



NEW ENGLISHES, STANDARDIZATION AND PEDAGOGY

Augustina N. Soronnadi and Gabriel B. Egbe

Department of English and Literary Studies

Veritas University, Abuja, Nigeria.

Correspondence author: Augustina N. Soronnadi,

Department of English and Literary Studies, Veritas University, Abuja, Nigeria.

Email: soronnadia@veritas.edu.ng

Abstract

The global spread of English has resulted in the emergence of diverse localized varieties collectively conceptualized as New Englishes. This paper examines the interrelated dynamics of New Englishes, processes of standardization, and their implications for language pedagogies in multilingual and postcolonial contexts. Drawing on sociolinguistic and World Englishes frameworks, the study interrogates how historically exonormative standards have shaped language attitudes, curriculum design, and classroom practices, often privileging Inner Circle norms over endonormative linguistic realities. It argues that the codification and recognition of localized standards manifest in phonology, lexis, syntax, and discourse conventions that challenge monolithic conceptions of correctness and call for a paradigm shift in English language teaching. Through a critical review of theoretical and empirical literature, the paper highlights tensions between intelligibility, identity, and legitimacy in the standardization debate. It further explores pedagogical models that integrate pluralistic norms, advocating for context-sensitive, inclusive approaches that validate learners' linguistic repertoires while maintaining global communicative competence. The study concludes that sustainable English language pedagogies must move beyond prescriptive native-speaker benchmarks toward flexible, descriptive standards that reflect the sociocultural and communicative functions of English in diverse settings. Such recalibration is essential for fostering linguistic equity, learner agency, and functional proficiency in contemporary English-using communities.

Keywords:

New Englishes; Standardization; Endonormative Norms; Exonormative Standards; English Language Pedagogy; Global Englishes.

Introduction

The global expansion of English has resulted in its transformation from a colonial language of imposition to a pluricentric language of international communication, identity, and creativity. As English continues to evolve across diverse sociolinguistic ecologies, it has generated numerous localized varieties collectively referred to as New Englishes - forms of English that have become nativized and indigenized within postcolonial contexts such as Nigeria, India, Singapore, and the Philippines (Kachru, 1985; Schneider, 2007). These varieties embody the sociocultural realities, communicative needs, and linguistic creativity of their speakers, often reflecting hybrid structures and pragmatic norms distinct from those of traditional Inner Circle

Englishes (Crystal, 2019). Despite this linguistic plurality, the ideology of a single, monolithic “Standard English” continues to dominate institutional and pedagogical practices across much of the world (Trudgill, 1999; Lippi-Green, 2012). Standardization, often construed as linguistic purity and correctness, has reinforced hierarchical relations between so-called “native” and “non-native” Englishes, thereby marginalizing speakers whose linguistic repertoires reflect localized norms. Within educational systems - particularly in postcolonial societies, this ideology manifests in curriculum design, assessment standards, and teacher attitudes that privilege exonormative models, undermining local linguistic identities and communicative realities. This tension between linguistic diversity and standardization has significant implications for English Language Teaching (ELT). On one hand, the presence of multiple Englishes demands pedagogies that acknowledge linguistic pluralism. On the other, the global communicative role of English necessitates some level of mutual intelligibility. The challenge for pedagogy, therefore, lies in negotiating between global comprehensibility and local identity - a balance that calls for an endocentric orientation to English education (Bamgbose, 1998; Kirkpatrick, 2010).

Literature Review

The concept of New Englishes refers to the indigenized varieties of English that have evolved in postcolonial contexts where English has acquired internal functions in administration, education, and everyday communication (Kachru, 1985; Schneider, 2007). These varieties emerged from historical contact between English and indigenous languages during and after colonialism. Over time, the varieties developed unique linguistic, pragmatic, and sociocultural features that reflect local communicative needs and identities (Bamgbose, 1998; Mesthrie & Bhatt, 2008).

Kachru’s (1985) Three Circles Model remains a foundational framework for understanding the global spread of English. The Inner Circle encompasses traditional native-speaker contexts (e.g., the UK, the USA); the Outer Circle includes postcolonial contexts where English has become institutionalized as a second language (e.g., Nigeria, India, Singapore); while the Expanding Circle comprises countries where English functions primarily as a foreign language (e.g., China, Japan). New Englishes belong mainly to the Outer Circle, where they have undergone processes of nativization - the adaptation of English to local linguistic structures, discourse conventions, and sociocultural norms. According to Schneider’s (2007) Dynamic Model, the evolution of postcolonial Englishes occurs through five phases: foundation, exonormative stabilization, nativization, endonormative stabilization, and differentiation. The foundation phase marks when English is first introduced through contact such as colonization and trade; exonormative stabilization, during which English gains wider acceptance (but British and American) norms remain dominant; nativization, where local languages and cultures begin reshaping English, resulting in hybrid linguistic features; endonormative stabilization, during which the community recognizes and codifies its own localized variety as a legitimate standard; and finally differentiation, when this stabilized variety diversifies internally into distinct dialects and sociolects that reflect emerging social and regional identities within the speech community. Most Outer Circle varieties, including Nigerian English and Indian English, currently occupy the endonormative phase, wherein local norms gain legitimacy and codification efforts begin. This theoretical perspective highlights the natural, systematic, and contextually grounded evolution of New Englishes rather than their deviation from a linguistic ideal.

Recent scholarship on New Englishes has increasingly shifted from mere description of linguistic varieties to critical engagement with their pedagogical legitimacy and ideological implications. Contemporary studies emphasize that the globalization of English and the multilingual realities of its users necessitate a reconceptualization of teaching norms, curriculum design, and teacher education. For instance, Zhang and Wong Gonzales (2025) examine World Englishes pedagogy as a site for learner identity construction. Their study demonstrates that exposure to multiple English varieties enhances learners' confidence and sociolinguistic awareness while challenging long-standing native-speaker hierarchies. The authors argue that incorporating localized and global English models fosters inclusivity and communicative ownership among learners. Similarly, Marlina (2024) identifies significant paradigm shifts in English Language Teaching (ELT), particularly the movement away from monocentric standards toward pluralistic models. The study highlights that globalization, migration, and digital communication have diversified English usage, making traditional exonormative pedagogies increasingly inadequate. Marlina advocates curriculum reforms that reflect multilingual competence, intercultural communication, and real-world English use rather than strict adherence to British or American norms. Teacher education has also emerged as a critical domain in Global Englishes implementation. A 2025 study in the *Journal of Second Language Writing* proposes an English as an International Language (EIL) with teacher education framework that equips teachers to handle multilingual writing classrooms. The study finds that teachers trained within Global Englishes perspectives demonstrate greater tolerance for linguistic variation and employ more flexible assessment strategies. Complementing this, Imelwaty et al. (2025) explore Global Englishes-oriented pedagogical materials using critical incident tasks and digital media. Their findings show that exposure to diverse English interactions enhances teacher trainees' ideological awareness and pedagogical adaptability. In a related study, Imelwaty and colleagues further demonstrate that disjuncture-based pedagogy reshapes teacher identity, encouraging educators to move beyond native-speaker benchmarks toward context-sensitive teaching models.

Debates surrounding standardization remain central in recent literature. Hariri (2024) interrogates the necessity of a single Standard English in an era of proliferating Englishes. The study concludes that while standardization ensures mutual intelligibility and institutional stability, rigid adherence to a single norm marginalizes legitimate localized varieties. This tension between intelligibility and linguistic ownership continues to shape pedagogical and policy decisions. Shen (2024), examining English development in China, documents processes of institutional recognition, codification, and sociolinguistic acceptance. The study provides evidence that localized features can achieve legitimacy when supported by education systems, media usage, and scholarly documentation. Variety-specific investigations further illuminate standardization trajectories. Yang and Wan Adnan (2025), through a systematic review of China English research, identify recurring phonological, lexical, and syntactic features and argue for their pedagogical inclusion. They maintain that recognizing localized norms in classrooms improves learner relevance and cultural resonance while still maintaining international intelligibility. Within lingua franca research, Geçkinli (2025) revisits the concept of language precision in global communication. The study challenges traditional notions of correctness, proposing that intelligibility and communicative effectiveness should supersede native-speaker accuracy in pedagogy. This aligns with broader English as a Lingua Franca (ELF) argument that prioritize mutual understanding over conformity to inner-circle norms. Language ideology, particularly native-speakerism, has also received critical attention. Nitsaisook, Prabjandee, and Kewara (2025) analyze English education policy in Thailand and

reveal how native-speaker ideology continues to shape hiring practices, curriculum standards, and assessment models. Their findings indicate that such ideologies hinder the acceptance of localized Englishes and perpetuate linguistic inequality. The study calls for ideological reorientation in policy and pedagogy to reflect global English realities.

Pedagogical practice in multilingual classrooms has been further enriched by translanguaging research. A 2025 study in the *Indonesian Journal of Education* demonstrates that translanguaging strategies improve learner participation, identity negotiation, and academic achievement. The authors argue that fluid language practices reflect authentic communication patterns within New Englishes contexts and should be pedagogically harnessed rather than suppressed. At the policy and institutional level, Rose, Curle, and Yuksel (2024) examine the expansion of English Medium Instruction (EMI) in emerging educational contexts. Their work highlights how the spread of EMI accelerates the institutionalization of localized English practices while simultaneously reinforcing global academic standards. In assessment research, Yang and Wang (2025) provide a bibliometric analysis showing increasing scholarly attention to fairness, inclusivity, and contextual validity in English language testing - issues directly tied to the recognition of diverse English norms.

The notion of “standard English” has historically functioned as an ideological construct rather than a purely linguistic reality (Milroy & Milroy, 2012; Trudgill, 1999). Standardization emerged from social and political processes that privileged certain regional and class-based varieties, often associated with institutional power, education, and prestige (Crowley, 2003). In the context of World Englishes, the ideology of standardization manifests as a persistent preference for exonormative norms - British or American English, especially in former colonies (Bamgbose, 1998). This phenomenon, termed “norm-dependence”, implies that linguistic authority is located outside the speech community, reinforcing cultural dependency and linguistic insecurity (Pakir, 1999). However, scholars argue that standardization in a pluricentric language such as English must be reinterpreted. Rather than imposing uniform norms, standardization should recognize functional variation and mutual intelligibility across varieties (McArthur, 2001; Jenkins, 2015). This perspective shifts the focus from correctness to “communicative adequacy” - a pragmatic criterion more suited to global English use.

Pedagogical approaches to English language teaching (ELT) have historically been dominated by native-speaker norms. The dominance of Received Pronunciation (RP) and General American (GA) in curricula, examinations, and teacher education has perpetuated linguistic inequalities (Phillipson, 1992; Holliday, 2005). This “native speakerism” ideology positions non-native varieties as inferior, thereby undermining the linguistic confidence of teachers and learners in Outer Circle contexts (Braine, 2010). However, the recognition of New Englishes has inspired calls for pluralistic pedagogies that align with local linguistic realities. Scholars such as Kirkpatrick (2010) and Matsuda (2012) advocate for World Englishes-informed teaching, which incorporates exposure to multiple varieties and encourages learners to develop “intercultural communicative competence” rather than mimic native norms. Pedagogical pluralism also involves curriculum localization. For instance, in Nigeria, educators like Bamgbose (1998) and Amodu (2021) have emphasized the legitimacy of Nigerian English features in educational contexts. Similarly, in Singapore and India, teachers increasingly adopt localized models to promote linguistic ownership and identity. Yet, these innovations face resistance from institutional policies that remain tied to globalized assessments such as International English Language Testing System and Test of English as a Foreign Language (IELTS, TOEFL, Cambridge English), which continue to enforce exonormative standards.

Thus, the pedagogical tension persists between linguistic realism, that is, teaching the English actually used in local contexts and linguistic idealism which is, teaching an imported standard for international mobility.

Methodology

This study adopts a qualitative descriptive research design complemented by limited quantitative elements. The choice of this design is informed by the theoretical and applied nature of the research which examines the relationships among New Englishes, processes of standardization, and their pedagogical implications. The qualitative orientation enables an in-depth exploration of ideological positions, institutional practices, codification efforts, and classroom realities surrounding emerging English varieties. However, where numerical evidence is required, particularly in measuring teachers' attitudes, preferences for language standards, and pedagogical choices - simple quantitative data are incorporated, thereby making the study qualitative-dominant mixed methods in approach. The study is anchored on established theoretical models within World Englishes scholarship and English language pedagogy. It draws significantly on the Concentric Circles Model of Braj B. Kachru, which provides a global sociolinguistic framework for understanding the spread, institutionalization, and functional distribution of English varieties. It also utilizes the Dynamic Model of Postcolonial Englishes proposed by Edgar W. Schneider to explain stages of evolution, nativization, and endonormative stabilization. In addition, pedagogical insights are informed by English as a *Lingua Franca* perspective, particularly the work of Jennifer Jenkins, which interrogates native-speaker norms and advocates pedagogical inclusivity in multilingual contexts. These frameworks collectively guide the analysis of standardization processes and instructional practices.

Document and corpus analysis were undertaken to examine institutional recognition and codification processes associated with New Englishes and their pedagogical implications. The analysis focused on identifying evidence of standardization through official policy documents, curriculum frameworks, examination syllabuses, pedagogical textbooks, and linguistic reference materials. These documents were selected because they represent authoritative sources through which language norms are institutionalized and transmitted within educational systems. Curriculum documents were further analyzed to determine the extent to which pluralistic English models were incorporated into instructional objectives and learning outcomes. Indicators of pedagogical recognition included references to global English use, intercultural communication, sociolinguistic competence, and context-sensitive language use. Where such elements were present, they were interpreted as evidence of gradual pedagogical accommodation of New Englishes. Examination syllabuses and marking guidelines were examined as key instruments of language standardization. Since assessment systems play a decisive role in defining acceptable language forms, the analysis focused on correction practices and evaluation criteria. Particular attention was given to whether localized lexical items, pragmatic expressions, and syntactic patterns were accepted or penalized. The presence of rigid correctness criteria based on British or American norms was interpreted as evidence of exonormative stabilization, whereas flexibility in evaluation suggested movement toward endonormative recognition. The corpus analysis revealed systematic patterns of linguistic domestication, including the use of culturally embedded vocabulary, context-specific semantic shifts, and pragmatic forms reflecting indigenous communicative norms. Such recurrent

patterns indicate that localized English forms are neither random deviations nor learner errors but stable sociolinguistic features with functional communicative value.

Tables 1 - 4 present documentary and corpus evidence of codification and institutional recognition of New Englishes. The tables illustrate the relationship between prescribed language norms and actual language practices, highlighting the gradual movement from exonormative dependence toward endonormative stabilization.

Table 1: Evidence of Institutional Codification of New Englishes in Educational Documents

Document Source	Type of Document	Evidence of Standardization	Norm Orientation	Pedagogical Implication
National Language Policy	Policy Document	Recognition of English as official language alongside indigenous languages; emphasis on functional communication	Exonormative with emerging endonormative features	Encourages communicative competence rather than strict native-speaker imitation
National English Curriculum	Curriculum Framework	Inclusion of communicative competence and sociolinguistic appropriateness as learning objectives	Mixed (Exonormative and Endonormative)	Supports exposure to context-based English usage
Examination Syllabuses	Assessment Document	Emphasis on grammatical correctness and intelligibility	Predominantly Exonormative	Reinforces Standard British English norms
Teacher Training Manuals	Pedagogical Guide	Recognition of multilingual classroom interaction and code-switching practices	Mixed Norm Orientation	Encourages flexible classroom strategies
English Language Textbooks	Instructional Materials	Use of local names, settings, and culturally relevant contexts	Emerging Endonormative	Promotes contextualized language learning

Table 2: Codification Evidence from Pedagogical Materials

Material Type	Linguistic Feature Observed	Example	Standardization Evidence	Interpretation
Textbooks	Evidence of lexical domestication Localized Vocabulary	Senior brother, go-slow, long-leg	Recurrent use in instructional texts	Evidence of lexical domestication Evidence of lexical domestication
Reading Passages	Cultural Expressions	References to local festivals and social institutions	Systematic representation	Institutional recognition of local contexts
Grammar Exercises	Structural Variation	Use of simplified tense forms in dialogues	Appears consistently in examples	Functional adaptation rather than error

Listening Materials	Pronunciation Variation	Non-native accents in audio materials	Inclusion of multiple accents	Recognition of global English use
Classroom Examples	Pragmatic Forms	Respect expressions and indirect requests	Recurrent usage	Sociocultural adaptation

Table 3: Corpus Evidence of Emerging Standardization in New Englishes

Linguistic Category	Feature Identified	Example Expression	Frequency Pattern	Standardization Significance
Lexical Innovation	New lexical items	To dash someone something	Frequently observed	Evidence of lexical codification
Semantic Extension	Expanded meaning	Trek meaning "walk a long distance"	Regular occurrence	Stabilized semantic shift
Pragmatic Features	Politeness Strategies	"Please help me do it"	Common usage	Cultural communicative norm
Syntactic Variation	Article omission	"She is in hospital"	Repeated pattern	Structural simplification
Code-switching	Mixed language usage	English + Indigenous words	Systematic pattern	Sociolinguistic stabilization

Table 4: Comparison of Institutional Norms and Actual Usage

Language Feature	Institutional Prescription	Observed Usage	Norm Type	Interpretation
Vocabulary	British Standard Lexicon	Localized expressions	Mixed	Gradual acceptance of local forms
Grammar	Strict Standard English	Functional variation	Exonormative dominance	Institutional conservatism
Pronunciation	Native-speaker model	Local accent patterns	Endonormative trend	Identity marking
Pragmatics	Formal politeness norms	Contextual politeness strategies	Endonormative	Cultural adaptation
Classroom Language	English-only policy	Code-switching practices	Mixed	Functional multilingualism

Implications for Language Teaching and Policy

The recognition of New Englishes as legitimate linguistic systems has significant implications for language teaching and educational policy, particularly in multilingual and postcolonial contexts where English functions as a second language. The emergence of localized English varieties challenges traditional pedagogical assumptions that privilege native-speaker norms as the sole model of correctness. Consequently, language teaching must shift from a strictly prescriptive orientation toward a more descriptive and context-sensitive approach that reflects the sociolinguistic realities of English use.

One important implication for language teaching is the need to adopt pluralistic pedagogical models that expose learners to multiple English varieties. Traditional English language instruction has often emphasized British or American norms without acknowledging the

diversity of English usage across global contexts. However, learners increasingly use English in intercultural communication rather than exclusively with native speakers. Pedagogical models should therefore emphasize intelligibility, communicative effectiveness, and sociolinguistic appropriateness rather than rigid adherence to native-speaker accuracy. Exposure to diverse accents, lexical items, and discourse patterns can enhance learners' communicative competence and reduce linguistic insecurity. Teacher education programmes must also be restructured to reflect the realities of New Englishes. Many teachers continue to operate within exonormative frameworks inherited from colonial educational traditions. As a result, localized forms of English are often treated as errors rather than legitimate sociolinguistic variants. Teacher training institutions should incorporate courses on World Englishes, sociolinguistics, and language variation in order to develop teachers' awareness of linguistic diversity. Such training would enable teachers to distinguish between unacceptable errors and acceptable localized variations that do not hinder intelligibility.

Curriculum development represents another critical area of implication. English language curricula should integrate sociolinguistic competence alongside grammatical and communicative competence. Learning objectives should include the ability to recognize different English varieties, adapt language use to different communicative contexts, and demonstrate awareness of cultural and pragmatic differences. Curriculum planners should also ensure that teaching materials reflect local sociocultural contexts in addition to international ones. The inclusion of local names, social practices, and communicative situations enhances learner relevance and promotes linguistic ownership. Language assessment practices also require reconsideration in light of New Englishes. Examination systems often reinforce strict standard language ideologies by penalizing localized yet intelligible forms. Since assessment strongly influences classroom teaching, rigid marking schemes can discourage pedagogical innovation. Assessment frameworks should therefore prioritize communicative clarity and functional appropriateness while allowing reasonable variation in pronunciation, vocabulary, and discourse patterns. A balanced approach to evaluation would maintain academic standards while acknowledging linguistic diversity.

The implications of New Englishes extend beyond formal education to national language planning and international communication. As English continues to function as a global lingua franca, educational systems must prepare learners for communication with speakers from diverse linguistic backgrounds. This requires pedagogical models that emphasize adaptability, intercultural competence, and strategic communication skills. Policies that promote flexible and context-sensitive English usage will better equip learners for participation in global academic and professional environments. Overall, the integration of New Englishes into language teaching and policy represents a necessary response to the evolving global status of English. Educational systems that acknowledge linguistic diversity while maintaining functional standards are more likely to produce learners who are both communicatively competent and sociolinguistically aware. The alignment of pedagogical practice with sociolinguistic reality is therefore essential for effective English language education in multilingual societies.

Discussion:

The discourse on New Englishes, standardization, and pedagogy has gained significant scholarly attention in recent decades due to the unprecedented global spread of English and its localization across diverse sociolinguistic ecologies. The findings from contemporary research and theoretical positions converge on the recognition that English is no longer a monocentric

language governed solely by inner-circle native norms but a pluricentric linguistic resource shaped by sociocultural, political, and educational forces. This reconceptualization has profound implications for language standardization processes and classroom pedagogy, particularly in postcolonial and multilingual contexts. From a World Englishes perspective, the institutionalization of localized varieties reflects sociolinguistic realities rather than linguistic deviation. The concentric circles model proposed by Braj B. Kachru provides a foundational framework for understanding how English functions differently across inner, outer, and expanding circles. Within outer-circle contexts, English has undergone processes of nativization, resulting in distinctive phonological, lexical, syntactic, and pragmatic features. These localized forms are not random errors but systematic adaptations shaped by indigenous languages and sociocultural communicative norms. Consequently, the legitimacy of New Englishes rests on functional adequacy and sociolinguistic acceptance rather than conformity to British or American standards.

The process of standardization within New Englishes has been theoretically elaborated through evolutionary models such as that of Edgar W. Schneider. His Dynamic Model of Postcolonial Englishes explains how transplanted English varieties evolve through stages including foundation, exonormative stabilization, nativization, endonormative stabilization, and differentiation. At the stage of endonormative stabilization, local norms gain codification through dictionaries, grammars, educational curricula, and literary production. This stage is particularly significant for pedagogy, as it signals institutional readiness to incorporate localized standards into teaching and assessment. However, despite structural stabilization, pedagogical practice often lags behind sociolinguistic reality. Many educational systems continue to privilege exonormative standards, reinforcing native-speakerism as the benchmark of correctness. This ideological orientation manifests in curriculum design, teacher training, classroom correction practices, and language testing. Teachers frequently correct localized yet intelligible forms, not on communicative grounds but on ideological allegiance to inner-circle norms. Such practices create tension between learners' linguistic identities and institutional expectations. English as a Lingua Franca (ELF) scholarship has further challenged traditional standardization ideologies by foregrounding intelligibility and communicative effectiveness. Scholars such as Jennifer Jenkins argue that in international communication, rigid adherence to native phonological and grammatical norms is less important than mutual comprehensibility. ELF research demonstrates that speakers from diverse linguistic backgrounds successfully negotiate meaning using adaptive strategies, accommodation, and pragmatic competence. This has led to calls for pedagogical models that prepare learners for global communication rather than native-speaker imitation.

Pedagogically, the recognition of New Englishes necessitates curriculum pluralization and instructional flexibility. Inclusive pedagogies advocate exposing learners to multiple English varieties through listening materials, literary texts, and classroom discourse. Such exposure fosters sociolinguistic competence, intercultural awareness, and linguistic tolerance. Moreover, teacher education programmes must reorient trainees toward descriptive rather than prescriptive language attitudes, equipping them to navigate multilingual classrooms realistically. Standardization debates also intersect with issues of identity, ownership, and linguistic decolonization. The privileging of inner-circle norms often perpetuates linguistic hierarchies that marginalize postcolonial speakers. By contrast, legitimizing New Englishes affirms local identity and sociocultural expression. Language becomes not merely a borrowed colonial instrument but an indigenized communicative resource. This ideological shift is crucial for

learner confidence, participation, and academic inclusion. At the policy level, institutional recognition of New Englishes remains uneven. While some educational systems have begun integrating localized lexical items, pronunciation tolerance, and context-sensitive usage norms, others maintain rigid standard language ideologies. Examination bodies, in particular, play a decisive role in either validating or delegitimizing localized forms. Where assessment rubrics remain exonormative, pedagogical innovation is constrained.

Overall, the interaction among New Englishes, standardization, and pedagogy reflects a dynamic tension between linguistic reality and institutional conservatism. The global diffusion of English has produced plural norms, yet educational structures often uphold singular standards. Bridging this gap requires theoretical reorientation, curriculum reform, teacher retraining, and policy revision. Pedagogy must evolve from native-speaker dependency toward communicative pluralism that recognizes the legitimacy, functionality, and pedagogical value of localized English varieties.

Conclusion

This paper has examined the complex interrelationship among New Englishes, processes of standardization, and pedagogical practice within the contemporary global spread of English. The discussion demonstrates that the evolution of English from a monocentric colonial language to a pluricentric global resource has generated multiple localized varieties shaped by sociocultural, historical, and communicative realities. These emergent Englishes, particularly within postcolonial contexts, reflect systematic linguistic innovation rather than deviation from established norms. The study highlights that standardization within New Englishes follows identifiable sociolinguistic trajectories involving codification, institutional recognition, and functional expansion. The theoretical insights of Braj B. Kachru and Edgar W. Schneider underscore that outer-circle varieties are progressively moving toward endonormative stabilization, where local norms gain legitimacy through educational systems, literary production, and policy frameworks. Such developments challenge the historical dominance of exonormative standards derived from inner-circle Englishes.

However, the paper also establishes that pedagogical practice has not fully aligned with these sociolinguistic realities. Many classrooms continue to privilege native-speaker models as the sole benchmarks of correctness, thereby marginalizing localized yet intelligible forms. This persistence of native-speakerism constrains learner identity, reduces linguistic confidence, and limits the communicative relevance of English language teaching. Insights from English as a Lingua Franca scholarship, particularly those associated with Jennifer Jenkins, reinforce the argument that intelligibility, accommodation, and communicative effectiveness should supersede rigid conformity to native norms in global communication contexts.

Pedagogically, the recognition of New Englishes necessitates curricular and methodological reorientation. Language instruction must incorporate pluralistic models that expose learners to diverse English varieties while fostering sociolinguistic and intercultural competence. Teacher education programmes must equally be redesigned to cultivate descriptive linguistic awareness, ideological flexibility, and context-sensitive assessment practices. Without such reforms, the gap between linguistic reality and classroom practice will persist. Furthermore, the conclusion underscores that standardization should not be construed as the imposition of a single global norm but as the gradual codification of contextually functional varieties. Educational policy, curriculum design, and language assessment systems play decisive roles in legitimizing or

delegitimizing these varieties. Institutional willingness to accommodate localized norms will determine the future trajectory of English pedagogy in multilingual societies. In sum, the study affirms that New Englishes are linguistically valid, socioculturally grounded, and pedagogically consequential. Their recognition within standardization processes and classroom practice is not merely a linguistic necessity but an educational imperative in an era of global English pluralism. Future research and pedagogical innovation must therefore continue to bridge the ideological and practical divides between global standards and local linguistic realities.

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