies have been done to find out what people prefer. The teaching and learning of any language should be studied, bearing in mind that language is a social phenomenon. Language is not only an abstract system of formal, lexical, and grammatical features but also performs a social function and must be seen in the social context of its use. The language would be learned in an environment with no native speaker. When a language is learned in this way, there must be a primary purpose for which it is learned. A language must have some internal social function in society. In multilingual countries, people who do not share a common vernacular language may use another language to communicate. This orientation places the second language in a clearly defined social context or situation.

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