

## Politics of ELT Pedagogy in the Global South

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**Abstract:** *The very word 'politics' is entangled with English studies in the global south. There has been a deliberate attempt by 'the centre' to perpetuate political, cultural and ideological hegemony in the 'periphery countries' or countries that teach and learn English as second, foreign, intra and international language. The pedagogy of English studies followed in the global south is shaped by the very prescriptive approach and hence they are top-down in nature. It is associated with an act of submission to western methodological imperialism. However, this paper is expected to develop a critical understanding of the political, ideological, socio-cultural dimensions associated with ELT (English Language Teaching) pedagogy. It argues that instead of blindly imitating Anglo-American models and importing wholesale western pedagogy, a bottom-up, critical, resistant, home-grown ELT pedagogy should be promoted which would prove location-specific, context-and-culture sensitive; and therefore, would prove appropriate for Bangladesh, or in broader sense, for the global south.*

**Keywords:** *Politics, ELT, Pedagogy, Hegemony, Imperialism, Ideology, Appropriation*

### 1. Introduction

ELT (English Language Teaching) pedagogy in the present post-colonial context needs careful in-depth study both globally and locally. There is a dormant western politics of 'the Centre' imbued with ELT which tries to promote and maintain their linguistic, ideological, cultural and methodological hegemony in 'the Periphery'. This paper views the introduction and practice of ELT pedagogy in the global south with a critical eye and claims that ELT is a business, a by-product as well as a very effective tool of imperial or neo-colonial domination of the west. It addresses the problem of English language teaching and learning pedagogy in connection with the problems of politics and power structure. It examines, through an empirical study, how and to what extent politics is at work in the pedagogy of Bangladesh ELT context and whether it can be practiced in a culture-free, politics-free, and value-free situation. Finally, it suggests certain ways and means to combat this politics as far as possible and proposes a bottom-up, critical, resistant, home-grown ELT pedagogy which would be location-specific, culture-and-context sensitive; and therefore, would prove appropriate for Bangladesh, or in broader sense, for the global south.

### 2. Literature Review

#### 2.1 Politics of English Language

Considered as the most accepted and over-ruling language, English is reigning throughout the world now-a-days. It has now convinced and manipulated people all over the world. As a language of the colonial white masters, English serves not only as a language, but also embodies some other political issues. English has a charismatic impact not only on the postcolonial lands but also on the minds of the inhabitants. Multinational companies are giving more priority to English knowing people who can ensure the further marketization of English. All these agenda propagate the safe nourishment of 'global English' and nurse the ceaselessness

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of the existing myth: English is the only corridor to progress. Currently being the triumphant 'world' language, English has posited itself a major political factor which is primarily concerned with ideology, culture and pedagogy.

Many critical applied linguists, for example, Phillipson (1992), Pennycook (1994), Canagarajah (2003) among others, consider the worldwide spread of English as "linguistic imperialism". Linguistic Imperialism refers to the status of English as the most dominant language used in many countries of the world. The term is explained, at length, by Phillipson:

A working definition of English Linguistic imperialism is that the dominance of English is asserted and maintained by the establishment and continuous reconstitution of structural and cultural inequalities between English and other languages. Here 'structural' refers broadly to material properties (for example, institutions, financial allocations) and „cultural“ to immaterial or ideological properties (for example, attitudes, pedagogic principles). English Linguistic imperialism is... defined as 'ideologies, structures, and practices which are used to legitimate, effectuate, and reproduce an unequal division of power and resources (both material and immaterial) between groups which are defined on the basis of language' (Phillipson 1992, p. 47).

Phillipson explains English linguistic imperialism as a specific type of 'linguicism' whereby "the dominance of English is asserted and maintained by the establishment and continuous reconstitution of structural and cultural inequalities between English and other languages" (*Ibid*, p. 47).

He, moreover, remarks –

If English linguistic imperialism had not been in operation, other languages would have had much more scope for development in Periphery-English countries, and these languages might have followed the course of the languages of many European countries over the past century (*Ibid*, p. 306).

The magnificence of the English language is furthermore overtly celebrated in the following quotation and the underlined phrases show a conceited imperialist attitude:

Our language... stands pre-eminent even among the languages of the West ... Whoever knows that language has a ready access to all the vast intellectual wealth which all the wisest nations of the earth have created and hoarded in the course of ninety generations ... It is likely to become the language of commerce throughout the seas of the East (*Ibid*, p. 136).

## 2.2 Politics of English Language Teaching

The introduction and practice of ELT in the global south is dichotomous in the sense that on one hand, it can be called a product of capitalism, information technology, globalization and it is the necessity of the time; while on the other hand, it can be seen as entirely political with a colonial motive and impact. ELT can be observed as 'hegemonic' in nature in the sense that 'the Centre' or BANA – Britain, Australasia and North America (Holliday 1994, p. 77) countries try to hide their ulterior motive in its output. Altbach notes, ELT is "neo-colonialist" in nature which "posits a conscious policy on the part of the Centre nations to maintain their influence and power over the Third World" (Altback 1982, p. 171) or in broader term, over the global south.

Since ELT has a positive motivating effect, BANA countries utilize ELT to reach their goals which are chiefly to penetrate their culture, values, norms and ideology into ours. In this postcolonial 21<sup>st</sup> century, apart from its educational impact which is its primary object, ELT implants the English belief and culture in the non-English lands. The grim intention of making a linguistic colonization works slyly in this process. In Macaulay's words, the people will be 'black' in colour but 'white' in choice- "a class of persons Indian in blood and colour, but English in tastes, in opinions, in morals and in intellect" (Macaulay 1835, p. 249).

In fact, English language teaching and learning is very popular these days. Even the business faculty students, medical students, engineering students also have to take communicative English courses. English language teaching programmes are being promoted everywhere in our country through American Centre, British Council, Ford Foundation, USIS, Asia Foundation and many other such institutions. Politics is deeply rooted in these organizations because teachers are not only teaching English language but also teaching our learners the ways of their lives who speak English as their mother tongue.

### **3. Politics of ELT Pedagogy in the Global South**

Several components of ELT pedagogy that are tinted with political implications are:

#### **3.1 Politics in the Idea of Integrative Motivation**

It is believed that learners with integrative motivation learn English better than those with instrumental motivation (Gardner & Wallace 1972) Again, if someone integrates with the native speakers, switches over to target language culture and desires to take on certain aspects of their language or even their style of speech, s/he will be a good language learner. This notion can be interpreted as an attempt to acculturate the periphery subjects into the Centre culture, and marginalize the periphery culture.

#### **3.2 Politics in Acculturation Theory of Second Language Acquisition**

This idea proposes that learning a language involves learning the target culture. Acculturation theory emphasizes embracing the Anglo-American culture for effective English learning (Schumann 1986). And in the process, we lose what is unique in our native culture.

#### **3.3 Politics in the Notion of 'Authentic English'**

The concept of authenticity itself is a relative term and varies from person to person and culture to culture. What is authentic to the native speakers may be inauthentic to non-native speakers. For instance, authentic native speaker discourse in London or New York may be inauthentic to non-native speakers from Bangladesh, and vice-versa. So, the attempt to teach authentic English is actually a form of linguistic and cultural domination.

#### **3.4 Politics in the Concept of 'Standard English'**

Basically, ELT is normative in nature. ELT targets the native speaker norm. While trying to point out the focus of ELT, Harmer (1986) states that the reference point should be what the native speakers know, their level of fluency, accuracy, pronunciation, and discourse skills and the learning of standard English has been one such norm in ELT worldwide. Moreover, the other varieties of English have been marginalized by the promotion of Standard English. They were largely neglected since materials, texts and discourses were selected from the standard variety. Hence, even in the Periphery, any variety of English, which does not conform to the notion of 'standard English' is considered bad English.

### **3.5 Politics in RP as the Model of Pronunciation**

RP has been the target of teaching pronunciation in many parts of the world until very recently, and with view to promoting standard British culture in the world. It has been deemed appropriate for both teachers and students in EFL/ESL contexts until fairly recently that learners should endeavour to conform to a native like English accent as closely as possible. It was considered essential for a non-native speaker/learner of English to produce the sounds, accents, stress and intonation of English as accurately or closely as those of the native speakers after the standard native speaker model of Britain, the RP or the standard American, after the VOA or CNN news casting model. This can be regarded as a process of Anglo-Americanization – the learners will speak English, either like the British or the Americans; the other varieties are not accepted or recognized. Moreover, Britain and America have their own local varieties of English, the ones that are not recognized as standard form of the language.

### **3.6 Politics in Methodology**

For methodology, the classroom techniques and activities or tasks are mostly Western in orientation. We are importing and blindly following the Western methods. All the methods of language teaching are of western origin. If we think of CLT, for example, it is largely based upon western teaching-learning culture, and promotes the western learning group ideals, learner autonomy, learner centeredness, group work, pair work, role play, simulation, and drama techniques, all of which are alien to periphery teaching-learning cultures. This is purely methodological imperialism.

### **3.7 Politics in the Idea of Communicative Competence**

The second component, sociolinguistic competence basically refers to appropriateness or socio-cultural norms of language use in interpersonal, intercultural, cross-cultural, crossgender, cross-societal communication, but especially in Anglo-American societies. The reference point for judging the appropriateness has been ‘the native speaker norms of speech and behaviour, and culture’. The non-natives are supposed to talk and behave the way the British and Americans do. They say ‘good morning’, ‘good afternoon’ or ‘good evening’ to greet people whereas we ought to say “Assalamu-Alaikum” or “Namaskar” or “Adab” and so on. In fact, greeting styles of our culture are safer than the western ones in view of preventing virus-related diseases. The third component, discourse competence refers to the BANA discourse style, which is also an attempt to impose the BANA discourse patterns on the periphery subjects, and also an attempt to marginalize the Periphery discourse patterns. The fourth and last of the components, strategic competence also emphasizes the strategic norms of the native speaker/Anglo-American culture. Therefore, the components of communicative competence were attempts at acculturating the periphery subjects into Anglo-American life style, culture and values to promote a universal monoculture – the British-American culture, as part of cultural imperialism or neocolonialism.

### **3.8 Politics in English Syllabuses, Materials and ELT Textbooks**

ELT textbooks and materials present values, practices, situations, interactions and communicative norms of Anglo-American communities as models for foreign learners to master in order to communicate appropriately with the native speakers of English. These are largely irrelevant to local students in their own communities and this poses a threat of cultural hegemony.

The learner-centered materials and process-oriented syllabus also were attempts to promote western teaching-learning culture. The materials produced have been the mass produced British

and American materials which contain loads of stuff which are insensitive to local contexts and culture, but were used to Anglo-Americanize the Periphery subjects. The learning culture underpinning the materials, and the western cultural values of the texts used were incorporated deliberately to ‘Anglo-Americanize’ the periphery subjects.

Materials produced by BANA countries are used in most EFL/ESL contexts. Most of these materials deal with Anglo-American life, culture and context and include, among other things, western living style, beach life, clubs and pubs, drinking, dating and so on with pictures and illustrations which are culturally insensitive to certain Periphery contexts like Bangladesh. Again, many Western idioms and jokes are extremely culture specific, which may not be acceptable in many non-Western contexts.

Moreover, professional transfer of Centre institutions as models for those in the Periphery occurs in ELT. From school to research institutions, the organization of the whole educational system reflects western models. ELT has aimed at the diffusion of an occupational ideology, an accepted definition of what legitimate behaviour, skills and knowledge characterize the profession at its various levels. Dependence on technology and professional training of Centre ELT and the Centre produced books serve to facilitate the reproduction in the Periphery of the institutions and practices of the Centre and militate against finding more appropriate local solutions. The efforts of the Centre do not mesh in actually with what the periphery needs are understood to be. ELT aids consist of transfer of a language, a preferred approach for teaching and learning that language, a certain kind of training, know-how, and skills. It combines linguistic and educational imperialism and therefore spans culture and structure. The Centre provides the model that serves as an example for the Periphery to follow, works as a norm, and involves the transfer of institutions, ideals of training and education, and occupational ideologies. The relationship between Centre and Periphery, in each area, is asymmetrical, i.e. it lacks reciprocity. In materials, methodology, syllabus and textbooks, the Periphery professionals of ELT are using Centre professional norms. Educational reforms in the Periphery are required to break off from the continued dependence on the Centre.

Practices in Periphery ELT classrooms mainly focus on reproducing the classroom practices of the British grammar school tradition. The teachers’ roles as facilitators, monitors and guides and learners’ roles as active participators, and the classroom process as being participatory involving students in learning by doing through individual, pair and group activities, role plays, drama techniques, simulation and the like have been western in nature, and removed far from the non-Western learners’ classroom experiences, their beliefs and expectations about teaching and learning, and therefore were considered cultural assaults on the teaching-learning cultures of EFL/ESL contexts. Hence, all these clearly demonstrate that ELT has been working as a tool of imperialism or neo-colonialism.

### **3.9 Politics in English Language Testing**

As far as English language testing is concerned, history of the development of the TOEFL examination is clear from the outset that “testing has been exploited also as a method of control and power – as a way to select, to motivate, to punish” (Spolsky 1995). English language tests are conducted for several purposes like admission to foreign universities, immigrations, jobs and so on and hence they carry important consequences. These tests, for example GRE, IELTS and TOEFL, use standard British English or standard American English as the norm. These ‘high stake’ tests reinforce the myth that there is a ‘standard’ English which is used in Western countries and that people who want to come to these countries must speak this particular variety of English.

#### 4. Methodology of the Study

For this study, data was collected through questionnaire survey done with 50 graduate students with a view to finding out how far politics is at work in ELT pedagogy in the context of Bangladesh. In designing the questionnaire, the same items were used for both the teachers and the students. The questions were asked in the form of statements. All the questions were closed ended ones. In the questionnaire the respondents were asked to put a tick (✓) mark in the appropriate box from five options from each item arranged sequentially. The questionnaire was designed with a 5-point scale. The Mean scores range between 1 and 5. Constant values of 'strongly agree', 'agree', 'neutral', 'disagree' and 'strongly disagree' are considered as 1, 2, 3, 4 and 5 respectively. Scores between 4 and 5 are considered 'very high'; that between 3 and 3.99 are considered 'considerably high'; that between 2 and 2.99 are considered 'considerably low'; and that between 1 and 1.99 are considered 'very low'.

#### 5. Sampling of the Study

The data for the study comprised a sample unit of three universities and one college in Rajshahi. Among them, one is a public university – Rajshahi University. The other two are private universities – Varendra University and North Bengal International University. Another one is a government college – Rajshahi College. Both the government and private institutions were selected to make sure that they represent all the educational institutions of Bangladesh and to make the results as comprehensive as possible.

#### 6. Findings and Interpretation of Results

The Mean, Median, Mode and Standard Deviation (SD) of the data collected through questionnaire survey with the students are given in the following table:

| Serial No. | Statements   | Mean  | Median | Mode  | SD    |
|------------|--|-------|--------|-------|-------|
| 1          | ELT (English Language Teaching) is a linguistic and cultural propaganda.   | 1.860 | 2.000  | 2.000 | 0.833 |
| 2          | Local teaching-learning is dictated by theories and methods from native English speaking countries.                    | 2.180 | 2.000  | 2.000 | 1.082 |
| 3          | There is an attempt for ideological domination of the West in ELT.   | 2.560 | 2.000  | 2.000 | 1.128 |
| 4          | ELT has political goals of the West.   | 2.620 | 2.000  | 2.000 | 1.048 |
| 5          | ELT is promoted by the BANA (Britain, Australia and North America) countries for their interest.                       | 2.360 | 2.000  | 2.000 | 1.306 |
| 6          | ELT is politically circulated as a development „aid“ but with an agenda for cultural domination.                       | 2.600 | 2.000  | 2.000 | 1.161 |
| 7          | ELT is a global commodity with no cultural and political agenda.   | 3.300 | 4.000  | 4.000 | 1.329 |
| 8          | ELT experts are actually promoters of Anglo-American BANA cultures.  | 2.620 | 2.500  | 2.000 | 1.292 |
| 9          | The institution you teach/study in is influenced by Western educational policies, philosophies, rules and regulations. | 2.600 | 2.000  | 1.000 | 1.309 |
| 10         | English teaching and learning processes create a conflict between Western and Local culture.                           | 2.420 | 2.000  | 2.000 | 1.263 |

| Serial No. | Statements   | Mean  | Median | Mode  | SD     |
|------------|--|-------|--------|-------|--------|
| 11         | ELT is at the core of power and politics.  | 2.700 | 2.000  | 2.000 | 0.886  |
| 12         | Your teaching/study in the Department of English made you conscious of „Linguistic Imperialism“ and the „Politics of ELT“. | 2.040 | 2.000  | 2.000 | 0.989  |
| 13         | English syllabuses in Bangladesh are designed by foreign consultants.  | 5.000 | 4.000  | 4.000 | 11.611 |
| 14         | Your English textbooks contain primary materials/texts dealing with the life and culture of BANA countries.                | 2.280 | 2.000  | 1.000 | 1.294  |
| 15         | Your English textbooks contain secondary materials/texts dealing with the life and culture of BANA countries.              | 2.580 | 2.000  | 2.000 | 1.090  |
| 16         | Your English syllabus contains primary materials/texts dealing with the life and culture of non-BANA countries.            | 2.460 | 2.000  | 2.000 | 1.073  |
| 17         | Your English syllabus contains secondary materials/texts dealing with the life and culture of non-BANA countries.          | 2.940 | 3.000  | 3.000 | 0.935  |
| 18         | You use online materials of Western sources.   | 1.820 | 2.000  | 1.000 | 1.004  |
| 19         | You use online materials of non-Western sources.   | 2.760 | 3.000  | 2.000 | 1.222  |
| 20         | Your English textbooks include write-ups of diaspora writers.  | 2.280 | 2.000  | 2.000 | 1.051  |
| 21         | Your English syllabus includes translations of non-Western classics.   | 2.240 | 2.000  | 2.000 | 1.117  |
| 22         | Your English syllabus emphasizes history and culture of only Western civilization.   | 2.580 | 2.000  | 2.000 | 1.295  |
| 23         | Your English syllabus includes history and culture of both Western and non-Western civilizations.                          | 2.540 | 2.000  | 2.000 | 1.073  |
| 24         | Teaching materials branded „standard“ are popular in your country.   | 2.140 | 2.000  | 2.000 | 0.990  |
| 25         | Centre-sponsored ELT materials are recommended in the East.  | 2.780 | 3.000  | 3.000 | 0.815  |
| 26         | The learner-centred materials are attempts to promote Western teaching-learning culture.                                   | 2.380 | 2.000  | 2.000 | 1.086  |
| 27         | English teaching-learning in Bangladesh deliberately promotes Western teaching-learning culture and values.                | 2.560 | 2.000  | 2.000 | 1.296  |
| 28         | There are more centrally produced materials than locally produced materials available in Bangladesh.                       | 2.320 | 2.000  | 2.000 | 1.058  |
| 29         | Libraries have materials reflecting English life and culture.  | 2.680 | 2.000  | 2.000 | 1.019  |
| 30         | ELT pedagogy is imposed on us by the West.   | 2.200 | 2.000  | 2.000 | 1.125  |
| 31         | Western teaching methodology is used in Bangladesh.  | 2.760 | 2.000  | 2.000 | 1.170  |
| 32         | Western teaching-learning style is considered superior.  | 2.180 | 2.000  | 2.000 | 0.962  |
| 33         | A comparative study of English and Bangla speech sounds is done when teaching/learning Speaking and Phonetics.             | 2.220 | 2.000  | 2.000 | 0.887  |
| 34         | ELT projects are led in Bangladesh by the West.  | 2.500 | 2.000  | 2.000 | 1.182  |

|    |  |       |       |       |       |
|----|--|-------|-------|-------|-------|
| 35 | Teacher training programmes are attended only in native English-speaking countries.  | 3.500 | 4.000 | 4.000 | 0.909 |
| 36 | Native speaker standard of pronunciation is sought in teaching/learning Speaking.  | 2.480 | 2.000 | 2.000 | 0.886 |
| 37 | Only English is used as the medium of classroom instruction.   | 3.000 | 3.000 | 2.000 | 1.245 |
| 38 | When necessary, Bangla is used as the medium of classroom instruction.   | 2.060 | 2.000 | 2.000 | 0.867 |
| 39 | English linguistics is taught in comparison with Bengali linguistics.  | 2.880 | 3.000 | 2.000 | 1.100 |
| 40 | Class is conducted following the Western style, for example, using multimedia projector.                                   | 2.680 | 2.000 | 2.000 | 1.151 |
| 41 | Audios and videos used for teaching focus the English lifestyle.   | 2.340 | 2.000 | 2.000 | 1.081 |
| 42 | EFL (English as a Foreign Language) examination market (IELTS, TOEFL and so on) is a business conducted by BANA countries. | 1.800 | 1.000 | 1.000 | 1.143 |
| 43 | EFL examination market is a means of practising power and control.   | 2.040 | 2.000 | 2.000 | 0.968 |
| 44 | Testing system of your institution is influenced by the Western models.  | 2.360 | 2.000 | 2.000 | 1.025 |
| 45 | Testing system of your institution has its own home-grown models.  | 2.400 | 2.000 | 1.000 | 1.262 |

**Table 1: Results of Questionnaire Survey**

The mean of the questionnaire survey shows that most of the participants agree with the arguments of this study. Statements 7, 35 and 37 have mean scores in the „considerably high“ category which means that participants disagree with these statements. This suggests that ELT is a global commodity which definitely has cultural and political agenda; that teacher training programmes are held not only in western countries but also in non-western countries; and that both English and Bangla are used as the medium of classroom instruction.

Again, participants agree with statements 2, 3, 4, 5, 6, 8, 9, 10, 11, 12, 14, 15, 16, 17, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 36, 38, 39, 40, 41, 43, 44 and 45 whose mean scores are in the „considerably low“ category. These statements consist of views like ELT being a linguistic and cultural propaganda; local teaching-learning being dictated by theories and methods from native English speaking countries; ideological domination of the west; promotion of BANA countries for their interest, agenda for cultural domination; ELT experts being promoters of western culture; conflict being visible between western and local culture; power and politics being at the core of ELT; foreign consultation being visible in designing Bangladesh English syllabus; English textbooks contain primary and secondary materials dealing with the history, life and culture of BANA countries. But at the same time participants also agree that the materials deal with non-BANA history, lifestyle and culture as well. Furthermore, the statements contain some more notions like standard ELT materials being more familiar in Bangladesh; Eastern teachers recommending western materials; promotion of western teaching-learning culture and values; less locally produced materials in Bangladesh; libraries having materials reflecting BANA lifestyle; ELT pedagogy being imposed by the west; western teaching methodology being used in Bangladesh; preference for western teaching-learning style; ELT projects being run in Bangladesh by the west; seeking of Received Pronunciation (RP); conducting class following western style; audios and videos focusing



English lifestyle; EFL examination market being a means of practicing control and power; testing system in Bangladesh being influenced by that of the west and the like.

Statements 1, 18, and 42 have mean scores in the „very low“ category. This means that participants strongly agree with these three statements which focus on ELT being a tool of linguistic and cultural propaganda, the priority of using online materials of western sources and the EFL examination market being a business of the west. Hence, it can be summed up that apart from a few variations, almost all the participants of the questionnaire survey responded to the statements in such a way which support the arguments of this study.

## **7. Recommendations**

This paper seeks to address not whether English should be learnt, rather how it should be learnt. It suggests adjustments that need to be made to the existing BANA-based ELT pedagogy followed in the global south on cultural and contextual grounds. The possible ways and means are given below:

### **7.1 Incorporation of Local Items**

It is not necessary to include too much highbrow Anglo-American culture in the textbooks to learn English. Rather, it is essential to introduce readings from minority authors and from authors of our country in the curriculum. Our local texts, contents, topics, tasks, activities, culture, literature, for example translations from the works of Tagore, Nazrul, Jasimuddin, Shamsur Rahman and others, may be incorporated along with the prevailed ones. However, the Government of the Peoples' Republic of Bangladesh has already taken the initiative to add one course on Bangladesh studies and Bangla literature in the syllabus of every subject being run in every university of our country.

### **7.2 Realness/Naturalness**

Tasks and materials should be taken from real life and should appear as real or natural. Both the spoken and written language should appear as natural as in natural discourse of day-today life.

### **7.3 Teacher Training**

Many of the English teachers in Bangladesh have deficiencies in the four major skills of English and also in sociolinguistic and strategic competence. They do not have the skills and time for designing their own materials. So, training the teachers properly is needed in order to broaden expertise in ELT.

### **7.4 Appropriate ELT Pedagogy**

Learners in our country have very little proficiency in using English. They like teacher dependent modes of learning. Our teaching-learning culture is marked by large class size, grammar-based examination, insufficient funding, and a few teaching equipment like chalk and board. In this case, a teacher-centred, but task-based, activity-oriented and skills-focused ELT pedagogy would prove appropriate for Bangladesh.

### **7.5 Negotiation Between L1 and L2**

Learners should learn English while maintaining proficiency in Bangla with its discourses. They should be given the opportunity to negotiate English with Bangla, or in another sense, alternate mother tongue and target language, in order to achieve positive identity, critical expression and ideological clarity.

### **7.6 Critical Pedagogy/Liberal Pedagogy**

It is necessary to negotiate texts, discourses, codes, and cultures of ‘the Centre’ with those of ‘the Periphery’ in order to develop a “critical pedagogy” or “liberal pedagogy”, a dialogic model which would address the specific cultural and ideological challenges confronted in teaching and learning English.

### **7.7 Critical Awareness and Reflection**

Since theories and methods are value-laden, it is important to critically reflect on the hidden values, agendas and interests of ‘the Centre’ embodied in ELT. A critical awareness of the dominant codes, rationale, rules and consequences of western discourses would enable us to appropriate them according to our needs and interests. It would eventually help to develop competence to cope with hybrid cultural context of the post-modern world.

### **7.8 Inter-cultural Differences and Meta-cultural Awareness**

Besides formulating suitable theories and methods that are culturally comfortable, our local teachers and learners might be encouraged to explore ‘inter-cultural differences’. Neither ignoring nor resolving the cultural conflicts, they should be inspired to develop a ‘metacultural awareness’ and consider culture at macro, meso and micro level.

### **7.9 Deculturalization/Nativization of English and Recognition of World Englishes**

We should ‘deculturize’ or ‘nativize’ English against the “native-speaker myth” and the “monolingual myth”. It is not possible in reality to hire native-speaker-teachers to teach English at all levels in our country. Moreover, learners feel comfortable with local teachers than native-speaker-teachers. RP (Received Pronunciation) or standard English should not be the desired goal, rather the goal should be to speak mutually intelligible English. We should also recognise and respect different varieties of world Englishes.

### **7.10 Instrumental Motivation**

Since majority of Bangladeshi learners learn English for functional, operational and instrumental purposes, instrumental motivation would better suit them than integrative motivation.

### **7.11 Teacher Autonomy and “Principled Pragmatism”**

Teacher autonomy should be promoted so that our local teachers can formulate their own theory generated through what they feel comfortable to practice in the classroom. Or in another sense, they would theorize what they practice and would practice what they theorize. They should be encouraged to do action research, follow “principled pragmatism” (Kumaravadivelu 2003, p. 33), to observe, reflect, judge and act on their own teaching-learning situations.

### **7.12 Use of Bilingual Dictionaries**

Use of bilingual dictionaries (e.g. English to Bangla, Bangla to English) can be an effective measure to neutralize the Anglo-American propaganda and other perversities ELT upholds.

### **7.13 Translation**

Translation is a contact between two mutually incomprehensible languages that do not attempt to suppress each other. Through translation studies, ELT can help growth and development of Bangla. It would ensure that we are using English as a mere instrument for communication with other communities to our own benefit, not learning it for English’s sake or for those whose first language is English.

#### **7.14 Equal Competence of L1 and L2**

Only those who have competence in both Bangla and English equally should be assigned to teach and practice ELT. Because English must be learnt or taught always with reference to Bangla and in this way, our mother tongue would get primary focus and emphasis.

#### **7.15 Context-and-culture Sensitive, Location-specific ELT Pedagogy**

No theory or method is a self-sufficient one. The evolving post-method pedagogy liberates learners and teachers from the totalizing control of methods and encourages them to develop a reflexive approach. Focus should be on Kumaravadivelu's three parameters – 'particularity', 'practicality' and 'possibility' (*Ibid*, p. 34-38). In this reflexive and negotiated process of pedagogy, there is scope for developing a context- and culture- sensitive, location-specific approach to ELT. Without importing anything wholesale western or before implementing anything foreign in our native land, we have to analyse our culture and context, strengths and weaknesses, resources, teaching-learning background and expectations that would suit our learners and context. First, we have to analyse our needs and realities, set targets and goals, and then take measures to attain them.

#### **7.16 Global Thinking, Local Teaching**

The curriculum should contain Bangladeshi, Diaspora, Continental, African-Caribbean, Indo-Anglian write-ups along with the Anglo-American ones. We need cultural pluralism, multiliteracy, and multiculturalism, not monoculturalism, a combination of the local and the global, to shape our hybrid identity, values, ideology and culture. In a multicultural world today, the focus should be on intercultural or multicultural communication and appropriation.

#### **7.17 Learner Centeredness**

Learners' preferences, choices, background, experiences, expectations, differences and above all, 'learner centeredness' should be recognized, respected and responded to.

#### **7.18 Appointment of Deshi Scholars**

Despite hiring foreign experts to design courses and materials, we should appoint a pool of local experts to develop local materials. Their primary job would be to produce and design materials for different levels of our country. The priority would be on local needs, context and expertise.

To conclude, Professor Aali (2012) remarked–

if English departments do continue to exist and function in our universities they should insist on retaining a core curriculum of the classic English canon, which should be mandatory for undergraduate students. At the same time, Other Englishes shouldn't be treated with disdain simply because they are Other; they should be given the courtesy, if not the respect, of a place in the curriculum as an option for students (Akhter 2012, p. 349).

Again, an eminent artist of Bangladesh, Zainul Abedin (1981) can also be quoted in this regard:

There is nothing disgraceful about borrowing things from others – the real disgrace lies in blind imitation, in giving up one's own individualism. Our own culture is much ancient – it is of many centuries. And we should unite with exact consciousness of our country and land in order to enrich our culture in the true sense. For that, we would accept every good of the world. But this acceptance must not be done unconsciously. Rather we would receive knowing our truth – we would collect these complete assets

understanding our surroundings. If we do not do this – then we would be lost, lost in an artificial life of unfathomable darkness (Taher 2008, p. 51).

## 8. Conclusion

Although there has been a recent shift to post-colonialism, post-modernism, post-methods, critical pedagogy and so on, but these remain only at the idea level and ELT pedagogy in the global south is still carrying on the legacy of the colonial model. So, it must be appropriated in our own terms according to our needs, values, and aspirations. The very first thing we need is to overcome the misconceptions of ELT – whether it is a ‘benevolent bonus or creeping cancer of modernity?’ It is not that we should reject the existing ELT pedagogy; the argument is that we should not be influenced by BANA-based ELT pedagogy and must not blindly imitate it. It is necessary to examine the existing ELT pedagogy of the global south to develop a ‘bottom-up’, ‘descriptive’ approach to English studies, resisting the universal ‘prescriptive’ one. Above all, this is a new globalized world in which we are living; where we have the ability to formulate our own theories and methods, develop materials and design tests examining our own location, culture and context. Specialized organizations along with the public and private academic institutions should work hand-in-hand in this regard. Though most often we follow the footprints of the West, scholars of the global south should strive to make a place of their own in the existing ELT setup. Without being blindly obsessed with the western designed ready-made curriculum, syllabus, materials, methods and tests, we should try to insert our own ideas to bring about an innovative qualitative change in the whole ELT process. Finally, this paper concludes that it is high time to develop a bottom-up, critical, resistant, home-grown ELT pedagogy which would be location-specific, culture-and-context sensitive (Kumaravadivelu 2003); and therefore, would prove appropriate for Bangladesh, or in broader terms, for the global south.

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