Englishes
for Communication and Interaction in the Classroom and Beyond

Editors:

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Nurenzia Yannuar

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FOREWORD

Englishes for Communication and Interaction in the Classroom and Beyond is a volume containing 33 chapters selected from the papers presented in the *Fourth National English Language Teachers and Lecturers (NELTAL) Conference* conducted at State University of Malang, East Java, Indonesia, on March 31, 2012. The title of this edited volume was modified from the theme of the annual conference which was *Englishes for Communication and Interaction*.

The conference was aimed at providing an academic forum where both English language teachers who work at primary and secondary school levels and lecturers who work at tertiary level of education can share their ideas and research by presenting and discussing papers. We are happy that more quality papers were presented and discussed and more English language teachers and lecturers attended the conference. With the publication of this edited volume, we expect that it will benefit English language teachers, lecturers, instructors, and those who are interested in developing their knowledge and expertise in English language teaching by learning how the different varieties of English can be used for communication and interaction both in the classroom context and in the context outside the classroom.

A number of people contributed to the organization of the conference and the publication of this book. Accordingly, we would like to thank the Dean (Professor Dawud), the Assistant Dean on Academic Affairs (Dr. Nurul Murtadho), and the Head of the Centre for Language and Culture (Dr. Suharmanto), and the Head of the English Department (Dr. Johannes Ananto Prayogo) of the Faculty of Letters of State University of Malang. We express our gratitudes to all of the paper presenters and especially presenters whose full papers were included as chapters in this book. We also give our appreciation to the members of the organizing committee, especially Ms Ellya Iswati, Ms Hanik Mahliatussikah, Ms Maria Hidayati, Ms Ratih Mufidah Kusfianti, and Mr Faul Hidayatunnafiq, who dedicated their attention and time for the success of the national conference. Finally, we would express our special thank to Ms Shirly Rizki Kusumaningrum who worked as part of

the organizing committee and also assisted us in the finalization of the edited volume.

Malang, August 1, 2012

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"Chitti, Put the TV" or "Chitti, Switch on the TV"?: The Pragmatic Relevance of the Subcontinent Englishes from Two Indian Movies "I am" and "Robot"

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On a bright day in July 2011, an Indian lady from Yemen named Nisha Vasudeevan came to South Carolina, which is commonly categorized as one of States that belong to Southern American English (SAE) known as one of American English varieties. Nisha did not have problem communicating with South Carolina people when she asked for direction every time she got lost although her English dialectically sounds much different from the Carolinians. She fluently speaks English and was easily understood by her interlocutors. That was her first time coming to America. In other words, previously she only got exposure of English when she was living in both countries, India and Yemen. Regarding the English that Nisha speaks, it must be mostly influenced by her other languages as she admitted that beside English she can speak Hindi and Urdu. Although this multilingual ability is undoubtedly might interfere among the languages, she still can speak intelligible English for communication.

When you are calculating the mathematical statistics, do you believe that the number of English speakers in South Asian is more than in the US and the UK? South Asia includes the countries of Afghanistan, Bangladesh, Bhutan, India, Iran, Maldives, Nepal, Pakistan, and Sri Lanka. Burma and Tibet also belong to South Asia. Crystal (1994: 101) estimated that in terms of number of English speakers, India ranks the third in the world, after the

USA and UK. This is largely due to the special position, which the language has come to hold in India itself, where it has been estimated that some 4% of the people (over 30 million in 1994) make regular use of English.

WHAT NOW? TESL, TEFL, TESOL, OR TEIL?

Do you live in a country which belongs to inner, outer or expanding circles of English? The inner circle refers to countries such as the United States of America, the United Kingdom, Canada, Australia, and New Zealand. The outer circle refers to countries such as India, Malaysia, the Phillippines, and Singapore, whereas the expanding circle refers to countries such as Indonesia or Thailand. Which are you more familiar to? TESL (Teaching English as a Second Language), TEFL (Teaching English as a Foreign Language), TESOL (Teaching English to Speakers of Other Languages), or TEIL (Teaching English as an International Language)? English as a lingua franca nowadays belongs to all nations in the three circles of World Englishes—inner, outer, and expanding circles. This reality brings English as an international language being used by the people all over the world with their own varieties.

Even in "Spelling and Grammar Check Menu" of Microsoft Word, there are choices of English varieties styles offered. The choices are alphabetically started from Australia, Belize, Canada, Caribbean, Hongkong S.A.R., India, Indonesia, Ireland, Jamaica, Malaysia, New Zealand, Republic of the Philippines, Singapore, South Africa, Trinidad and Tobago, United Kingdom, United States until Zimbabwe.

The English language belongs to at least three sorts of varieties. English is as mainly used language in the community formally and informally. Someone might not be well-understood and appreciated if he or she uses other language. For example, immigrants in America are mostly Hispanics whose native language is Spanish. They will be positioned as secondary citizen only because of their lack of ability in using English. In this sort of situation, English is very dominant. The second English varieties are those, which are used in intra-national and international communication although in these countries there are other languages than English, such as in India, Singapore, and Malaysia. The third varieties are those, which are used only for the sake of international communication. For example, in Indonesia English is only needed by someone who would like to continue his or her study abroad or

have country-to-country connections. There is very limited exposure of English in this sort of circumstances internally.

The fact that English is spoken by the people around the world must bring awareness that the language is not for the American or English people anymore. Respect must also be given to those whose mother tongue is also English. For instance, a man who was born in New Delhi got exposure of English and Urdu at the same time. At home, he or she uses Urdu with his families and neighbors. At school, his or her teachers and friends talk to him or her using English. He or she acquires two native languages simultaneously. He is not either American or British. His parents are Indian, and the whole relatives are also Indian. Just like Nisha, she has never been out of India. In fact, she is a fluent speaker of English. It is unfair to say that the two people are not native speakers of English just because the variety that they speak is not British or American standard.

Is it actually different to teach English as a second or foreign language? Does teaching English to other speaker of English really require certain characteristics? Could it be any difference if it is taught as an international language? The answers to the questions do not lie on the similarities or the differences of the teaching techniques, but they focus more on what varieties of English will be taught. More importantly, the awareness of many English varieties must be raised. The judgment that one variety, like Received Pronunciation (RP) of British English or General American (GA) Standard as required in President Talk in the USA, is better than any other varieties must be vanished.

It is not good to say that Indian or Singaporean English is weird or not standardized just because they are not following the RP or GA Standard. Each variety is unique by its own. As long as the English varieties are intelligible and comprehensible, it is not necessary to judge that they are not 'good' English. As one of communication principles, the requirement of understanding among speakers is more important than just paying attention to the 'weirdness' of the varieties. There is no better variety (ies) over others. Thus, raising awareness of many varieties of English is necessarily important. Zhichang (2002:234-237) concluded that:

> To cope with the shift from TESL, TEFL, and TESOL to TEIL, changes
> in perception and practices in the teaching of English need to be

made. EIL is not only closely associated with the cultures of the UK and the US and other Inner-Circle nations; it is also equally closely associated with the cultures of all speakers of English in both Outer-Circle and Expanding-Circle nations. EIL encourages students to incorporate their LI norms and values, and to use EIL for local as well as international circumstances. It rejects the unrealistic goal that students should struggle for native-speakers-like proficiencies. EIL doesn't repel the students' knowledge and use of their mother tongue. Instead, together with these other tongues, EIL produces multi-competent users of English. EIL helps both teachers and students raise the awareness of the large number of English varieties, and therefore it stimulates and facilitates extensive exposure of students to these varieties in English classrooms. EIL brings language classroom closer to the real-world. However, it distinguishes classrooms from the real world. Last, English sets higher demands on both non-native and native English teachers.

After knowing that there are many English varieties, the implication to the English teaching beside believing and being aware that no variety is more perfect than the others- is that English must be taught for the sake of being able to communicate worldwide. In India, an English speaker has to be well-understood when he or she is talking to an American or Malaysian English speakers. The exposure of English in the classroom during teaching and learning process must cover various varieties of English in order to get the students accustomed with several kinds of English. This could be done by occasionally bringing the materials which are adapted from English varieties other than British or American.

THE LINGUA FRANCA IN INDIA

All countries in the Outer Circle are commonly multilingual and multicultural. India belongs to this category. The Eight Schedule [Articles 344 (1) and 351] of Indian Constitution 2007 lists the following 22 languages as the languages of India: Assamese, Bengali, Bodo, Dogri, Gujarati, Hindi, Kannada, Kashmiri, Konkani, Maithili, Malayalam, Manipuri, Marathi, Nepali, Oriya, Punjabi, Sanskrit, Santhali, Sindhi, Tamil, Telugu, and Urdu. The First Schedule of the same constitution mentioned that the state territories cover Andhra Pradesh, Assam, Bihar, Gujarat, Kerala, Madhya Pradesh, Tamil Nadu,

Maharashtra, Karnataka, Orissa, Punjab, Rajasthan, Uttar Pradesh, West Bengal, Jammu and Kashmir, Nagaland, Haryana, Himachal Pradesh, Manipur, Tripura, Meghalaya, Sikkim, Mizoram, Arunachal Pradesh, Goa, Chhattisgarh, Uttarakhand, and Jharkhand. The territorries of Indian Union include Delhi, The Andaman and Nicobar Island, Lakshadweep, Dadra and Nagar Haveli, Daman and Diu, Puducherry, and Chandigarh. Those languages and regions must represent their uniquness and multiculturalism inside India itself.

English has ofûcial status in Indian language policies. In the Constitution of India 2007 in Part XVII about Official Language, Chapter I—Language of the Union, Article 343(1) states, "the official language of the Union shall be Hindi in Devanagari script." The same Part, Article 343(2), also declared that "the English language shall continue to be used for all the official purposes of the Union for which it was being used immediately before such commencement ...." Thus, English is an "associate" ofûcial language in India with Hindi. In fact, English become the most widely used language in India. People who can speak English are easily found there, from the lowest castes to the upper class elites. In short, English is placed as an important language for education and information in India especially dealing with science and technology, while other local languages play role as Indian identity.

PRAGMATIC RELEVANCE

An utterance in terms of pragmatic relevance will contain a lot of interpretation for the hearer(s). Some meaning which is carried out by an utterance might be so meaningful for the person who listens to it. Expression like "Uh oh!" might be interpreted as an expression of panicky because it turned out that a bad action is being noticed. Besides, the utterance might be used to tease somebody. Most importantly, the understanding between speaker and the interlocutor plays significant role in every conversation. Moore (2001: 8) noted that "some linguists (such as Howard Jackson and Peter Stockwell, 2011) single out relevance ... by assuming that the cooperative principle is at work in most conversations, we can see how hearers will try to find meaning in utterances that seem meaningless or irrelevant."

'Clear' or 'unclear' expressions could be analyzed in terms of relevance as long as the context of the utterance is explaining it. Again, cooperation among the speaker(s) and the interlocutor(s) is the first point to be understood. Jackson and Stockwell (2011:141) stated that "an utterance is relevant if it can have a contextual effect. Hearers assume that all utterances

are relevant to the context (on the basis of the cooperative principle) and so even obscure utterances are interpreted as if they mean something."

The utterance is not only a literal statement, but it also has meaning behind and ahead. There are some possibilities in inferencing an utterance. Jackson and Stockwell (2011:142) stated:

> in order to understand the mechanism by which a resolving inference is arrived at under the principle of relevance, it is first necessary to discuss how an utterance 'carries' a set of **propositions**. A proposition is the meaning-content of an utterance or sentence. An utterance involves a set of propositions that might be **asserted, presupposed, entailed** or loosely **inferred** from the 'surface' meaning of the utterance.

These three principles of relevance are sometimes confused with the semantics relevance. In terms of pragmatics, assertion, presupposition, and entailment also exist. Thus, the limitation lies in the areas of contextual communication. The first principle is assertion. Since the meaning is the exact one or literally, the interpretation might not be going farther on what behind and ahead of an utterance. According to Jackson and Stockwell (2011: 142), "assertion is the easiest to process since it is the proposition that is literally, explicitly, and directly stated by the utterance." The two later principles could probably give more challenges in interpreting the meaning.

The second principle is presupposition, which is defined by Jackson and Stockwell (2011: 142) as "a proposition that is taken for granted in what is said. Meanwhile, Richard and Schmidt (2010:454) defined that presupposition is "what a speaker or writer assumes that the receiver of the message already knows. For example, as Trask (2007: 232-233) explained, in the sentence *John's wife runs a boutique* there is inference *John is married*. This is an example of a *presupposition*: we say that the first sentence *presupposes* the second. In the following example,

Speaker A: *What about inviting Simon tonight?*
Speaker B: *What a good idea; then he can give Monica a lift.*

the presuppositions are, among others, that speakers A and B know who Simon and Monica are, that Simon has a vehicle, most probably a car, and that Monica has no vehicle at the moment.

The third principle is entailment. According to Jackson and Stockwell (2011:143), entailments are next in ease of providing a resolution of meaning. These are propositions that logically follow on from the utterance, and can usually be derived by turning parts of the sentence into more generalized factors. Thus, *The shopkeeper served him the beer* entails:

- *The shopkeeper served someone beer,*
- *The shopkeeper served him something,*
- *Someone served him beer,*
- *Some beer was served.*
- *There was a shopkeeper,*
- *There was some beer,*
- *Something happened,* and so on.

Richard and Schmidt (2010:198) defined that entailment is a relationship between two or more sentences (strictly speaking propositions). If knowing that one sentence is true gives us certain knowledge of the truth of the second sentence, then the ûrst sentence entails the second. Entailment is concerned with the meaning of the sentence itself. For example, *Booth assassinated Lincoln*, then, the statement is true, the conclusions are *Lincoln is dead* and *Booth killed somebody*. It can be said that *statement P entails statement Q* whenever the following inference holds: if *P* is true, then *Q* must also be true. Any entailment of *P* never contains more information than *P*, and in fact it usually contains less (Trask, 2007:84).

Jackson and Stockwell (2011:143) concluded that inferences typically rely on the application of cultural and contextual knowledge about the world for their derivation. Thus, one of the inferences of *The boat which is black will be painted tomorrow* is that *someone will paint the boat*. A hearer knowledgeable about boat maintenance might also infer that this means that "the person likely to be the painter will be unavailable for other work tomorrow", and that "the regular sailing will be cancelled tomorrow", and that "the dry-dock will be occupied so that he cannot get his own boat in until later in the week".

ASSERTION, PRESUPPOSITION, AND ENTAILMENT IN "I AM" AND "ROBOT"

The purpose of this study is to analyze some verbal and written discourses of Indian English occurred in conversations or dialogues of "I am" and subtitles of "Robot." In analyzing utterances and searching for pragmatics relevance, a hierarchy of propositions might be asserted, presupposed, entailed, or inferred from any utterance (Moore; 2001). As discussed earlier, assertion means what is asserted is the surface meaning of the utterance. Presupposition is what is taken for granted in the utterance. Entailment is logical corollaries of an utterance. The three definitions stated will be reflected in the analysis of the discourses. The analysis is limited to certain expressions in several dialogues of the two movies.

"I am" is a 2011 Indian film. It consists of four short films: "Afia", "Megha," "Abhimanyu", and "Omar". Each film shares the common theme of fear and each is also based on real life stories. The first story is about "Afia" - A single woman, who decides to become a mother using a sperm donor. The second is about "Megha" who is almost 20 years leaving Kashmir. She returns home on a business trip to find her childhood Muslim friend Rubina. The third is about "Abhimanyu" — a successful director — who is haunted by memories of sexual abuse as a child. The last one is "Omar," The story is about two men, Omar — a male prostitute —and Jai, a homosexual man.

Six different languages are spoken in the film: Hindi, English, Kannada, Marathi, Bengali and Kashmiri. The analysis of the dialogues is focused on the verbal utterances, which are in English only. Due to some considerations, only the first story is analyzed. One of the reasons is that English more frequently occurs in the first story "Afia." Then, there are 21 scenes taken from the first story of the movie "I am." Table I shows is the concise analysis of the utterances.

Table I. Utterances and Inferences Taken from the Movie "I am"

No	Utterances and Sources	Inferences containing Assertion (A), Presupposition (P), and Entailment (E)
I	Megha: "This sari is really gorgeous, isn't it?" Scene 8 (flashback from Scene 2, cont...)	A: Megha is holding a piece of beautiful 'sari' when Afia and her were shopping in the store. P: Megha might like the 'sari' because she complimented it. E: Megha might buy the 'sari.'

No	Utterances and Sources	Inferences containing Assertion (A), Presupposition (P), and Entailment (E)
2	Afia: "I am never gonna trust another man,..ever. It's just not worth it!" Scene 9 (flashback)	A: Afia is certain that she could not trust any man. P: Afia does not want to have any relationship with a man after her divorce. E: Afia keeps continuing her life without any boyfriend or husband.
3	Afia: "You don't need a man anymore to have a child. Scientifically, it's possible." Scene 9 (flashback)	A: Afia really means it when she stated that she does not need any men. P: Afia really hates man. She is sure that she can make without any man in person. E: This statement could not be generalized because most women will be opposite of this.
4	Suraj: "I am out on some work with friends." Scene 10	A: There is no literal meaning inferred because Suraj is lying. He was at the fertility clinic. P: If his mother knows what he was doing, she will get hurt because becoming a sperm donor is not yet a common idea in India. E: Afia, who knows the condition, will not consider Suraj as a liar because the case is hard to explain. She will understand it.
5	Doctor : "(We have done all the tests.) We make sure that se test up to three generation for any hereditary disorder." Scene 11 (flashback)	A: The doctor really means what he said by always having three generation of heredity disorder check/tests. P: Three generations are quite representative and convincing in detecting whether or not there is any heredity disorder. E: Afia might be convinced or still be questioning on the eligibility of what the doctor has said.
6	Afia : "Stop being such a control freak." Scene 14 (flashback)	A: Afia directly suggests Megha to be an easy-going person. P: Megha is a fussy and perfectionist person, who really likes to control everything. E: Afia is tired of such kind of attitude.

No	Utterances and Sources	Inferences containing Assertion (A), Presupposition (P), and Entailment (E)
7	Megha: "But that's not a happy situation!" Scene 14 (flashback)	A: What Megha means by 'happy' situation is a nice and comfortable condition. P: She rejected the ideas of having vitro fertilization. E: Megha will never support Afia's intention.
8	Afia: "Thanks for meeting me." Scene 15 (flashback)	A: It is Afia's real gratitude because Suraj is willing to meet her that afternoon. P: Afia presupposed that her sperm donor might not want to meet her. E: Suraj realized that he means something to Afia.
9	Afia: "I wanted to put a face to it." Scene 16 (flashback)	A: There is no literal meaning from this sentence. P: What Afia means by 'face' is that she want to meet the person who will donate the sperm. E: Suraj might get impressed by how much Afia intends to meet the sperm donor.
10	Afia: "Just going to the loo." Scene 19	A: Afia needs to go to the restroom P: Afia wants to meet Suraj after he got into the doctor's room E: Afia got anxious about what's going to happen.

Robot is a 2010 Tamil science fiction film co-written and directed by S. Shankar. The film features Rajinikanth in dual roles, as a scientist and an android robot, alongside Aishwarya Rai. The story is about the scientist's struggle to create the android robot. The scenes are determined by coding them into intelligible conversations only. So the numbering of the scene is based on the conversations occurred, not on the 'real' scenes because frequently there are scenes which are inaudible. There are 116 dialogues resulted from scripting the subtitle. However, only a few dialogues are analyzed. The first dialogue is as follows.

Scene 9

Mom : Vasee, come to have breakfast. Robot, you too join them. Eat hot idlies.

Ravi	:	What? I think she'll even serve him mutton soup too.
Vaseegaran	:	It's food is just two units of electricity every day, mom.
Mom	:	Why are you calling as it? Didn't you name him?
Vaseegaran	:	Mother, select a good name for him.
Mom	:	If you'd a younger brother I thought of naming him as Chittibabu.
Vaseegaran	:	It's nice! We can fondly call him as Chitti.
Robot	:	Me? Chitti?
All	:	Ya.
Mom	:	Chitti, put the TV.
Vaseegaran	:	Mother, he'll put if you ask him to put. You must tell him clearly to switch on the TV.

Some interesting presuppositions appear from this scene. Mother really meant it to invite everyone to have breakfast. She also asked the robot to join them because she does not have presupposition that the robot does not consume any food. When she asked Vasee why he called the robot 'it,' the presupposition is that she does not have the heart that the robot is being called by it. The entailment is probably she wants the robot to be named. The next interesting presupposition by mother is when she asked Chitti (the robot has name now) to switch on the TV. She presupposed that Chitti understood what she wants. Unfortunately, she ordered by saying, "Chitti, put the TV" which Chitti presupposed as putting the television on the floor, not turning it on. The result is, the television is breaking into pieces. Another example is taken from Scene 15.

Scene 15
Chitti	:	What is this?
Seller	:	Berry.
Chitti	:	Berry?
Policeman	:	Who is the driver?
Chitti	:	Which driver? There are many drivers. Engine driver, taxi driver, screwdriver.
Policeman	:	Who is the driver of this car?
Chitti	:	Me!
Policeman	:	Why did you park the car in no parking zone?

Chitti	:	The board says no parking only, it doesn't say Dr.Vaseegaran car no parking.
Policeman	:	Are you playing with me?
Chitti	:	No, I'm replying you.
Policeman	:	Take out you driving license.
Chitti	:	I don't have driving license.
Policeman	:	How can you drive without a license?
Chitti	:	With driving module program.
Policeman	:	Don't cook up stories, come to the station.
Chitti	:	Which station? Radio station, railway station, space station, playstation.
Policeman	:	Making fun of me? What is your name?
Chitti	:	Chitti
Policeman	:	Tell me your address.
Chitti	:	I've IP address only. 1 08.1 1.0.1
Policeman	:	Why are you giving rash replies to me? What is your father's name?
Chitti	:	No father.
Policeman	:	Mother?
Chitti	:	No mother.
Policeman	:	Orphan?
Chitti	:	Not orphan too.
Policeman	:	How were you born then?
Chitti	:	I wasn't born, I was made.
Policeman	:	Made? Are you mad?
Chitti	:	No, everything is tight.
Policeman	:	Taunting me?
Chitti	:	No nickel. Bolts are made of nickel.
Policeman	:	Stop it!
Chitti	:	What should I stop? Tell me.
Policeman	:	Look...no need of argument. Parking offense, no driving license. You're talking too much. If you go to court they'll put a fine of Rs. Will you go to the court or settle it here only?
Chitti	:	I'll settle it here only.
Policeman	:	That's better. Settle it.

Chitti	:	I have.
Policeman	:	Trying to irritate me? Don't you know the meaning of settling? Cut!
Chitti	:	Where should I cut?
Policeman	:	In my hand. Do it fast. Cut it fast! He has cut my hand!
Vaseegaran	:	What happened, Chitti?
Chitti	:	He asked me to cut, I did it.
Vaseegaran	:	My God! He's bleeding.
Sana	:	Who is it? He's just like you.
Vaseegaran	:	Get into the car, I'll tell you. Come on take out the car.
Policeman	:	Don't go...stop...stop...police...

From this scene, many inferences can be made. Starting from the sentence in line 3, Chitti was asking the name of a fruit. The rising intonation implied that Chitti was questioning why the fruit is named 'berry.' As the entailment, Chitti might disagree that the fruit is called like that. Other examples of funny presupposition were made by Chitti. When the policeman asked about the driver, Chitti could not contextualize by the man meant as 'driver.' Only after the policeman made his question clearer, Chitti could understand the question. In this case, Chitti was completely blank in presupposing what the interlocutor meant contextually. Similarly, Chitti could not presuppose what 'no parking' meant and which 'station' that the policeman invited it to. In Chitti's presupposition, it should be mentioned clearly to whom the 'no parking' meant to, the word 'station' must also be clarified literally not based on the context.

The dialogue also illustrated that Chitti assertively interpreted the word 'playing.' The presupposition in Chitti's mind is that it is not doing the activity of 'playing', but answering the policeman question. It is just like when Chitti answered the next questions about address, parent, and how it was born. The answers are all literal meaning. Chitti also did not have any presupposition of the contextual meaning from words 'settle' and 'cut.' The entailment that occurred was that Chitti did the real literal action of 'settle' and 'cut.'

A SAMPLE LESSON

By adapting from both movies, the pragmatic relevance might be presented as materials in the teaching of a certain variety of Englishes – South

Asian or specifically Indian English- – to foster communication. A sample lesson may be given like the following, which is organized in terms of the pre-teaching, whilst-teaching, and post-teaching stages. The lesson is aimed to help students to understand some expressions from the movie *Robot* by examining their inferences.

Pre-teaching
1. Prepare an LCD, laptop, and the movie. (For the sake of efficiency, the movie can be watched outside the classroom meeting. The teacher can arrange the time for the viewing session).
2. Prepare a worksheet to be copied for the students (see the **Appendix**)
3. Before the students watch the movies, hand out the worksheets, which contain many expressions that the students will find in the film.

Whilst-teaching
4. Ask the students to work in pairs in order that they can help each other interpreting the expressions together. A student will be responsible for two expressions at most.
5. Do lottery. The students will be divided into two big groups to have 'circle talk' (Hess, 2011). The first group belongs to the inner circle, and the other one will be outer circle.
6. Ask the students to make a double-line circle. The inner-circle students will face outward, and the outer-circle students face inward. If one circle is too big, two or more circles might be formed. The total number of students for each inner and outer circle is 8 at the most.
7. Make sure that each student from the inner or outer circle has a partner. The outer circle students will not talk, but show their partners that they are good listeners.
8. Ask the students in the inner circle to tell their interpretation on the expression in their Worksheet 1 and the students in the outer circle must take note on Worksheet 2.
9. After two minutes, ask the students in the outer circle to move around one step, meeting a new partner from the inner circle.
10. Continue doing this until each student meets a number of 'new partners.'

Post-teaching

11. Check the students' understanding of each expression listed in the Worksheet.
12. Explain if there is misinterpretation of the meaning.

CONCLUSION

This chapter has discussed some utterances in two Indian movies "I am" and "Robot." The discussion shows that there are a lot of inferences that can be gained from the utterances of the characters in the two movies. That is why, understanding the expressions need understanding pragmatic principles namely assertion, presuppositions, and entailments. The discussion in the chapter also shows that regardless of the English variety used in the movies, the Indian variety of English enables the users to convey what they mean.

In line with that, what Thornbury (2000) quoted from van Lier that "We don't possess a language, but we learn it and live with it" is true in that no particular nation possesses English. The fact is that people learn and acquire it in order to be able to communicate. Bickley (1982: 86-87) believed that the use of English is always culture-bound. However, English language, as evident in the two Indian movies, is not bound to any specific culture or political system. English is successfully used to convey cultural elements rooted in the Indian context.

It turned out that there have been many cases of code switching. Accordingly, other research studies should be conducted because most of the time from both movies, the characters code switched. The three aspects of pragmatic relevance assertion, presupposition, and entailment might not be well interpreted in this chapter. Therefore, other researchers are recommended to conduct other investigations dealing with these areas.

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APPENDIX: WORKSHEET FOR CIRCLE TALK

Instruction:

Watch the movie 'Robot' and try to understand the listed expressions. For Student 1, express what you understand to Student 2. For student 2, write down what Student 1 understands in the provided space.

No	Expressions for Student 1	Note Taking Space for Student 2
1	Siva and Ravi: "Chitti? No way!" Vaseegaran: "Am I not here with him?"	
2	Chitti: "You told me not to do anything without your permission." Chitti: "No, I'm driving the car with petrol."	
3	Chitti: "Which driver? There are many drivers. Engine driver, taxi driver, screwdriver." Chitti: "The board says no parking only, it doesn't say Dr.Vaseegaran car no parking."	
4	Chitti: "It's hot." Chitti: "Gun."	