India in the EFL Classroom.

A Didactic Proposal

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Octubre, 2015
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Abstract

The main objective of my paper is to present a lesson plan focusing on India, its culture and the main features of Indian English, both as a mother tongue and as a lingua franca. The lesson plan will try to make students aware that there is an enormous country called India with 900 million people where 35 million speak English as second language. I chose this topic because it is an original one and not commonly taught in schools. I believe in its potential to develop the skills of the English students using a different approach, focusing on a variety of the English language which is not American English or British English. The lesson plan will be preceded by a general overview of Indian history and culture and by some pedagogic implications, including the teaching of cultural aspects in the EFL classroom or the importance of dealing with cross-curricular issues.

Resumen

El principal objetivo de mi trabajo es presentar una Unidad Didáctica centrada en la India, su cultura y las características principales del inglés hablado en India, tanto como lengua materna como lengua franca. Esta unidad didáctica tratará de hacer conscientes a los estudiantes de la existencia de un enorme país llamado India, con 900 millones de personas de las cuales, 35 millones hablan Inglés como segunda lengua. Elegí este tema porque es original y no se enseña comúnmente en las escuelas. Creo en su potencial para desarrollar las habilidades de los estudiantes en el uso del inglés utilizando un enfoque diferente, centrándose en una variedad del idioma Inglés que no es inglés americano o británico. La unidad didáctica, será precedida por una visión genérica de la historia y cultura de la India seguida por una serie de implicaciones pedagógicas, incluyendo la enseñanza de aspectos culturales en el aula EFL y la importancia de tratar las cuestiones transversales en el aula.

Key Words

1. Introduction

The present paper as well as the lesson plan presented in chapter 4 focus on India and its culture, including the variety of English spoken in that huge country, both as a mother tongue and as a lingua franca. The lesson plan referred to above will be addressed to students of the 2nd year of Official Schools of Foreign Languages (OEI) which are supposed to acquire an A2 level according to the European Framework of reference at the end of the academic year. The class will have from 15 to 20 pupils from a middle social class.

My main objective in teaching this course is to bring awareness to the students that other cultures exist in distant lands - cultures that are very different to the culture they may be used to. I feel this is important for anyone growing up in the western world, where civilisations and cultures are not too different from one another. It is important to face the students with the unknown, so they do not feel taken aback or fearful should they ever experience a culture which is new for them.

I feel that, from my own personal perspective, I was only ever taught the grammatical side of a foreign language by the educational curriculum. The cultural aspect of the language was somehow absent, which in my opinion was an important drawback, since it is a topic of great interest and relevance when learning a foreign language. Learning just a language and disregarding the culture associated with that language can seem unnatural, or flat. To learn the culture behind that language is, in my opinion, essential.

It is therefore my objective to bring this level of education to the pupils by means of various lesson plans and activities to really engage the student and maintain a high level of interest in the classroom.

In the Cultural Features chapter (2.2), The Caste System was and still remains the main method that Indians use to structure their society, which ultimately determines who can progress in life and who cannot. This is all dependent on their family heritage and class, and is often documented in film which I will include within my lesson plans. I will explore the five different structures of family classes before discussing the consequences of that tradition in India. The students will practise their communication skills and oral comprehension, dealing with the racial and equality values throughout the Indian social structure.

I will also explore with the students the historical events (2.1) that took place in India, such as the creation of the Commonwealth and how this reflected all the changes made by the British. Such changes included the introduction of English as the main administration language, along with the awareness of Christianity taught by the Missionaries, whose task was to bring order into a chaotic Indian society.
The students will also learn about the religions that coexist in India (3.3) with emphasis on the two most popular ones: Hinduism and Islam. This subject will aim to allow students to understand the diversity of religions practised in India and how both coexisted in peace for centuries. Students will have time to reflect upon the freedom of choosing their own beliefs and the need to respect others’ beliefs.

The introduction of a single language (2.3) into India brought society to a constant progress. However, that progress was seemingly exclusive for the British only, as the highest positions of employment were occupied by those who had left England to explore India’s wealth and resources. This fuelled a high level of discontent with the middle class Indians who were originally aiming for those positions and eventually caused them to react against more and more unfair treatment. This will allow me to introduce cross-curricular topics such as peace education, as well as the importance of conflict solving and its significance in reaching a country’s objective.

Before the English Language arrived in 1600 there was no way of communicating between locals from different areas within the same country. English was the bridge between people and brought them closer to each other, making their Indian identity stronger than ever. Language is about communicating, sharing and learning new experiences as well as a living representation of culture.

The above topics are a small portion of many aspects that determined how the Indian society is today. The English Indian language is a reflection of all those events throughout the history of India.

I also aim to explore with the students the linguistic side of Indian English. For the phonological differences between English and Indian formulation of words and phrases the language laboratory will be used.

Further exploration of the English Indian language will include creating cultural awareness to allow the students to gain an understanding and realisation that the English language is spoken in various forms apart from what they may only be typically aware of – i.e. the varieties spoken in Great Britain and the United States.

In order to identify cross-curricular issues in the EFL classroom (3.3), students will gain the knowledge needed to improve their personal skills so as to help them contribute more to society by accepting diverse cultures without being judgemental or prejudiced.

Cross-curricular aspects can be dealt with when using cultural material as a basis for lesson plans. Social issues such as racism, ethnicity, religions, equality, or tolerance, among others, are all explored within this lesson plan.

India is an exotic topic to be dealt with in the English classroom amongst students due to it being unusual, captivating and fun to learn – so it should generate
much interest in the students. Motivation is highly required while teaching L2 in a non-compulsory environment such as the OEI. Various methods in class such as text and audio-visual techniques will be used to promote engagement of student discussion, debates and to dissect the culture of India while simultaneously learning English.

This topic is rich in culture and diversity, which will attract the attention of students and motivate them to learn more about this mystical country full of charm and wonder, from its magical music to its culinary delights, and from its colourful movie scene to its booming trade industry. I believe this topic will engage and motivate my students. It will deter from their usual, repetitive rationale that English is just the United States or the United Kingdom. It will teach them to acknowledge and respect unfamiliar cultures and deliver an understanding with the phonology of Indian English. I will interpret this through fun activities, videos and engaging exercises.

Summarising, within this topic pupils will learn some of India’s main cultural aspects and historical events. The students will also learn about the mixture of English with Hindi along with religious aspects.
2. Brief Overview of the Indian History

2.1. Historic Events

2.1.1. The East Company

Founded on 31st of December 1600, the main purpose was to trade with spices from India. The merchants were allowed to trade and work independently from the Crown. The trading of spices proved to become an empire in its own right, as the traders became rulers of the country. This took place passively without the Indians being aware of it.

In the 17th century India had created for itself a profitable trade. The English exporters were granted by the Mughal (Indian Emperors) to establish factories in ports like Bombay, Calcutta and Madras. In exchange the Mughals received a percentage from their profits.

On the contrary, the eighteenth century drastically changed the Indian peoples’ way of life. The comparison between the Mughal Empire system of government based on agrarian order and control over people’s lives, to the new British economy sustained by private property rights and attractive prospects of freedom, had an enormous impact on India.

The East Company created an order system of government, so the British had more control over India’s population. They translated the “Sanskrit” which was the sacred script for the Hindus in which they had based their rules of citizenry. The British used this to create a body of law and for the first time, outlined the differences between the Muslim and Hindu religions in India.

Moreover, the British Raj took complete control over the recollection of taxes that had previously been collected by the Mughal emperors for centuries. The British took control of the police as well as the courts. They also created the College of Fort William in Calcutta as a location for Civil Service to be taught in the local languages to the Indians, so they could become soldiers (Sepoys).

The British rules introduced, on the one hand, many improvements including the construction of the railway system, the introduction of telegram, a centralised national administrative system, libraries, many new measures in education and, last but not least, the introduction of the English language as the main language used to communicate in the administration and higher class of India.

However, on the other hand, the negative aspects of the British rulers included economic exploitation, the creation of landless farmers, an increase of poverty and
hunger, and underdevelopment of the country while the rest of the world was increasingly developing.

The 19th century will be a time of change for India. Merchants from Britain will keep pouring into India aiming to conquer a new market in the east. This new trend will challenge the East Company’s monopoly it had grown used to until then.

Another fact deserving attention was the Industrial Revolution in England, where goods produced locally competed fiercely with the importation of artisanal commodities from India. The revolution meant England started with the typical colonial economy, by importing raw materials and then carrying out the manufacturing process in factories based in England. During this same century, the East Company in India did not help to develop India’s economy. There were no infrastructures, roads or banks.

All these changes caused the East Company to introduce new ways of creating revenue such as the introduction of private property where the tenant would have no rights. The “zamindar” (landlord) however, was able to sell the property with greater ease if the tenant failed to pay taxes. This law introduced lots of un-taxed land to the market, making the poor poorer and the rich richer.

A direct consequence of the land revenue system combined with the ignorance of the British towards India’s religions generated a discontent which formed the rebellion in the north provinces during 1857.

The revolts took place initially in the northern cities of Delhi, Lucknow, Campore and Maratha. One thing to notice was that the middle Indian classes had lent no support to the mutiny. They felt the British reforms were much improved over the previous ones and so these small westernised elites believed in the British Raj as a beneficent force for India’s destiny.

Among the causes of the revolt against the colonisers, the following could be mentioned:

- Cultural policies introduced which completely ignored the traditions of India.
- The degradation of the land and privileges given to the princely elites.
- Discontent with wages paid to the army with a lack of promotion or career progression.
- The Sepoys had a new rifle whose use require the soldiers to bite off the edge of each cartridge which was said to have been greased with pig or cow fat, polluting both religions of Hindus and Muslims. The Sepoys’ refusal to load the rifles resulted in public humiliation before expulsion from the army.
Their reaction was to kill British people and gather in Delhi using the railway with a proposal of a new Mughal Emperor.

The British created an Indian National Congress in 1885 which was to become the main instrument of the movement for independence and also the largest party of India. It is also worth highlighting the role of Dadabhai Naroji, who in 1825 was the first Indian elected to the British House of Commons.

The consequence of this mutiny was the direct reorganisation of the army that by now had similar numbers of British and Indian soldiers in Bengal, where the revolt commenced. The army was an organisation that stayed clear of political involvement and contributed to mutual respect between the races, an institution highly appreciated by Indian people.

Meanwhile, in England everything was changing under a new liberal movement after Conservative Churchill. This new party and liberal ideas started questioning British presence in India and British ways of governing it. New laws were created such as the Abolition of “Sati” (tradition of burning women on their husband’s funeral pyre). This was not a common practice in India, so it didn’t have much repercussion.

Then a series of changes began to occur in India:

The Education System was altered. Instead of studying Sanskrit, India’s pupils would study western subjects in high schools, the same as in Europe.

The introduction of Secondary State Schools will be pioneering in India, because there were no state high schools yet in Britain. The Indian thinkers, who confronted these ideas from the west, sought to offer balance between tradition and reforms, but they were ignored. The various institutions setup by the British during this time were ultimately committed to create an educated citizenry.

India was extremely valuable for Britain not only for economic reasons; it also served as the centre of Britain’s global imperial system. After the abolition of slavery in the 1830’s, Britain needed a cheap solution to their economic problem brought by the First World War. The English sent thousands of southern Indian landless people to work for a minimum of five years in Africa with almost no pay. However, after this period of time the villagers were offered resignation or to stay for another five years. After those years they would be paid £10 for the ticket to return to India, or they could use the money to purchase land. Thanks to those Indians who willingly went for a period overseas to work and tried to have prosperity in foreign lands, the development of the British possession was made possible.
Various technologies were introduced such as canals, railways and the telegraph – all of which were introduced to India some years after their introduction in Europe. Commercial agriculture was made possible by the transportation provided by the railway. This in turn created the beginnings of India’s own industry. The Railway was essential to expand British power and secured the arrivals of goods. It also served the military’s interest and was indeed very useful for achieving the independence in India.

Another reform was The Indian Council Act 1892, which introduced the principle of limited election for the legislative councils, along with the limited public roles that were open to educated Indians at the end of the century. This soon created a negative reaction throughout Indian society.

The interest Congress had with itself, the caste system and the community had to be subordinated towards the good of the public and India as a nation. Applying for more Indian participation in the legislative councils, Congress would have lots of important influence towards the future of India.

With regard to religion in India, the British felt the need to Christianise the Indians during their mission to conquer India, by way of using the Missionaries that with time, became very influential towards the East India Company. To convert the Indians was not an easy task, because it was not only religion from Hindu to Christian, but it was also to change the Indian social behaviour as whole.

Most of the missionaries were very critical to the caste system in Hinduism because it was the biggest barrier for them to convert Hindus. Nevertheless some missionaries accomplished their mission and converted Indians to Christians.

### 2.1.2. The Commonwealth

The Commonwealth is a free association of independent states with no political restrictions. Queen Elizabeth II is the “Head of the Commonwealth” and still the Queen of many of its member countries. Among these countries are India, Ghana and Cyprus, which are republics. Other countries are Australia, New Zealand, Canada, and South Africa who are self-governing countries known as the “dominions”.

The old Commonwealth which was founded in 1931 came to an end with the Second World War. Britain declared war against Germany, so India was notified she was at war too. Indians did not want to go to war after the First World War, but accepted on the presumption it would permit them to receive independency from the United Kingdom. Thousands of Indians were killed with the British in European lands. The war saw an end to the trade between Germany and India, which brought foreign trade to a new low, sending the cost of imports very high.
The collapse of the export business depressed India’s major commercial crop prices. Food shortages continued and wartime rations remained throughout India. After the war, the new Commonwealth was born when Clement Attlee’s Labour government granted independence to India and Pakistan in 1947. Later on, in 1971 however, Pakistan left the Commonwealth.

The commonwealth was considered an association for decolonised nations. It has no constitution but the leaders of the government states held regular meetings (CHOGM) where the main aims of the association were discussed:

a) The promotion of democracy,

b) A positive government,

c) Human rights and economic development.

The Secretariat is based in London. The Secretary-general is Kamalesh Sharma. He was elected by leaders of government from the Commonwealth diplomats for a maximum of two terms lasting four years per term. There are 54 member states that currently belong to the Commonwealth association, containing 1.8 billion people worldwide.

The Commonwealth draws its main strength from its moral authorities. These are commitment to racial equality and national sovereignty. The members that do not follow those principles have to pay economic sanctions or become temporarily dismissed from the association until they qualify again. The members are free to leave the association at any time. The Commonwealth Games are celebrated every four years during which Queen Elizabeth II is usually present.

2.2 Cultural Features

2.2.1. The Caste System

India has been socially stratified for the past 1500 years. It is believed the origins of the Caste System come from a legend in which the main groups, or “Varnas”, emerged from a primordial being. The Law of Varna stated that all men are born unequal. There are four types of Varna as dictated by the primordial being:

- The mouth represents the Brahmans - priest and teachers.
- The arms represent the Kshatriyas - rulers and soldiers.
- The thighs represent the Vaisyas - merchants and traders.
- The feet represent the Sudras - labourers.
Not worthy enough to be considered a Varna are the Pariahs – the untouchable. The primordial being does not claim them. They are the outcasts - impure, too polluted. Even just to touch them means to be demoted down in the Varna system.

The concept of purity inside the Caste System depends on the occupation within the religion. This means Brahmins will be at the top of the hierarchy while the Pariahs would be at the bottom. Social interaction is completely forbidden between Varnas.

Prejudice in Indian society imposed this group pattern of behaviour, particularly in rural areas. The untouchable are shunned, insulted and banned from temples and high castes homes. They are forced to eat and drink separately from all other Varnas in public places. In extreme circumstances, yet not uncommon, the untouchable were raped, burned alive or shot.

The ancient beliefs overruled the law on India’s constitution, where it is forbidden to discriminate against the Caste and abolish the untouchable nature of the Pariahs. Hinduism is the religion of 80% of the population and effectively takes control of India’s daily life.

If we compare Indian society now to how it used to be before the Constitution, the life of a Pariah has evolved but still has a long way to go legally in order to allow their life to contain a standard level of dignity. Before the constitution, a Pariah was beaten even if their shadow touched a higher caste member. Other examples of treatment for a Pariah included wearing bells to warn of their approach, not being allowed to enter schools nor were they entitled to sit near a person in a higher Varna.

The Constitution, which was mentioned above, was introduced in 1950 and imposed a quota system that reserves seats equally in the federal legislation to the Pariah population. Indian parties have supported this quota programme despite widespread opposition demonstrated by violent riots across the country.

Despite the law reforms and regulations, the Caste System remains in India today. India is the most populous democracy in the world - a modern powerful economy, outfitted with software industries and plants to produce nuclear energy, yet has more than 160 million untouchable Pariahs with no basic human rights.

The Law of Manu was compiled 2000 years ago by the Brahman priests. It is believed that it was brought by the Aryans when they invaded India. This law dictates what caste you belong to, what you are permitted to eat, what to wear, who to marry, etc.
Mahatma Gandhi is well known worldwide for his victory over the British Raj, with his non-violent protest to gain the independence of India. However, he did not contribute to change on the Caste System in India. Gandhi undermined a man considered the “Hero of the Untouchables” called Bhimrao Ramji Ambedkar - the chief draftsman of Indian Constitution and founder of the first Untouchable Political Party. He knew that while the religion had a major part in Indians lives the civil rights would be underpinned. Gandhi would not agree with his secularism because Gandhi was a believer in Hinduism and practised that religion.

Ambedkar was an inspiration to the Pariah’s and set a president for fighting towards gaining equal rights for them. Nowadays, there are more lawyers and organisations that help Pariahs gain equal rights within Indian society.

After 60 years of Indian democracy, lower castes have now established themselves as powerful voting blocks, leading to the rise of Mayawati. This is the first dalit woman to be elected into India’s parliament and chief minister of its largest state, Uttar Pradesh – one of the most powerful figures in the country, believed to be able to make or break a government. However, the Brahmins now hold the majority presence within parliament and as a result it means there is a long way to go to make the Indian society an egalitarian one.

### 2.2.2 Bollywood

This specific purely Indian genre is a combination of music and acting. Bollywood films, known as Hindi cinema, are just one aspect of a larger Indian cinema industry. The term “Bollywood” is derived from a blending of “Hollywood” and “Bombay”. Bollywood is a growing industry, which is evident from 2012 in that only 9 films were produced, yet made over 1 billion rupees (€13,612,437) from just their first opening nights combined. The first silent film was created by Dadasahed Phalke and it was entitled “Raja Harischandra”. The film told the legend of King Harischandra, who was considered the first father of Indian Cinema. We can classify Indian films as follows:

#### Classic Film

These films used to be very long, in excess of 4 hours and contained an interlude half way through. They used to have more than 10 song-and-dance scenes with the dancing being a classical Indian dance. Within these films the actors were also the singers, which was a talent that would become less common in modern films.
Modern Film

These films are much shorter, around 2 hours with no interlude, and contain less music. The music that is included comprises a mixture of western style, such as what is typically seen on MTV or Broadway, yet still includes classical Indian dance.

In the Indian film industry there are several examples of topics that are taboo for the Indian society. Indian censorship excluded portrayals of sex, nudity or social unrest and violence. The first film to portray a gay relationship was directed by Sanjay Sharma in 2010. It was entitled “Dunno Y Na Jaare Kyone”, which in English means (I don’t know why). It featured an on-screen kiss which gave the film an adult rating. The film had very bad reviews by the critics. Bollywood films remain fairly conservative because they are addressed to a wide range of people with varying moralities. Other examples of censorship can be seen in the film “Shangai”, directed by Dibake Banerjee, who was required to delete two sequences regarding inter-caste murder.

Within the Indian film industry there can be found a particular style called “Masala Films”, which is a spicy mixture of genres including drama, comedy and romance. The objective of these types of films is to be appealing to a broad public. An example of a Masala Film is one called “Sholay” from 1975. It was hugely popular thanks to the soundtrack which was a big hit during the 1970’s.

The music in the film industry is called “Filmi Music” and played throughout some Bollywood films. It is pre-recorded by professional singers but mimed by the actors and actresses while dancing to it in the film. It is very difficult to find actors with singing skills. The Filmi Music is influenced by popular music and, as a contemporary example, the soundtrack to the film “Slumdog Millionaire” was performed by Pussycat Dolls and won several awards in the western cinema awards industry.

In Bollywood films we can see a lot of different stereotypes, such as Indian, British or even Spanish stereotypes. An example of this is The Jungle Book, which portrays the British Empire and where the Asian stereotype is very romantic. Another example is “Zindagi Na Milegi Dobara”, produced in 2011 by Zoya Akhtar. Filmed in Barcelona, it portrays a very stereotypical Spanish culture. In my opinion this film has copied the format of the popular series called “Curro Jimenez”, very popular in the 1980’s.
2.3. Indian English

2.3.1. External History of English in India

I will summarise the main aspects that have been influenced by English people within India.

Language

Under the reign of the British Raj, one common language was introduced to be the primary one, spoken throughout the country. Each region throughout the country began to generate their own unique dialects and so created their own unique brands of Hinglish (English-Hindi) or Panglish (Pakistani-English) etc.

Indian languages and cultures are so diverse that the same English word can mean different things depending on which region of India it is said.

Population

The Indian population is the second biggest in the world behind China and it’s believed it will be even bigger by 2020. There are programmes in place within the Indian healthcare system in order to try and reduce the population levels, which are essential for the development of the Indian economy. The key solution is to increase the access to education, especially in villages.

Economy

The adjustment of India’s central policies required altering so that they became open to foreign investment. They had previously been available only to the wealthier social classes within India, placing great restriction on investment opportunities from elsewhere. The regulations were soon improved, opening the door for not only investment opportunities by a larger audience, but greater employment opportunities to Indian youth. British investment represents nearly 80% of all the private foreign capital within the country.

Terrorism

The country is a battleground of individual identities with sectarian interests. After the US terror attacks of September 11th 2001, India joined the coalition launched by George W. Bush against terrorism. India argued that the same terrorism was happening on Indian streets with bombs being regularly detonated.
Globalisation

Indian society and culture goes from the latest technology gadget to villages without electricity, and from classical dance schools to Bollywood movies.

Media globalisation has encouraged the vernacular use of local languages. India has such a large population that it has its own brands of whiskey, sunglasses, or magazines, without western influence. This caused profits made by western companies to be smaller than they had originally expected. Not only does India have its own portfolio of large companies, but there are up to five social classes present, rather than the traditional poor, middle or wealthy classes observed in the west. This created a very different target market for the western companies to what they were familiar with.

Media

India contains one of the largest presses in the world with around 4000 daily newspapers and 24,000 magazines published in 80 languages. Equally important is the role of the Indian Radio channels for the less literate people. India inherited a private press which has helped to retain its diversity and pluralism away from the control of the government. The concept of “privatism” was also something that was introduced by the British Empire.

2.3.2 Main Features of Indian English

There is some discordance in the exact amount of population in India that actually speaks English. It varies between 3 or 4 per cent of the population. However India has almost a billion of people which it means that those percentages are 35.000 million people. This will situate India right after USA in English speakers. This minority leads India’s economy, industry, and political and professional life. Even though it is a second language it is the main way used to communicate specially in the south of India.

The variety of English spoken in India is very different from those spoken in other regions. It is called “Indian English” and is mainly composed of regional and educational differences. This has led many to refer to it as Hinglish. I will concentrate on the differences in pronunciation, grammar and code switching comparing it to British English.
2.3.2.1 Pronunciation

The alveolar /t/ in English for Indian speakers is a retroflex /ʈ/.

There is no release of air when “t” precedes a vowel in words like tin and top

Source obtained from the BBC: “my two sister met in a party”.

http://www.bl.uk/learning/resources/sounds/mp3/case-studies/ethnic-minorities/asian-unaspirated-T.mp3

The /θ/ digraph is normally pronounced as interdental /ð/.

Some words like thumb and three is pronounced using a /t/ sound and in words as this using a /d/ sound.

Source obtained from the BBC: “I just could not think that I could marry anybody in this country”.

http://www.bl.uk/learning/resources/sounds/mp3/case-studies/ethnic-minorities/asian-TH-stopping.mp3

The /v/ and /w/ sounds are pronounced interchangeably regardless of spelling of the word.

Source obtained from the BBC: “I just realised that, uh, Indian food is becoming so popular that one day it will land on the shelf of the supermarket with vengeance – and it did!”

http://www.bl.uk/learning/resources/sounds/mp3/case-studies/ethnic-minorities/asian-v.mp3

The /r/ sound is pronounced after a vowel in words like hard, corn and nurse

Example: “…and I know, I remember when I , when my first visit in early sixties there were hardly a few restaurants in Grafton Way in Central London”.

http://www.bl.uk/learning/resources/sounds/mp3/case-studies/ethnic-minorities/asian-rhoticity.mp3

2.3.2.2 Grammar

Indian English uses compound information extensively.
• Example: Cousin-brother and cousin-sister allow the Indian speaker to design whether their cousin is male or female a function that is inherent in the terminology of most Indian languages.

Indian English also pluralises English mass nouns.
• Example: litters, furnitures and woods (Hanna: 2008: 129-130) and some words which are supposed to be plural have a singular form: One of my relative.

Indian speakers also shorten words to create commonly used terms. Example: “Enthusiasm” is called “enthu”. Also used as an adjective: “He’s a real enthu guy”. In this example “Fundamental” is shortened to “fundas”. If “as” is dropped and replaced by “u”, the word has a new meaning. “Fundu” means “wonderful” or “brilliant”: “He is fundu”.

Indian words into English.
• Example: “Roti” (bread) already a plural will be pluralised for English by the addition of –s “rotis”.

Under the influence of Hindi grammar, speakers use progressive tenses in statements.
• Example 1: “I am believing you”.
• Example 2: “She is liking the music”.

2.3.2.3. Code Switching

Code switching is used in conversations and not that often in written texts, unless we are mentioning adverts or pop songs played in Hindi Films.

It involves mixing words, phrases or even whole sentences within a conversation. It happens when the speaker is bilingual so the switch happens very naturally. The occasional use of Punjabi or Urdu or Guajarati within an English sentence can transmit a shared identity or solidarity between the speakers.

A few examples are included below:
• Example 1: “Mum said, “Your father send you piyaar””.

http://www.bl.uk/learning/resources/sounds/mp3/case-studies/ethnic-minorities/asian-piyaar.mp3
Example 2: “…and, uh, specialised ice cream which you would call it khulfi”.

http://www.bl.uk/learning/resources/sounds/mp3/case-studies/ethnic-minorities/asian-khulfi.mp3

3. Didactic Implications

3.1 Teaching Cultural Aspects in the EFL classroom

Why Teach Cultural Aspects in the Classroom?

The first question which could be asked is why it is important to teach cultural aspects in the EFL classroom. The fact is that to gain a good knowledge communicating in a foreign language is not just a case of being proficient with the grammatical rules of the language. The cultural competence element in the process of learning a language can enrich and enhance the communicative competence and develop an empathy and respect towards different cultures. This approach will promote objectivity and cultural awareness within the classroom.

Foreign language learning is comprised of several components. These include grammatical competence, communicative competence, language proficiency and a change in attitude towards other cultures.

For the last two decades there has been a renaissance of interest in the study of language in relation to society, which has led to a shift of focus from behaviourism and positivism to constructivism and critical theory (Benson & Voller, 1997:19-25). According to Kramsch:

“Culture in language learning is not an expendable fifth skill, tacked on, so to speak, to the teaching of speaking, listening, reading, and writing. It is always in the background, right from day one, ready to unsettle the good language learners when they expect it least, making evident the limitations of their hard-won communicative competence, challenging their ability to make sense of the world around them” (Kramsch, 1993: 1).

As regards the way in which I will teach the lesson plan presented in chapter four to my students, I will focus on the diversity of the Indian Culture during my lesson plan because I believe it can capture an initial interest from students which would be key in gaining their attention for the duration of the course. Moreover, teaching cultural aspects in the classroom is something that has been very little explored for several reasons, such as lack of time, lack of techniques or not knowing what cultural
aspects to teach. I believe exploring this different approach offers many benefits not previously experienced by teachers and students alike.

My topic is clearly linked to the process of learning a language using the culture and vice-versa, which is directly related to the methodology that may be found in Byram (1990) I have used by way of reference his topics of education and, depending on the skill level of the class, will refer to all of them in varying percentages throughout the course. I will go into detail about each one of the three topics below:

**Learning the Language**

Nowadays, the method commonly used in the EFL classroom is called “Communicative Language Teaching”. This is directly linked to the use of “authentic materials” where physical materials are provided from the native-speakers, like articles of interest, comics, magazines etc.

I will illustrate to the class using the white board before using the internet to search for popular magazines for example, such as Vogue, before comparing the differences between Vogue in India and Vogue in the UK. It would be important to refer to well-known popular material that the students can relate to, in order to maintain their attention and interest. With this comparison, throughout the articles, topic headings and pictures, I will highlight the cultural diversity between the two market audiences.

We will learn new vocabulary and comparative adverbs to reinforce the learning of simple phrases, before gradually making the phrases more complex. The students will form groups and discuss the differences and reasons why the same magazine is so different in the two countries, before speaking to the class about their findings.

Example of magazines:

http://www.vogue.in/culture-and-living/
https://www.facebook.com/VogueIndia
http://www.vogue.co.uk/

This method will improve the process of understanding how to read the headings from magazines and discuss between themselves using the comparative new vocabulary. This would be assisted by the inclusion of activities such as “describe what the pictures are portraying” or “explain the differences between the messages being given”.

At the end of the activity, as a complementary exercise, the students can visit the social media platforms and have a look or subscribe if they wish. Nowadays, social
media complements most products, services and businesses and constitute a powerful way of expressing opinions to a global audience. This is another way of being able to help the students become immersed with other cultures but using brand names they are already familiar with.

**Understand Culture and Etiquette**

The aim with this topic is to make the students aware of the language environment. The students need to be conscious of their own language, in order to be able to compare differences or similarities between their own language and another. The use of formal or informal language depends on the situation where the speaker is interacting with others. In order to allow the students to understand the cultural differences between British English and Indian English, they need to understand the basic differences between Spanish and English. In addition, they will indirectly learn the direct differences between Spanish and Indian English, allowing a greater prospect of understanding cultural differences between languages.

I will use some examples in order to explain this point:

**Greetings**

In the Spanish culture when you are introduced to somebody you are given two kisses, one on each cheek. In the English culture you normally say “hello” while stretching out a hand to give the other person a hand shake.

In North India, “namaste” or “namaskar” is the name of the gesture people make when they put their hands together while greeting someone. This is the standard method for “hello” and “goodbye”, and represents the paying of respects to the other person.

In order to understand the culture where the speaker is located, it is necessary to be aware of the correct way of behaving in a different environment. There are lots of cultural hints and tips to take into account if one wants to travel to India. For example, in the Indian culture you must eat with the right hand, because the left hand is used for personal cleaning so you never shake a left hand, give gifts with the left hand or eat with your left hand.

What makes us most aware of cultural differences is the feeling of being disconnected when the realisation of such differences exists. We then change our attitude or concept towards the culture. This is almost impossible to replicate in a mock environment such as the classroom, but using literature, analysing and discussing cultural differences in a written text can provoke the students’ imagination.

Example:

*A survival Guide to Customs and Etiquette* by Gitanjali Kolanad:
“This is what often happens when East and West make contact: you go to the park and choose a spot as far away from everyone else as possible to have your picnic; an Indian family unrolls their mat within spitting distance” (Kolanad:2009:pag 249).

Cultural Experiences

Ultimately, the cultural aspect of that language can only be understood by first person experiences. Nowadays, this is well catered for when studying the L2. For example, during the summer holidays it is common practice for students to take part in foreign exchange programmes or take speaking classes with a native of the relevant language.

I will ask the students to bring into the classroom something they consider symbolic of Indian culture. Afterwards, I will ask them to conduct some research in order to explain to the class why they think it is connected to the Indian Culture and what it represents.

Depending on what they bring, we will open a discussion about what they believe India and its people are all about. This will allow the students to engage more into the cultural learning process and feel more connected to the topic. For example, I can bring “Henna” to the class and explain that it is used throughout India within festivities such as marriages or to celebrate when a baby is born.

“Henna” and “Mehdi” are products originally used for women's palms but nowadays they are being used more and more by men too. “Mehdi” is the local variant of “henna” and women in the Indian sub-continent use it mainly for festive occasions, such as weddings, religious events and traditional ceremonies. “Henna” has been a symbol of good luck, health and sensuality for over 5000 years. “Henna” became fashionable in the West during the 1990’s with henna Tattoos.

All the above oral and written activities would need to be adapted to the faculties available to the students being taught. At A2 Grade of non-compulsory education, these discussions, essays and compositions would have to be guided in some way. The type of guidance suggested is presented in detail within the lesson plans of this paper.

3.2 Create Awareness of Other English Varieties

People around the world speak different varieties of English. The variations come with the dialect of the region where the speakers live. Students are often exposed to the standard American English and British English within the classroom while learning the EFL. The student’s expectations are therefore often misguided as nobody really speaks
like the way they are taught, due to the various cultures where the English language is used. From my personal experience when I was at school I was taught the English that is used by middle or upper-class residents of England (also known as “The Queen’s English”). When I started living in the UK I was very surprised, because I couldn’t understand anybody. If in my English classes my teacher had shown us the dialects that are more common within the language, I would have known that in the north of England people speak very different to the south. My expectations would have been more realistic.

I would like my students to avoid this feeling. Introducing Indian English in the classroom will help them to understand the different accents within the English language and will generate a more tolerant attitude towards the different cultures around the world. I believe that, considering the number of Indians living in the UK, it will be a very useful topic - especially for those who would like to travel or work in other countries in the future. The Indian Culture as a background with their dialects will set the tone to help students to understand the origin of Indian English.

I include an example of poetry written in “Hinglish” below. The first quarter of the 19th century was a period of growth for Indo-Anglian poetry and Henry Derozio was the inspiration for this movement. There were a few Anglo-Indian poets during the second quarter of the century. Indo-Anglian poetry began with verse-romances and lyrics written in the romantic genre.

British poetry was changing and so was Indian poetry but with India there was the additional fact of the meeting of East and West. English came to India as the representative of "bourgeois" culture, art and democracy. English most of all was the second language to Indo-Anglian writers.

Henry Derozio was born in 1809. He was Anglo-Indian with an English father and an Indian mother, was a teacher and indigo planter. Below is a stanza from "Ode-the Persian of Half ‘Queez”, which may be the first instance of an Indian English poem in literature. It appeared in 1827, four years before Derozio's death:

“Without thy dreams, dear opium,
Without a single hope I am,
Spicy scent, delusive joy;
Chillum hither lao, my boy!”

It must be remembered that poetry is one of the most effective and powerful transmitters of culture. Poems comprise so many cultural elements – allusions,
vocabulary, idioms and tone that mean they are not easy to translate into another language (Sage: 1987: 12-13).

3.3. Cross-Curricular Issues in the EFL Classroom

Integrating cross-curricular issues in the classroom is a key factor because as a teacher, it is very important to transmit good values to our students. The children of today will be the people of tomorrow.

Racism is something well integrated in society, to such a degree that sometimes we do not realise when a racial issue is occurring in our environment. This could be because of our cultural environment or way of thinking. Racism is a social problem that needs to be eradicated. Our societies are multicultural and multiracial so in the 21st century racism should not exist, but unfortunately it does.

Below I will explain about a case of racial abuse carried out in public during 2007, on Britain’s Channel 4 television channel. The programme was called Big Brother, a very popular and well-known TV programme worldwide.

Shilpa Shetty is a Bollywood actress and has fans worldwide and entered the Big Brother house with other celebrities. After a few weeks inside, a group of three British ladies starting mimicking her accent and called her names such as “Shilpa Poppadum”; poppadum is the bread that is typically served as an Indian starter dish. The organisers of the show apologised, but declared it wasn’t a racial insult. The director of the programme did not appear to act upon a heavy volume of complaints sent in by the audience. In the eyes of the law, Shetty could have lodged a complaint under the racial legislations, but she did not take any action.

https://www.youtube.com/watch?v=u7sqAlPR50c

I will let the students watch this video and then explain what they have seen and how it made them feel. We would practice communicative comprehension and listening communication and speaking. At the end we could conduct some role play as if we were viewers of the programme sending an email to the channel. That will put into practice their written skills and acquire new vocabulary.

Gender Equality

Gender equality is a right that unfortunately is more a written law than a practice in society, especially in societies like the Indian one. Indian women have suffered the worst humiliations and inequality that a woman can suffer. Here I am referring to something that is almost a taboo in our societies - to be a victim of rape. Rape is the fourth most common crime against women in India. New Delhi has the highest raw number of rape reports among Indian cities. According to the National Crime Records
Bureau, an annual report of 24,923 rape cases was compiled in 2012. About 98% of the victims knew their rapist. It is estimated that for every case reported, 30 go unreported. To be a victim of rape and feel like nobody can help you must be devastating. In India thousands of women are raped and have nobody to go to or to be helped by.

I will introduce this obscure subject from a fun point of view to the students. I will use a comic called “Priya Shakti”. This comic was created after the brutal assault carried out by a gang on a medical student during 2012. The act took place in a bus during 2012 in the city of Delhi and shocked people worldwide. Due to the extent of her injuries, the victim died in hospital 13 days after the assault took place.

The comic is a combination of the ancient matriarchal Indian mythology with a modern representation of the Hindu Culture. It represents a movement against the patriarchy, misogyny and indifference of the Indian population using love, creativity and solidarity. The comic tells the story of Priya, a worshipper of the Goddess Parvati, who was full of dreams and aspirations to become a teacher. Her father prevented her from going to school however, and as she was growing up, she encountered sexual harassment by the villagers until one day they raped her. When her family found out, they dishonoured her.

Parvati the Goddess is horrified with what has happened to Priya and inspires Priya to speak out in order to fight back and gain respect again. This comic can be seen online for free at www.priyashakti.com.

I believe this is a very interesting way of making students aware of how different Indian Culture is while they are reading the comic. They will learn new vocabulary without noticing, because to read comics is easy and fun. Whilst in pairs, they will also explain to each other what they have read.

This comic was released in 2014 and is very actual by nature. This will cause the students to become more involved and interested as it is “real life”, instead of just a purely fictional story. The heroine of this comic has very dark skin which is a representation of people from the villages in India, whom the majority are considered low caste in the Hinduism religion.

Tolerance and Peace Education

Without tolerance, peace is not possible. Gandhi is considered the father of India for his numerous nonviolent movements that helped India finally obtain the independence it sought from the British Empire. Gandhi is an icon not only in India, but globally due to his unique way of protest that has been inherited by many protesters around the world.
The achievement of peace in the community is something that starts in the classroom. Teachers are social tools that create the society of the future. The classroom can be considered as a mini society where we can easily detect violence and racism and so consequently use the necessary tools to bring an understanding to the students of how important it is to live in a tolerant society - one that accepts diversity and multiculturalism. Unfortunately, we live in a world where violence is seen almost every day.
4. Lesson Plan

4.1. Introduction

This lesson plan is linked to “The Oppositions”, published in the B.O.E. on 21st of September 1993. Unit number 69: “Sociedad y Cultura. Estereotipos y Emblemas de los Países de Habla Inglesa. La Canción en Lengua Inglesa Como Vehículo de Influencia Cultural”.

Within this field I am going to deal with the different varieties of English that are spoken around the world besides Great Britain or the United States. Most importantly, I will emphasise the Indian history and culture to teach English in the classroom. In India the official language spoken alongside Hindi is English, since the Independency of India in 1947. The classroom is based in Andujar in an Official Language Academy in the city centre. The class has between 15 and 20 students, all of them from a working class background with a low to intermediate knowledge of English. The subject will cover 2 weeks of classes with a total amount of 6 hours, 3 hours each week.

4.2. Current Applicable Legislation

Ministry of Education Decree 15/2012, dated 7th February, the Organic Regulation of the Official Language Schools approved in Andalusia.

The Organic Law 2/2006 of 3rd of May has introduced important changes in the organisation, operation and governance of the official language schools.

The Plan of Multilingualism Development, adopted by the Governing Council Agreement of 22nd of March 2005, which reflects the design of a new language policy in our region within the framework of the European objectives in this field. The public schools have been given a leading role as whole language centers.

The organization and function of official language schools is regulated by Decree 3/2006 of 10 January, approved by the Organic Regulation of the Official Language Schools of the Autonomous Community of Andalusia.

Article 22. General Principles. The official language schools will have to carry out their own operating models within the framework of the Organic Law 2/2006 of 3rd of May, and the Law 17/2007 of 10th of December, in the terms included in this Regulation and its implementing rules.
4.3. General Competences

According to the Royal Decree 1629/2006 26th December, the basic aspects of the curriculum of teaching foreign languages is regulated by the Organic Law 2/2006, of the 3rd of May.

The following competencies will be introduced in the classroom:

a) The sociocultural competence,
b) Comprehension of oral competence,
c) Written competence comprehending text and composing text with coherence,
d) Communicative competence with the correct intonation and rhythm,
e) Technological competence,
f) Individual initiative.

4.4. Topic

My main objective in teaching this course is to bring awareness to the students that other cultures exist, with a main focus on Indian culture. This approach is very different to usual practices and should create engagement with students because of its factual nature.

I also aim to explore with the students the linguistic side of Indian English, by observing the phonological differences between English and Indian speakers along with the formulation of words and phrases.

Students will have time to reflect upon the freedom of choosing their own beliefs and the understanding of why it is important to respect others’ beliefs.

It is therefore my objective to bring this level of education to the pupils by means of various lesson plans and activities to really engage the students and maintain a high level of interest in the classroom.

4.5. Justification

Using as a reference the framework of the European competences (MECR) on how to learn foreign languages in Europe, the objective of this didactic unit is to make the students achieve the following by the end of the lesson plan:

a) The Official Languages Schools needs to promote the use of technologies of the information and communication for a digital equality and solidarity.
b) “To participate actively by using the correct technological tools and material in class” (Organic Law 2/2006).

c) “To understand the main message of a text though simple written structures or media” (Royal Decree 1467/07)

d) “To read autonomously short and simple texts that are designed to raise awareness of the most important aspects of the sociocultural background within the foreign language”. (Decree 1629/2006)

e) “To communicate fluently in social exchanges, understanding the basic strategies to keep the conversation with native speakers”. Decree 1629/2006 and Organic Law 2/2006.

f) To value the foreign language as a source of knowledge of other cultures, becoming aware of the differences and similarities between different cultures.” (Royal Decree 1467/07)

g) “To comprehend information and be able to interpret it critically” (Royal Decree 1467/07)

The students will meet all the above criteria while using various materials and carrying out different activities in class. The students will be able to access several channels of information using modern technology, for example the digital comic, videos and poems to listen to. The short passages of text will aim to improve their reading skills while the group discussions will allow them to improve their communication skills. I will also challenge the students by asking them “on-the-spot” questions to gauge whether or not they are absorbing the education and to what level. The objective of this didactic unit is to introduce other cultures via the use of foreign language; with the selected culture being Indian and the language being English.

4.6. Background Information and Contextualization

In this section I will explain the main characteristics of the class and background of the students as follows:

Student Level

As per the Organic Law 2/2006, the EOI learning is classified in three phases:

a) Basic,

b) Intermediate,

c) Superior.
In this lesson plan I will be referring to the intermediate level. The average level of the classroom students would be, according to the Common European Framework of Languages (CEFR), approximately A2-B1 level.

**Students**

The class will be working in groups and pairs during the majority of the activities with the aim to develop the students’ communication and comprehension skills in the foreign language.

Students with special needs will have their extra activities to reinforce the learning procedure according to chapter II from title I of the Law 2/2006.

**Location**

The lesson plan referred to above will be addressed to students of the 2nd year of Official Schools of Foreign Languages (OEI) which are supposed to acquire an A2 level according to the European Framework of reference at the end of the academic year. The class will have approximately 15 to 20 students from a working social class.

**4.7. Objectives**

This didactic unit refers to the following laws:

a) The General Objectives: LOE 2/2006 and Royal Decree 1467/07

b) Didactic Objectives: BOJA 416/08

The students will achieve by the end of the Didactic Unit the following objectives:
<table>
<thead>
<tr>
<th>Didactic Objectives</th>
<th>General Objectives</th>
<th>Didactic Objectives</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>RD</td>
<td>LOE</td>
</tr>
<tr>
<td>To be aware of other cultures and value the foreign language as the tool that taught them.</td>
<td>9,8</td>
<td>1,9</td>
</tr>
<tr>
<td>To recognise the main aim of the listening activities</td>
<td>1,2</td>
<td>2</td>
</tr>
<tr>
<td>To read and comprehend the meaning of the information provided and to be able to summarise it in their own words</td>
<td>5</td>
<td>5,4</td>
</tr>
<tr>
<td>To compose a text autonomously using vocabulary provided during the lessons</td>
<td>1,7</td>
<td>3,6</td>
</tr>
<tr>
<td>To communicate with others and discuss in class using simple words with coherence</td>
<td>1</td>
<td>6</td>
</tr>
</tbody>
</table>
4.8. Procedures

The contents of this lesson plan can be enumerated as follows:

a) Information handouts will be provided to the students throughout the whole didactic unit.

b) Students will try to comprehend the information provided by the handouts to improve reading and writing skills autonomously.

c) The students will study short historical texts and quotes and attempt to recognise the main key words.

d) The students will write in short phrases using the vocabulary learnt in class.

e) They will try to speak with intonation and rhythm while interacting in pairs and demonstrate efficient use of the language learnt.

f) Songs and poems will be used throughout this didactic unit, emphasis will be put on pronunciation.

g) The lesson plan will also focus on socio-cultural awareness by referring to the material contained within the comics and poems. The students will interpret the culture and society associated with the target language.

Using the foreign language in class, the students will understand how important it is to learn the language in order to communicate with the world outside the Spanish frontiers, which will also help them to broaden their opinions and allow their values of tolerance and equality grow stronger.

4.9. Cross-curricular Issues

Cross-curricular aspects can be dealt with when using cultural material in the classroom, such as poems, articles, songs and comics within this lesson plan. Social issues are also explored during this lesson plan.

The students will acquire an understanding of the Indian culture along with various global issues, while using English as the main tool to interpret the Indian culture. The use of diverse activities will motivate them to think autonomously and critically. They will also gain an understanding of social values and principles while getting involved in the various activities.

The following cross-curricular issues will be explored:

a) Respect for cultural and religious diversity.
b) Gender and cross-cultural Issues. Gender equality.

c) Tolerance and peace education.

4.10. Interdisciplinary

During the lesson plan the following interdisciplinary subjects will be discussed:

a) History

b) Economy

c) Immigration

d) Culture

e) Globalisation

4.11. Temporalisation

This didactic unit will be taught at the beginning of the final term. The unit will be divided into four lesson plans. Each lesson plan will be approximately 45 minutes in length. Two lesson plans will be taught throughout each class.

Each class will consist of 180 minutes approximately. The first 5 minutes will be used to briefly review the content of the previous class, while the final five minutes will be spent solving queries related to the current or previous classes.

4.12. Attention to diversity

Students with special needs will follow a different methodology in order for them to achieve the goals of the academic year. This aim will be done using different inclusive programmes to promote those students equally into society, which will allow them to feel integrated.

The two programmes as detailed in the Decree 146/2008 of 22 July and the Order August 5, 2008, include:

1) Optimised assessment for students who have special educational needs or are highly gifted,

2) Reinforcement programmes or follow-up programmes depending on which type of special need the student has.
Both of these programs are essential when optimising the learning process for students. In order to achieve this optimisation, it is essential to achieve an early detection of the special needs required.

The lesson plan will include additional material to accommodate those students with special needs.

4.13. Materials

The materials used for this lesson plan include the following:

a) White board with speakers
b) The used of ICTs in the classroom, such as the use of personal computers.
c) Reference works, such as dictionaries.
d) Use of the internet, for example online videos or content on the web about sociocultural contexts.
e) Blogs

4.14. Lesson Plan: All the Activities

Session 1

Section A

1. What do you know about India?

a) Please write five words related to India and justify why you think they are related to India. Discuss in pairs. (5’)
b) What language do you think is spoken in India?
c) What is the capital of India?
d) How many people live in India?

2. A brief video introducing the East Company in India.

Watch the video individually and follow the video script provided. (15’)

https://youtu.be/6fu_5EDxTaQ

Video Script: “European merchants started to sailing to Indian shore to buy sugar, cloth and spices. Soon Indians rulers give some permission to settle permanent trading ports. By 1640 the British had five. Over the next 100 years British traders did very well they
did a lot of money for themselves and for the British government and they wanted to make more.

So when local rulers refused to let them trade freely in the area the British went to war and forced them to co-operate. Gradually the British took control more and more of the continent. No Indian rulers remain independent. And in 1877 the British Queen Victoria was proclaimed the Empress of all India.

Many British people have come to live in India and run the country. Some were in the army or worked in the government, others built roads and railways. They set up hospitals and school there were factory managers and business men of all kinds, but many Indians didn’t like the way that British run the country, in fact British were making too much money out of India and this was making many Indians poorer after several terrible famines.

Over the years there was plenty of uprising protest against the British rule. Sometimes leaders were arrested without trial. On the 13 of April 1919 a terrible tragedy occurred at the festival on the city of Amritsar. There had been demonstrations all over the country and violent riots in some places. In Amritsar, the local authorities banned all public meetings. Despite the ban people gathered for the festivals and some people were making protest speeches.

The crowd was entirely unarmed and peaceful. This army unit was commanded by a man called General Dyer. 375 unarmed people were killed. This massacre shocked all Indian and made Indians who has never thought about politics before, turn against British rule. Back in Britain many people were shocked too and General Dyer was forced to leave the army, but many other British people supported him - and this increased the protests.”

3. Choose the correct answer.

What did the European merchants trade from India?

a) Gold, cotton and pepper
b) Cloth, sugar and spices
c) Silver, pepper and salt
4. When did the British settle in India?

The British had settled by:

   a) 1640  
   b) 1690  
   c) 1670  
   d) 1680

5. Did the old rulers of India remain independent? Please explain the reasons.

   a) Yes  
   b) No

6. Write the name of the Empress of all India.

7. Please enumerate the professions that British had in India and explain each one.

8. Explain how the Indian people felt about the new rulers using your own words.

9. What shocking event took place in Amritsar?

10. Why did the shocking event in Amritsar happen?

11. How many people were massacred during the festival?

   a) 275  
   b) 300  
   c) 375

12. What was the name of the man in command of the English army unit in Amritsar?

   a) Sergeant Stuart  
   b) General Dyer  
   c) Colonel Smith
13. Please fill in the gaps.

The crowd ........... entirely ............ and .............. . .......................... unarmed people .............. killed.

14. Define the following words - use the dictionary if needed. Work in pairs.

   a) Massacre
   b) Protests
   c) Famine
   d) Riots
   e) Unarmed

15. Using the previous words, please create sentences containing each one.

Section B

1. Read the following text and answer the questions that follow. (10’)

The Commonwealth is a free association of independent states with no political restrictions.

Queen Elizabeth II is the “Head of the Commonwealth” and still the Queen of many of its member countries.

Among these countries are India, Ghana and Cyprus which are republics. There is also Australia, New Zealand, Canada and South Africa who are self-governing countries known as the “dominions”.

The main aims of this association are the following:

   a) The promotion of democracy
   b) A positive government
   c) Human rights and economic development

There are 54 member states that currently belong to the Commonwealth association, containing 1.8 billion people worldwide.

The Commonwealth draws its main strength from its moral authorities. These are commitment to racial equality and national sovereignty. The members that do not follow those principles have to pay economic sanctions or become temporarily
dismissed from the association until they qualify again. The members are free to leave the association at any time.

2. In your own view, what is a community? Do you belong to a community? Explain why. (5’)

3. Find the meaning of the following words given in the text:
   - Authorities
   - Commitment
   - Association
   - Human Rights
   - Democracy

4. Work in pairs and explain to your colleague the meaning of the word without saying it. (5’)

Extra Activities

![Map of Commonwealth Countries](www.mapsofworld.com)

Fig. 1 – Source: www.mapsofworld.com

1. Can you count how many countries belong to the Commonwealth?
2. What happens to the countries that do not respect the principles of the Commonwealth?

Session 2

Section A

1. What is your understanding of social class?

2. How many social classes are there in Spain?

3. Watch the following video of a modern representation of the caste system, before answering the questions that follow. (10’)
   https://www.youtube.com/watch?v=WVEWzWd_3P4

4. Why do you think the parents don’t like their daughter’s boyfriend?

5. Do you think the male actor has done something wrong?

6. Did the parents want their daughter to be with him? Explain why.

7. Did she decide to marry the other man? Explain why.

8. Do you think the outcome has a happy ending or a sad ending? Explain your reasons.

9. Please read in pairs the following text about the social classes in Indian Culture. (5’)

   The Caste System
   The origins of the caste system come from a legend where the main groups called "Varnas" emerged from a primordial being. The Law of Varna stated that all men are born unequal.
Indian social classes are divided as follows and represent a particular body part:

<table>
<thead>
<tr>
<th>BODY PART</th>
<th>CASTE</th>
<th>PROFESSIONS</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mouth</td>
<td>Brahmans</td>
<td>Priests and teachers</td>
</tr>
<tr>
<td>Arms</td>
<td>Kshatriyas</td>
<td>Rulers and soldiers</td>
</tr>
<tr>
<td>Thighs</td>
<td>Vaisyas</td>
<td>Merchants and traders</td>
</tr>
<tr>
<td>Feet</td>
<td>Sudras</td>
<td>Labourers</td>
</tr>
</tbody>
</table>

Not worthy enough to be considered a Varna are the Pariahs – the “untouchables”. The primordial being does not mention them. They are the outcasts - impure, too polluted. If a member of a higher caste was to touch them, the higher member would be demoted down the Varna system.

Despite the law reforms and regulations, the caste system remains in India today. India is the most populous democracy in the world - a modern powerful economy, outfitted with software industries and plants to produce nuclear energy, yet has more than 160 million untouchable Pariahs with no basic human rights.

The Law of Manu was compiled 2000 years ago by the Brahman priests. It is believed that it was brought by the Aryans when they invaded India. This law dictates what caste you belong to, what you are permitted to eat, what to wear and who to marry, etc.

10. What is the Law of Manu?

11. How many Varnas composed the Indian society?
   - Three
   - Four
   - Five
   - Two
12. Complete the following crossword:

![The Caste System Crossword](image)

**Across**
1. rules to follow
2. when the people can vote

**Down**
1. not pure
2. most important
3. The four classes of India
4. a trader
5. different

**Across**
1. regulations
2. democracy

**Answers**
1. impure
2. primordial
3. varna
4. merchants
5. unequal

Fig. 2 – Source: edtools.mankindforward.com

This puzzle was created by myself, using the online tools at the site below:
http://edtools.mankindforward.com
13. Please write a sentence with each of the words.

14. Can you associate each Varna with its profession?

1) Brahmans  a) labourers
2) Kshatriyas  b) merchants
3) Vaisyas  c) priest
4) Sudras  d) rulers
5) Pariahs  e) Street cleaners

15. Please see the following picture as a representation of the Indian Castes.

Fig. 3 – Source: www.theworldweekly.com/magazine/reader/incredible-india/3016/15
16. Using the pyramid, which do you think is the best and the worst caste to belong to? In your own words, explain why. Work in pairs.

Section B

The Indian Cinema - Bollywood (10')

This purely specific Indian genre is a combination of music and acting.

Bollywood films, known as Hindi cinema, are just one aspect of a larger Indian cinema industry. The term “Bollywood” is derived from a blending of “Hollywood” and “Bombay”.

Bollywood is a growing industry, which is evident from 2012 in that only 9 films were produced, yet made over 1 billion rupees the equivalent to €13,612,437 from just their first opening nights combined.

The first silent film was created by Dadasahed Phalke and it was entitled “Raja Harischandra”. The film told the legend of King Harischandra, who was considered the first father of Indian Cinema.

Indian films sometimes known as ‘masala’ films for their excellent blend of genres – soap opera, romance, musical, action – and make a good genre study themselves.

Bollywood films have also inspired very popular western films as famous as “Moulin Rouge”.

1. Explain what Bollywood is.

2. What is a Bollywood film?

3. When was the first silent film created?

4. Is the genre “masala” a terror genre? Explain using your own words.

5. Please watch this Moulin Rouge song and follow using the lyrics. (10')

https://www.youtube.com/watch?v=b52SRJGkJrM
Lyrics:
I only speak the truth! I only speak the truth!
I only speak the truth! I only speak the truth!
I only speak the truth! I only speak the truth!
I only speak the truth! I ONLY SPEAK THE TRUTH!

Chhamma Chhamma Re Chhamma Chhamma
Chhamma Chhamma Baaje Re Meri Paejaniyaan
Tere Paas Aaun Teri Saanson Mein Samaun Raja
Teri Neenden Uda Doon
Chhamma Chhamma...

Oooooohhh...

Kiss...hand...diamonds...best friend
Kiss...grand...diamonds...best friend
Men...cold...girls...old
And we all lose our charms in the end

Ooooppooohhh...

Diamonds are a...diamonds are a...
Diamonds are a...diamonds are a...
Diamonds are a...diamonds are a...
Diamonds are a...!
Girls...best...friend!
She is mine!
She is mine!
Extra Activities

1. Discuss in groups of 4, what has caught your attention the most. (5’)

2. Is this style of film what you would usually watch?

Session 3

Section A

Sujeta Bhatt was born in Ahmedabad. She emigrated to the United States with her family in 1968. Nowadays she lives in Germany. She received the Commonwealth Poetry Prize. Her poems are written in Indian-English rather than Anglo-Indian poetry.

1. We will read the poem together in the class and stop to clarify the words that are confusing before we go into details. (5’)

2. “Search for My Tongue” by Sujeta Bhatt. Read the poem individually. (5’)

http://www.bbc.co.uk/education/clips/zxmvcdm

You ask me what I mean
by saying I have lost my tongue.
I ask you, what would you do
if you had two tongues in your mouth,
and lost the first one, the mother tongue,
and could not really know the other,
the foreign tongue.
You could not use them both together
even if you thought that way.
And if you lived in a place you had to
speak a foreign tongue,
your mother tongue would rot,
rot and die in your mouth
until you had to “spit it out.”
I thought I spit it out
but over night while I dream,

(munay hutoo kay aakhee jeebh aakhee bhasha)
(may thoonky nakhi chay)
(parantoo rattray svupnama mari bhasha pachi aavay chay)
(foolnee jaim mari bhasha mari jeebh)
(modhama kheelay chay)
(fullnee jaim mari bhasha mari jeebh)
(modham pakay chay)

it grows back, a stump of a shoot
grows longer, grows moist, grows strong veins,
it ties the other tongue in knots,
the bud opens, the bud opens in my mouth,
it pushes the other tongue aside.

Everytime I think I’ve forgotten,
I think I’ve lost the mother tongue,
it blossoms out of my mouth.

- Sujata Bhatt

3. Work through the following questions in pairs. (10’)

a) How do you think she is feeling at the beginning of the poem and why?
b) Find the negative words in the poem and explain why they are negative.
c) How does she feel towards the end of the poem? Explain why.
d) Find the positive words in the poem and justify why they are positive.
e) Why do you think it is important not to lose your mother tongue?
f) How would you feel if you were the author?
g) Do you think that the situation portrayed in the poem happens to everyone who is bilingual?
4. What do you think the word “tongue” means in this poem?

5. What other language apart from English can you identify within the poem? You may research this using the internet.
   a) Gujarati
   b) Hindi
   c) Urdu

6. Please find the words in the following crossword puzzle. (5’)

   ![Crossword Puzzle Image]

   This puzzle was created by myself, using the online tools at the site below:
   [http://edtools.mankindforward.com](http://edtools.mankindforward.com)
Section B

Indian English Accents (20’)

This part of the lesson plan will be carried out within the laboratory, where the phonological differences between British English and Indian English will be explained to the students.

1. Check the different English accents spoken in India. Individually play it using your headphones.
   https://www.youtube.com/watch?v=v9arM_agKFA

2. Write down the words that sound different to the British English you are used to hearing.

3. Which do you think is the most difficult to understand?
   - Marathi (Mumbai)
   - Hindi (Maharashtra)
   - Gujarati (Gujarat)
   - Marwari Ethnic (Rajasthan)
   - Punjabi (Punjab)

4. Why do you think the language you previously selected is difficult? Use your own words.

5. Have you found this lesson useful? Please give your honest feedback. (5’)


Session 4

Section A

Mahatma Ghandi

1. Read the following text, individually. (10’)

Mohandas "Mahatma" Gandhi is honoured in India as Father of the Nation. His non-violent protest led to independence for India in 1947. He is an icon of world peace. His birthday, 2nd October is commemorated worldwide as the International Day of Non-Violence.

Between 1916 and 1945, Gandhi campaigned against the British rule. He was arrested several times. He was assassinated in 1948 by a radical Hindu. He called the Pariah “the sons of God”, and proposed to make then the 5th Caste.

2. Who is Mahatma Ghandi? Discuss in pairs.

3. Do you think he was rebellious? Explain your reasons why.

4. Read the following quote. (5’)

“Strength does not come from physical capacity. It comes from an indomitable will.”

Mahatma Gandhi

Fig. 4 – simplelifestrategies.com/quotes-gandhi/

5. Now read the quote again in pairs and discuss your opinions. Using the computer, find the meaning of “will” in this context.
6. Write briefly what you had previously discussed and how you feel about this quote.

7. Read the quote below:

“\begin{quote}
I believe in the fundamental truth of all great religions of the world.\
\end{quote}
Mahatma Gandhi

Fig. 5 – www.quotesvalley.com/quotes/god/page/381/

8. Which one of the two quotes deals with religion?


10. Do you agree with the above quote (fig.5)? In your own words, explain why.
11. Word Search

Find the words in this chart. If you don’t know the meaning, please look for it in a dictionary using your computer.

Words:

STRENGTH
CAPACITY
FUNDAMENTAL
TRUTH
INDOMITABLE
RELIGION
WORLD

12. Use the correct words from the word search to complete the sentences below:

It is ______ to learn English to be able to communicate with people from other cultures.

Who does not have ________ to love another human being?

There is only one ________.

Love is the ________ of the world.

Strength comes from a __________will.

God give me __________.

It is ¾ water, the ________is our home.

This puzzle was created by myself, using the online tools at the site below:
http://www.puzzle-maker.com/
Extra Activities

1. Read the article about Mahatma Gandhi and write a composition of 100 words explaining why he was such an important person in India.

2. Read more about Gandhi:
   [http://www.famouspeoplelessons.com/m/mohandas_mahatma_gandhi.html](http://www.famouspeoplelessons.com/m/mohandas_mahatma_gandhi.html)

Section B

I will help to illustrate the Indian culture using the comic "Priya" and highlight a very sad social issue in India using a light-hearted method. Comics or cartoons are powerful tools not very often used in the classroom. For these activities I will divide the class into two groups. (25’)

Instructions:

- I will hand a copy of the comic to each group within the class and allow them time to read it.
- I will ask the groups to cut out the pictures and then try to reorder the story using those pictures.
- I will then ask them to create speech bubbles and try to match them with the cut out pictures accordingly.
- I will not give them the ending of the comic. Instead, I will ask the groups to think of and ending and draw it.
- I will finally show the end of the comic and allow the groups to compare and discuss with their own creations.
- While still in groups, students will discuss what they thought about the comic.
- Finally, students will explain the message of the comic in their own words.

Extra Activity

Would you make your own comic? Would you be a superhero or a normal person like Priya?

The comic can be found overleaf:
Fig. 6 – Source: www.priyashakti.com
As a young girl, Priya had been curious about the universe.

She worked tirelessly towards her dream of being a teacher.

But as she grew older, her father had other plans for her.

Parvati grew upset...

Why is it so unfair for my devotees?
AS SHE FELL IN PAIN...

...SHE RECOGNIZED ONE OF HER ATTACKERS.

Fig. 8 – Source: www.priyashakti.com
PARVATI COULDN’T BELIEVE THAT PRIYA’S FAMILY HAD ABANDONED HER.

PARVATI INCARNATED INTO PRIYA’S MIND AND BODY.

Fig. 9 – Source: www.priyashakti.com
BUT HE REMAINED SILENT.

I KNOW YOU’RE ANGRY, SO AM I.

IT IS MY DUTY--

HUMANS MUST LEARN AGAIN THAT THE DIVINE LIES WITHIN WOMEN AND MEN EQUALLY.

BUT YOUR DEGREE MAKES WOMEN SUFER TOO FOR THE ACTS OF MEN.

PARVATI KNEW WHEN SHIVA MADE UP HIS MIND, IT WAS ALMOST IMPOSSIBLE TO SWAY HIM.

I MUST FIND ANOTHER WAY.

Fig. 10 – Source: www.priyashakti.com
At first the villagers were frightened by her appearance.

---and stand with me.

We are doomed!

And bring about the change---

But Priya’s bravery gave them hope.

---I want to see.

Speak without shame, and stand with me---

---And bring about the change we want to see.

---Please don’t punish us!

---She wants to see.
4.15. Evaluation

I will assess the students accordingly by using the following methods:

- Participation in class and with peers: 20%
- Comprehension of the activities: 10%
- Continuous test: 35%
- Motivation to learn: 15%
- Active listening in class: 15%
- Extra activities: 5%
5. Bibliographical References


