

# Reframing English Studies in India: Socio-Psycholinguistic Issues

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**Abstract.** The paper deals with the theory and praxis of decolonising English Studies in India. The paper suggests appropriate measures to pull out English studies from the Macaulayan paradigm and to recast the priorities in English Studies in the light of changing role for emerging India in the unipolar world realities, rising aspirations of the middle classes, democratic and egalitarian needs. The project of ‘decolonising’ education at the macro-level and English Studies at the micro-level has been discussed with reference to curriculum, teaching methods, materials, evaluation, research and publication and medium of instruction in all possible details in the paper. The paper attempts to deal with contemporary realities like various treaties and market economy and issues like making a distinction between real knowledge and colonial knowledge along with historical context of English Studies. Several measures have been suggested to make English Studies in India relevant to the contemporary times, to save them from being derivative and to reshape Euro-American knowledge about English culture, Literature and Language from Indian perspective. Practical suggestions to decolonise curriculum have been made keeping in view the distinction between teaching literature and language in the first and the second language situations.

**Keywords:** *curriculum, decolonisation, education, English literature/ language, Gandhi, India, Macaulay, publications, research, teaching methods.*

**Шарма Сушил Кумар. Переосмислення англійської філології в Індії: соціо-психолінгвістичні проблеми.**

**Анотація.** Стаття присвячена теорії та практиці переосмислення англїстики англїської філології (англїстики) в Індїї у свїтлї теорїї деколонїзацїї. Дослїдження пропонує вїдповїднї заходи для вилучення англїстики з парадигми Маколея та переосмислення прїоритетїв англїстики у свїтлї змїни ролї нової Індїї в реалїях однополярного свїту, пїднесення прагнень середнього класу, а також демократичних та егалїтарних потреб. Проект «деколонїзуючої» освїти на макрорївнї та англїстики на мїкрорївнї автор докладно обговорює з посиланням на навчальний план, методи навчання, матерїали, оцїнювання, дослїдження та публїкацїї та способїв навчання. Стаття спирається на трактування нового історизму та враховує сучаснї реалїї, як-от рїзнї договори й ринкову економїку пїд час аналізу ситуацїї. Беручи до увагу рїзницю мїж справжнїм знанням та колонїальним знанням, у статтї автор ставить завдання пошуку колонїальних елементїв в англїстїцї та їхнього вилучення, аби ця дисциплїна була змїстовнїшою. Щоб англїстика була актуальною та вїдповїдала потребам сьогодення, автор запропонував деякї кроки, якї сприятимуть переосмисленню її й випрацюванню нового пїдходу до англїської

культури, літератури та мови власне з перспективи Індії. У статті також обговорюються різні стратегії, які використовували колишні колонізатори для неокolonізування різних дисциплін на шкоду Глобальному Півдню. Запропоновано практичні пропозиції щодо аспектів деколонізації навчальної програми в контексті психолінгвістики, які допоможуть розмежувати викладання літератури та мови в ситуації першої та другої мови.

**Ключові слова:** навчальний план, деколонізація, навчання, англійська література/ мова, Ганді, Індія, Маколей, публікації, дослідження, методи викладаання.

## Introduction

To set the tone of my paper let me begin by citing three different authorities separated by time and place:

“If I were to look over the whole world to find out the country most richly endowed with all the wealth, power, and beauty that nature can bestow—in some parts a very paradise on earth – I should point to India. If I were asked under what sky the human mind has most fully developed some of its choicest gifts, has most deeply pondered on the greatest problems of life, and has found solutions of some of them which well deserve the attention even of those who have studied Plato and Kant – I should point to India. And if I were to ask myself from what literature we, here in Europe, we who have been nurtured almost exclusively on the thoughts of Greeks and Romans, and of one Semitic race, the Jewish, may draw that corrective which is most wanted in order to make our inner life more perfect, more comprehensive, more universal, in fact more truly human, a life, not for this life only, but a transfigured and eternal life – again I should point to India.” (Müller, 2002, p. 5)

“... the official intelligentsia of post-independence India [eschew] their own culture and [turn] to Western, mechanistic dogmas, from Marxism to neoliberalism. Whether they worship the State or the Market, such intellectuals dishonour their [country’s] noblest traditions. They are as craven as those American and British academics who place politically correct considerations before the pursuit of truth and intellectual freedom. In the best of Indian popular culture, however, [one may find] an integrity, a latitudinarian tolerance and a connectedness to nature lacking in intellectual circles - and lacking in Western civilisation today.” (Aidan, 2002, p. viii-ix)

“O members of the Indian intelligentsia! ... speaking polished English, and putting down your own countrymen, specially anybody who has a Hindu connection, makes you an intellectual. But in the process, you have not only lost your roots, you have turned your back on a culture and civilisation that is thousands of years old and has given so much to the world. You are forgetting what a privilege it is to be born an Indian -- and a Hindu at that -- inheritors of a spirituality that accepts that God manifests Himself under different names, at different times, when today the world’s two biggest monotheistic religions still think their God is the only true one and it is their duty to convert everybody by guile or force.” (Gautier, 2004)

## Decolonization

The term decolonization has been a part of academic discourse since 1932<sup>1</sup> though it perhaps first appeared in 1836<sup>2</sup>. *Britannica* defines decolonization as “the process by which colonies become independent of the colonizing country.” (Britannica) The process is “often long, tortuous, and violent, by which colonies

achieve their national aspirations for political independence from the colonial metropolitan power.” (Watts, 2009, p. 361) It involves a kind of “restorative justice”<sup>3</sup> in the form of racial, ethnic, social, cultural, legal, physical, emotional, intellectual, cultural and spiritual well-being through the process of economic, cultural and psychological freedom. The term is also used to refer to the intellectual decolonization from the colonisers’ ideas that made the colonised feel inferior. (Mignolo, 2011) Because “decolonization is an interrogation of the European concept of territoriality” (Kubayanda, p. 26) true decolonisation seeks to challenge and change White superiority, nationalistic history and the colonisers’ “truth”. Bill Ashcroft et al. therefore, correctly describe decolonization as “the process of dismantling the hidden aspects of those institutional and cultural forces that had maintained the colonialist power and that remains even after political independence is achieved.” (Ashcroft et al., 2003, p. 56) Some scholars also argue that “the term decolonization should be replaced by ‘elimination of the white supremacy mindset’.” (Binagwaho et al., 2022, p. 2)

### **The Five Stages of Decolonization in India**

As indicated above decolonization is not merely a political issue but it also involves tackling of various mental scars left by the colonization. The following five stages of decolonization may be visualised in case of India:

1. The first is when a colonised mind actively works to rediscover its lost roots in order to reclaim the superiority of its own culture, history and traditions of its own particular region. As a result of this an interest in myths, history, folk music and literature of the yore is created. The colonisers may, sometimes, initiate this process. In the case of India this process can be seen in the starting of “Asiatick Society” by William Jones on 15 January 1784. Another such event was the founding of The Theosophical Society in 1875. This phase may also be expressed in the form of armed struggle to reclaim the lost territory. The first Indian War of Independence in 1857 is an example in point.

2. The second stage may be labelled as the stage of mourning, where people as a community process and understand any victimization that the colony may have experienced. The helpless condition of the people of Bihar, Bengal, Odisha and other provinces under the British after various famines<sup>4</sup> or the changed rules of tax-collection<sup>5</sup> because of which they suffered silently, as depicted in various fictional accounts by Bankim Chandra, Phanishwarnath Renu, Prem Chand, Fakir Mohan Senapati and others fall in this category. This is often expressed in the form of frustration and protest. The emergence of Gandhi as a leader of the masses may be considered to be the nadir of this stage.

3. The third stage of decolonization is the process of building the future of the proposed independent colony. This takes place most commonly through debates or consultations; the discussions involve the future of the colony, the governing procedures and body and the reestablishment of culture. The debates that were taking place about creation of India or Pakistan during the colonial rule fall in this stage. While most of the

thinker-activists were advocating the adoption of the Western models viz. Nazism (S C Bose etc), Communism (Bhagat Singh etc), Socialism (J L Nehru, Raja Mahendra Pratap etc), Capitalism (B R Ambedkar etc) it was M K Gandhi alone who had come out with an original Indian model based on the Indian principles and rooted in the indigenous wisdom and Indian culture, in a written document, *Hind Swaraj*, though he had been influenced by the Western ideas<sup>6</sup> a great deal. During this stage the Aryan Invasion Theory was challenged by the Indian scholars, the ideas of liberty and equality were discussed and language debates etc took place at various platforms and forums.

4. The fourth stage is about commitment to a single decided cause and direction for the colony; a call like “Do or Die” given by Gandhi in 1942 is a typical example of this stage. This stage is a collection of all of the people’s voices that are unified in a single direction with the result that the colony may proceed to the final stage. It was during this stage that the idea of India/ Pakistan as a nation was hotly debated, Nehru and Jinnah became the obvious choices to lead their respective countries, the process of consolidation of India and Pakistan took place by merger of several states, Nehru rejected Gandhi’s *Hind Swaraj* as a possible development model of India and Jinnah did not adopt *shariat* as Pakistan’s constitution.

5. The fifth stage of decolonization sets in after political decolonisation has taken place. It takes shape in the relooking at the colonised’s adaptation of various kinds of institutions, hegemonies and issues (that may range from the laws related to banking, businesses, land, social customs like food, parenting, etc, social values like beauty, self-care, health, therapy, religion and spirituality, education, history, language and literature, justice, and politics) created and developed by the colonisers and reassessing their value. It also involves mastering the subjects and skills, their techniques and improving one’s intellectual prowess with a view to taking control of the important institutions and defeating the former masters in their own territories and games. The use of technology and soft powers to counter propaganda and threats has emerged as a powerful tool in this stage. In some cases, violent situations and actions may also be seen. This stage is also one of the most difficult stages because one has to confront one’s own people in the form of “smart alecks, the sly, shrewd intellectuals whose behavior and ways of thinking, picked up from their rubbing shoulders with the colonialist bourgeoisie, have remained intact. Spoiled children of yesterday’s colonialism and today’s governing powers, they oversee the looting of the few national resources. ... During this period the intellectual behaves objectively like a vulgar opportunist. His maneuvering, in fact, is still at work.” (Fanon, 2004, p. 12-13) The issue of decolonisation of English Studies in India falls in the fifth stage though it should not be forgotten that all these categories are not exclusive but may overlap in different parts of the country in different situations over a period of time.

### **Why Decolonise English Studies in India**

Gauri Viswanathan rightly holds that the study of English and the growth of empire proceeded from the single ideological climate (*Masks*). “Valid knowledge” is different from “colonial knowledge” because of their different objectives. While the goal of the

former is to explore truth, the latter is a tool in the hands of the colonisers for the consolidation and perpetuation of their rule in the colony. Chinweizu in his “Colonizer’s Logic” puts it very cogently with a tinge of irony: “The Natives are unintelligent—/ We do not understand their language” (Chinweizu, 1988, p. 32). Because the “civilized imperialist” pretends not to understand the “primitive colonised’s languages” the former undertakes the civilising mission, coupled with religious fervour zestfully, and uses his euro-centric knowledge to help “the natives come out of their ignorance and darkness in their lives”. With the emergence of postcolonial theory to the centre stage of theoretical studies in Humanities, the process of scrutinising various colonial institutions, including “knowledge” and “knowledge production” has been felt more intensely. Ngũgĩ wa Thiong’o’s *Decolonising the Mind* (1986) and *Globalectics: Theory and the Politics of Knowing* (2012) have accelerated the process of scrutiny that was started by Edward Said’s *Orientalism* (1978). A close audit of “the institutions of knowledge production” that set the canon of studies is the crying need of the hour in postcolonial India, a society that happens to be the oldest surviving civilization of the world. The project of colonial education in India was undertaken with a target to make the Indian mind “barren of any originality”<sup>7</sup>, to keep Indians perpetually “in ignorance” by “paralysing and stupefying [their] minds”, to feed Indian minds with stories of England’s greatness and “mission” in the world, and to obliterate their race-consciousness from their minds.

Modern education system in India, the brainchild of Macaulay, is a highly respected colonial remnant which runs on the presumptive principle of the “intrinsic superiority of the Western literature” (columbia.edu). English studies in India greatly strengthen the Macaulayan presumptive principle. In India both of them (Education system and English Studies) continue to be highly derivative<sup>8</sup>; the only dent that has come to them since 1947 is because of the growing influence of the USA in several spheres of life. While education, especially higher education in India was Anglo-centric earlier, as a result of the new political and economic order, it is Anglo-American-centric now. Even a cursory comparison of the course lists, items/ topics therein, the lists of prescribed and recommended books will prove my point. The decolonisation of the education including English studies in India is much needed if India has to stand on its own, to assert her identity in the world, provide some sort of vision for an alternative world and also, if “*bharat ko vishguru banana hai*” (India is to be a world leader) to use an expression from the right-wing rhetoric. Decolonising is to take place in respect of the following four main components of an educational system: Curriculum and Courses, Research and Publications, Medium of Instruction, and Examination and Writing.

## Methods

The paper uses analytical method with proper insights from New Historicism. The paper uses meta data for discussion as the canvass of the paper is quite large. In terms of the number of years it deals with the modern Indian educational history of about two hundred years. In terms of cultural history, it deals with times of the yore, the present time and future impact as well. The paper also tries to make future

projections with a view to attain real knowledge (in contrast to colonial knowledge) to explore truth. Such a vast period can be handled with the help of secondary data and insights received from different sources. Again, there is hardly any statistical data in the form of integers and tabulation in this study, the variables are largely historical reference points, therefore, logical sequencing in terms of the pointers and references is a necessity here. The paper deals with many socio-psycholinguistic issues related to the English studies; each of them has been dealt with in a section. Therefore, discussion and results have been incorporated in the concerned section itself. Though decolonisation cuts across various disciplines, it largely remains a political issue. Therefore, every effort has been made to keep the study objective and save it from being a polemic study.

## Results

### Colonial Legacy of Curriculum & Courses

A cursory glance at the prescribed books and recommended books in the curricula of the UG/PG programmes in the Universities will make one realise that almost all the books are by either British or American authors or from the Indian authors who parrot the Western ideas and arguments. There are hardly any books from the countries where English is taught as a second/ foreign language or from the Indian authors who present an Indian perspective/ point of view. This ignoring of a vast reservoir of the knowledge and experiences of the similarly situated people is to our detriment. The curricula developed by Curriculum Development Centre<sup>9</sup> are no different. Their study also highlights the fact that an undue emphasis on teaching English Literature is there in the curricula. This is a sort of colonial hangover which is justified unabashedly by many intellectuals located in India and abroad. Let me illustrate it with an example from a typical PG course in Literary Criticism (From Plato to Showalter) at Indian Institute of Technology Madras (archive.nptel). It is well known that reading of literature evokes certain emotions. But, in the curriculum, no course is offered that talks about these emotions and the process of evoking these emotions. The only literary critic who refers to emotions is Aristotle; he mentions two emotions (pity and fear) with reference to tragedy and refers to one (comic) in context of Comedy. Bharata on the other hand discusses eight emotions<sup>10</sup> in his *Natya Shastra* in detail. Naturally, a student who knows about eight emotions is in a better position to understand and appreciate literature and life than the one who knows only about two. Bharata is ignored because he is a native; this ignorance helps in maintaining colonial hegemony; besides the student's understanding of literature remains incomplete.

The English curriculum in India is largely, an epiphenomenon of the Macaulay's plans (in the form of his *Minutes on Education*) of linguistic imperialism which had both overt and covert designs though English-language education had started in India as early as 1717. The *Minutes* were not a product of gentility and benignity but a

work of hostility. The overt plan was simply to stop grants for Oriental education and to extend financial support to English education with a view to discourage the learning of Arabic and Sanskrit, introduce English as a medium of instruction and to create “a class of persons, Indian in blood and colour, but English in taste, in opinions, in morals and in intellect” (columbia.edu) who could in their turn develop the tools to transmit Western learning in the local languages of India. Besides, Macaulay was convinced that the British (or perhaps Scottish because he himself came from that stock) White Christians were more intelligent than the brown Indians, particularly the Hindus. In the “Minutes on Education” he, therefore, is dismissive of the Indian/ Hindu belief systems, history, physical and moral philosophy, astronomy, geography, medicine, religion and law. Macaulay’s objective was far more than to “introduce progress and civilization to the Indians”, an explication of the colonial project of “white man’s civilizing mission”. Macaulay’s plan included cultural colonialisation of India as well: “The languages of Western Europe civilized Russia. I cannot doubt that they will do for the Hindoo what they have done for the tartar.” (columbia.edu) The covert plan of religious imperialism through education is affirmed and explicated by him openly in a private letter to his father, Zachary Macaulay, who “worked endlessly ... to Christianize and improve the world” (Wikipedia). Here is an extract from the letter:

“Our English schools are flourishing wonderfully. We find it difficult, indeed at some places impossible, to provide instruction for all who want it. At the single town of Hoogley fourteen hundred boys are learning English. The effect of this education on the Hindoos is prodigious. *No Hindoo who has received an English education ever continues to be sincerely attached to his religion. Some continue to profess it as a matter of policy. But many profess themselves pure Deists, and some embrace Christianity. The case with Mahometans is very different. The best-educated Mahometan often continues to be a Mahometan still. The reason is plain. The Hindoo religion is so extravagantly absurd that it is impossible to teach a boy astronomy, geography, natural history, without completely destroying the hold which that religion has on his mind. But the Mahometan religion belongs to a better family. It has very much in common with Christianity; and even where it is most absurd, it is reasonable when compared with Hindooism.* It is my firm belief that, if our plans of education are followed up, *there will not be a single idolater among the respectable classes in Bengal thirty years hence.* And this will be effected without any efforts to proselytise, without the smallest interference with religious liberty, merely by the natural operation of knowledge and reflection. *I heartily rejoice in this prospect... .*” (emphasis added, Trevelyan, 1876, p. 454-56)

If one reads the above extract in conjunction with the Minutes<sup>11</sup> one can easily note the contradiction in Macaulay’s statements on the role of the state in the matter of religion and religious conversions. His contempt and hatred of Hindus/ heathans, like that of typical Christian bigot is quite apparent. It is no surprise, therefore, that he wished to establish British hegemony by destroying the Indians culturally, mentally, religiously and economically.

In order to perpetuate his rule a coloniser needs to control the system of justice for immediate gains and education for long term advantages. As a protégé of the colonial powers Macaulay chalked out very clever plans to control the colonised’s

mental as well as physical beings. In order to prove himself “more just” the coloniser rejects the old sets of rules and rolls out the new ones. When the East India Company started ruling Bengal, they used to dispense justice to the Hindus mainly on the basis of *Mitākṣarā* (Rocher, 1968, p. 119-128); when they moved northwards other prevailing rules of the land were adopted by them<sup>12</sup>; this is to say that they did not insist on dispensing justice according to English jurisprudence in the first phase of their rule. As a short-term measure to strengthen their position the Coloniser needs to control the “physical beings” of the Colonised; to achieve this objective the existing rules have to be replaced by a new set. Macaulay, therefore, drafted the “Indian Penal Code (IPC)”<sup>13</sup> to replace the existing ones. IPC was based on a simplified codification of the law of England at the time; some of its elements were also derived from the Napoleonic Code and Edward Livingston’s Louisiana Civil Code of 1825; the existing Indian laws rooted in the soil were not at all taken into consideration though a very rich tradition of law, lawyers, principles and judgments existed in India as has also been demonstrated by Ludo Rocher (1969, p. 383-402, *Studies*). However, even in the post-independent India we have neither abandoned Macaulay’s creation, IPC, nor have disregarded colonial practices administering justice – a fact feebly lamented even by the Chief Justice of India, N V Ramana, who remarked, “Indianisation of the country’s legal system is the need of the hour and it is crucial to make the justice delivery system more accessible and effective.” (*TOI*: Sept 18, 2021) Supreme Court Justice S. Abdul Nazeer has suggested a specific way to Indianize the system: “the surer yet arduous way to free administration of justice in India from the colonial psyche is to teach law students about ancient yet advanced legal jurisprudence [and adoption of] “the legal norms developed by great scholars like Manu, Kautilya, Brihaspati and others.” (Mahapatra, 2021) No wonder, when the Justice S Abdul Nazeer gives a spirited call to be “back to the roots” it is taken as a surprise in certain sections of the Indian press and society. It will not be out of place to point out that Justice Markandey Katju has highlighted the limitations of the pure western jurisprudence in several of his judgments (in Allahabad High Court and Supreme Court of India)<sup>14</sup> wherein he used *Mimamsa*<sup>15</sup> principles of interpretation, the native wisdom. Justice Katju has also highlighted that there is no constitutional or any other legal binding to use only the Principles of Interpretation given by Maxwell, Craies, Crawford, Sutherland etc in the Indian courts. Still, almost all Indian jurists use them in their judgments/ interpretations, laments Justice Katju. It is so because our universities teach only the Western principles and ignore our thinkers though we have a much longer<sup>16</sup> tradition of Interpretation in our country. It is quite deplorable<sup>17</sup>, that even in the post-colonial times our modern universities emulate Anglo-American tradition at the cost of public exchequer; it is tantamount to saying that the modern-day governments are paying for propagating the myth that the Indians have no worthwhile intellectual achievement to their credit.

As a long-term strategy, Macaulay drafted “Minutes on Education” to control the mental selves of the colonised. He attempts this by colonising their minds, changing their sensibility and converting them to Christianity both overtly and covertly. The outcome, the modern-day education system, is flourishing in modern



India, despite several education commissions. It is quite unfortunate that the Govt of India has not only continued with both the instruments of colonial control almost without any amendments but has taken them to the far and nook of the country and has bestowed high prestige to them as well. The Govt of India has also continued with the overt plans of Macaulay by accepting and adopting his policy of religious neutrality in the educational institutions. However, it is quite unfortunate that the covert plan has not only been accepted by the government but also is being propagated blatantly. The intellectuals, teachers, political leaders and bureaucracy have just remained silent spectators and have not attempted to unravel the efforts to Christianize the whole country through education (medical education included). It will be quite appropriate to quote Ramdhari Singh Dinkar's following lines about their indifferent attitude: "The struggle is still on, the huntsman alone is not the partaker of the sin, time will also judge the transgressions of those who remained indifferent."<sup>18</sup> (My translation)

In the light of the above background, it is expected that both the teacher and the learner should ask themselves the following questions in order to decolonise the curricula of English Studies:

- Is it literature or English literature that matters for imbibing certain values?
- Do those who study English Literature "receive more wisdom" from their curricula?
- Has English ever been the *de jure* official language in Britain or the US?
- How many countries out of 195 in the world at present use English *de jure* and *de facto*?
- Is English really used by the largest number of people in the World?
- Why does the curriculum represent only the English and not the other nationalities?
- Why does the curriculum represent only English and not Englishes?
- Why is the curriculum dominated by Christian authors?
- Why does the curriculum centre around the whites?
- Why does the curriculum centre around the males?
- Why does the curriculum present my/ our forefathers as pigmies?
- Why is the curriculum reading centric?
- Why is the curriculum not life-oriented?
- Is Raja Rao's proclamation ("We cannot write like the English. We should not." *Kanthapura*: v) false?
- What makes one believe that a western outfit is better and trendier than an indigenous one?
- What makes one believe that "Hello, Good Morning Professor" is better than wishing him in a more traditional way?
- Why smoking a pipe is a sign of cultured behaviour while smoking a *bidi* is uncultured?
- Why do some of the teachers praise a European street singer and condemn the Indian one as a beggar?

- Why does one look westward after taking this curriculum?
- When and why does one start considering one's forefathers fools after taking this curriculum?
  - When and why does a person start hating his motherland and start considering the question, why did I take birth in "this dirty land", after taking this curriculum?

The answers to the above questions may lead one to conclude that the existing curriculum in English are neither largely inclusive nor egalitarian in character; on the other hand, the curricula perpetuate the hegemony of the coloniser in all walks of life; it deracinates the natives as it is racist in nature. What is unfortunate is that the racism is being perpetuated by the natives/ "black *angrez*" in the name of education/modernization.

The modern Indian education system has not only impacted our collective epistemological viewpoints but our society as a whole has also been impacted; we seem to be a rootless society that suddenly came into existence in 1947 out of nothing. Racism is not basically about colour; it's about power. The present education system does not empower the Indians; it becomes so visible in the matter of economic achievements. This is very clear from the statistics about imports and exports. "India's share of the world economy was 23 per cent, as large as all of Europe put together [when Britain arrived on it's shores, but] by the time the British departed [from] India, it had dropped to just over 3 per cent." (Tharoor, 2016, p. 4) "India's share of global gross domestic product (GDP) rose to 7.09 percent in 2019" (O'Neill Oct 27) The exports and imports of India in 2019 were: the total value of exports (FoB) was 323,251 million; the total value of imports (CIF) was 478,884 million." (wits.worldbank) This powerlessness can also be measured in terms of the meagre number of publications from the Indian universities on one hand and those from the western university presses like Oxford, Cambridge, Harvard, Durham etc on the other. It is so obvious that the opinion building power (soft power) rests with the West. Money minting power by way of the export of the books and ideas also lies with them. So, decolonising the curriculum is not needed solely for cultural or intellectual reasons but also for economic reasons. This is not being demanded by some Hindu chauvinist but is an economic necessity. If India is to be governed in equitable and non-partisan manner, power has to slip from the hands of the handful of "*macaulay ki aulad*" (Macaulay's children), the degenerated angelized Indians who wield the stick of English. One thing that every teacher/ student of English can do immediately is to denigrate it and stop being a part of its propaganda and propagation machine. Bourdieu refers to this process as the 'habitus' self-propagated and protected. It is quite understandable that no decolonised and democratic country can afford to dismantle the existing institutions like colleges and universities in a single stroke but continuing to multiply such institutions even after gaining political freedom will be considered a grave mistake fraught with its own dangers of getting neo-colonised, if not colonised by the same/different political power. The situation as a matter of fact has gravely led us to a neo-colonialised position: the influence of American system of education can very easily be perceived in the NEP-2020.

There are a large number of academicians who claim that the teaching of English literature in India (TELI) is necessitated because English is a lingua franca in India and is patronised by the Government of India as an Official language<sup>19</sup>. Such persons speak only half-truth as no literature can be the “lingua franca”; they deliberately gloss over the fact that English Language and English Literature are two different issues/disciplines. The belief that by teaching English Literature *alone* the proficiency in English Language can be achieved/ increased is not backed by any authentic data/ research. Even the postulation that English Literature/ Language are synonymous or are interdependent does not prove English to be the lingua franca in India. As regards, English Language being the official language, the Constitution does not envisage perpetuating its status for ever as the provision has been inserted to meet a particular contingency. Again, if English is the “lingua franca” of the anglicised Indian academicians or of the Indian people needs a close scrutiny on the basis of some authentic data. That English is the “lingua franca” of the people is just a presumption, not backed up by the figures in the Census (2011). According to 2011 Census just .02 % of total Indian population (Males: 1,29,115, Females:1,30,563, Total 2,59,678) (censusindia) recognized English as their mother-tongue and only 10.6% of total population use it as second and third language (Wikipedia, censusindia)(while 8,27,17,239 persons (6.835% of the total Indian population) use it as their second language, 4,55,62,173 Indians (3.765% of the total Indian population) use it as their third language). In the Census its decadal (2001-2011) percentage growth has been reported to be 14.67, much less in comparison of several other languages. In a nationally representative sample survey conducted by Lok Foundation and Oxford University, administered by the Centre for Monitoring Indian Economy in 2019, “just 6% of respondents said they could speak English, less that what the 2011 Census showed.” (livemint) If about 90-95% population of this huge multi-lingual and multicultural country do not know/use English is it justifiable to describe English language as the lingua franca of India? Again, it has been reported in Lok Foundation survey that “English speakers are richer, more educated and more likely to be upper caste.” (livemint.com) This minority group because of the colonial hangover holds a considerable economic power and assumes the role of opinion and decision makers in this country. Can this minority group be allowed to continue social ostracization of the majority by holding power against the egalitarian norms? Can this socially elite<sup>20</sup> group of people be the sole representative of India against all democratic norms? As a matter of fact, these academicians argue in the manner of Macaulay who believed that scholars of English could be produced in this country by teaching them English literature. If their arguments had been valid English courses in India would have seen the presence of Indian scholars in various syllabi. In countries like France, Germany, Russia and Japan (where English is not the medium of instruction) the foreign scholars (who go there for higher studies) are taught the language (of the respective country) in one year with such proficiency that they are not only able to complete their higher studies but also write doctoral dissertation and publish papers in that language in the journals of international repute. On the contrary, in India despite teaching English literature for more than sixteen years the

students fumble for words to express themselves, what to say of writing and publishing a research paper in correct English. If my testimony on the worthlessness of the approach/ course is any good, here it goes:

“I, along with some others, was associated with the evaluation of the answer scripts in a recently held competitive examination for post of lecturers in Government intermediate colleges. This examination was open to the Indians holding at least MA (English) degree; about 1500 candidates appeared in this examination after passing a screening test. Only a few answer scripts were written in tolerably correct English; the answers largely gave no clue of the examinees’ comprehension of the questions and the instructions -- neither in the literature section nor in the grammar section. Having examined such scripts, I felt I had wasted forty years of my life just for earning wages. My experience of interviewing candidates for the post of Assistant Professor (English) has rarely been better.”

At this point, let me also examine some of the presumptions in the *Minutes*. Macaulay writes: “... it is possible to make natives of this country thoroughly good English scholars, and that to this end our efforts ought to be directed.” (columbia.edu) Elsewhere he wrote, “I hope that, twenty years hence, there will be hundreds, nay thousands, of natives familiar with the best models of composition, and well acquainted with Western science. Among them some persons will be found who will have the inclination and the ability to exhibit European knowledge in the vernacular dialects.” (Trevelyan, 1876, p. 411) It is clear that Macaulay was preparing a ground for the spread of the Western ideas in this country, through his percolation theory, by trying to prepare some local who will act as his agents but will work in local languages. Even if Macaulay’s intentions are taken on their face value, he was proved wrong by the outcome of his policy. The impact of the new education system, in contrast to the local-language schools, was not desirable in terms of the language proficiency though it was successful in achieving its goal in terms of changing the character<sup>21</sup> of those who undertook this education. He had wrongly presumed that simply by teaching English Literature and introducing English as a medium of instruction the learners will improve their competence in English. It is clear from the evidence collected in the form of letters, extracts from the examination copies, miscellaneous passages and poetry of the period collected in the book entitled *Indo-Anglian Literature*<sup>22</sup> which is a sort of empirical study. On the basis of the evidence in the form of the compositions of the natives, the author, B. A., points out three faults of the education being imparted: a) “mistakes in grammar and diction”, b) “curious mixture of self-abasement and vanity” c) looking down upon their parents’ profession and turning away from them. In addition to this the author quotes a report published in the *Calcutta Review* (1883): a) “it has made them more litigious” b) “it has made them less contented with their lot in life and less willing to work with their hands.” Almost something similar has been expressed by Gandhi in *Hind Swaraj* and elsewhere.

On the question of the value of native literatures the opinion of the Oriental and Occidental groups was unanimous as is apparent from the following two opinions. Macaulay’s haughtily opined, “that a single shelf of a good European library was

worth the whole native literature of India and Arabia. The intrinsic superiority of the Western literature is indeed fully admitted by those members of the committee who support the oriental plan of education.” (columbia.edu) Likewise, a member of the Oriental group, Henry Thoby Prinsep, held:

“It is laid down that the vernacular dialects are not fit to be made the vehicle of instruction in science or literature, that the choice is therefore between English on one hand and Sanscrit and Arabic on the other—the latter are dismissed on the ground that their literature is worthless and the superiority of that of England is set forth in an animated description of the treasures of science and of intelligence it contains and of the stores of intellectual enjoyment it opens. *There is no body acquainted with both literatures that will not subscribe to all that is said in the minute of the superiority of that of England...*” (emphasis added, Sharp, 1920, p. 121)

The unanimity on the issue of denigrating native literatures seems to be emanating from their “national pride” which to an Indian is a euphuism for colonial pride. Indians have, in fact, have been quite meek to ask about the qualification of the members of both the groups i.e., occidental and oriental plan<sup>23</sup> to know the extent of their familiarity with European and Indian languages and literatures to pass a judgment. The educated Indians have largely accepted Macaulay’s judgment as they have been taught just to accept English opinions without any critical scrutiny. The Indian teachers of English go a step further and act as Macaulay’s trumpeting agents who spread unsubstantiated claims and propagate myths like “English is used all over the world”, “English Literature is the best/ universal literature”, “Shakespeare is a universal dramatist”, “India/Indians will not prosper without English” and “For a majority of Indians English has become their own language, their only language of expression” (Banu, 2020, p. 17) for they have their axe to grind at the cost of truth and at the cost of national mental freedom.

## Discussion

### Indian Sensibility & English

Macaulay did not want to produce any critical thinkers through his plan<sup>24</sup>. As indicated above he did not hide his agenda either; he had twin purpose in his mind: to convert Indian sensibility into English sensibility and to establish the hegemony of English by replacing Sanskrit/ Arabic by English as a medium of instruction.

“We must at present do our best to form a class who may be interpreters between us and the millions whom we govern, -- a class of persons Indian in blood and colour, but English in tastes, in opinions, in morals and in intellect. To that class we may leave it to refine the vernacular dialects of the country, to enrich those dialects with terms of science borrowed from the Western nomenclature, and to render them by degrees fit vehicles for conveying knowledge to the great mass of the population.” (columbia.edu)

In India performance of public duty is highly praised and practiced too. Lord Ram has been glorified in this country for performing his duty in every role and in every walk of life. Similarly, Lord Krishna is revered by the Indians because he preached the doctrine of *Karma*, action/duty. Indians believe that duty is more important than caring for the personal relationships. In India, we are also taught to forsake one's interest for a larger good<sup>25</sup>. For Ram his duty as a king (public duty) was more important than his duty towards his wife (personal duty). There are various examples of this in the past and the present. For example, for Arjun his duty as a warrior was more important than his personal relationships. Mahatma Gandhi, Vinoba Bhave, Nanaji Deshmukh and A P J Abdul Kalam are some of the examples in the recent times to exemplify my contention. In India, even a *Riti Kaleen* poet, Bihari, scolds the king, Jai Singh, for being oblivious of his duties. He reminds him of his Kingly duties: "*nahi parag, nahi madhur madhu, nahi bikasu ihi kal, ali kali hi so bindhyo aage kaun haval*" (hindwi.org). In a country where so much of emphasis on "all for duty" and "duty for all" is there the teachers of English glorify "all for [illicit] love" in the classrooms. They glorify Dryden's Antony for his turning away from his duties as a king and justify his caring more for his personal love. I consider it to be a typical example of their effort of changing the sensibility of their Indian students. There are many more such examples which are not being given here for want of space. Thus, it is very clear that teaching of English literature leads to encouraging Englishism at the peril of Indian thought and culture and strengthens the idea of colonial notion/myth of Indian inferiority in matters of language, literature, science and thought. All this is done in the name of sticking to a canon of English Studies. They do not realize that the European canons are not universal in nature and they have also changed over the period of time. For example, no female poet was being taught in poetry paper I and II (i.e. from Chaucer to T S Eliot, a period from 1343 to 1965) of MA (P), Allahabad University. This was in conformity with the practice of *Norton Anthology*. But under the pressure of feminist movement several female poets have found an entry into *Norton Anthology* now, though at Prayagraj and perhaps elsewhere too they are still being ignored. Similar is the case of a concept like Christian patriarchal<sup>26</sup> system against which women rose and a movement like feminism came into existence. But the Indian teachers teach them as if the two concepts are typical of an Indian society, irrespective of any Christian reference. The Indian teachers do not realize that the European/ British sensibility is different from the Indian because of different backgrounds and mental make-ups.

A theosophist and an Indianist, popularly addressed as *Kulapati* by his Indian friends, James H Cousins in his book *The Renaissance in India* (1918) has argued that the Indian sensibility being unique is different from the Europeans'. He has urged Indians to express it by maintaining their unique identity in their writings as well: "Be yourselves first: do not fall under the illusory notion that you are fulfilling your ideal in desiring to write as good blank verse as Tennyson, or as fine lyrics as Swinburne." (Cousins, p. 155-56) He further explains his position:

"If they *must* write in English, let it be in the English *language only*: let them keep themselves unspotted of its point of view, temperament, its mannerisms; for

their repetitions of these will fail of conviction, which is one of the absolute essentials of art, since they can never disguise the fact that they are imitations, and Nature abhors imitation more that she does a vacuum: there is a chance of filling a vacuum, but none of turning an imitation into an original.” (Cousins, p. 170)

The stand of James Cousins is almost a repeat of Edmund Gosse’s advice to Sarojini Naidu. Gosse had commented, “The verses which Sarojini had entrusted to me were skilful in form, correct in grammar and blameless in sentiment, but they had the disadvantage of being totally without individuality ...” (wikisource.org) He could hear the mocking bird of English poets in them and so he advised her to “set her poems firmly among the mountains, the gardens, the temples, to introduce to us the vivid populations of her own voluptuous, and unfamiliar province; in other words, to be a genuine Indian poet of the Deccan, not a clever machine-made imitator of the English classics.” Sarojini Naidu ‘immediately accepted’ Gosse’s advice to her advantage and expressed “Eastern magic” in a “Western language” in her poetry<sup>27</sup>.

From the above discussion it should be clear by now that Indian sensibility is different from the Western/ British. In the postcolonial world it is, therefore, imperative to save this sensibility that Macaulay was trying to destroy/ change to his empire’s advantage.

### English Literature: Fiction and Reality

In Upamanyu Chatterjee’s *English, August: An Indian Story*, Pultukaku objects to Agastya’s choice of English as a subject saying: “Chaucer and Swift, what are you going to do with these irrelevancies? Your father doesn’t seem to think that your education should touch the life around you?” (Chatterjee, 1988, p. 59) In the same novel, a senior IAS, R N Srivastav, expresses his contempt of the subject saying, “A useless subject ... unless it helps you to master the language, which in most cases it doesn’t.” (Chatterjee, 1988, p. 59) One may argue that these are only the fictionalized accounts. But, Gandhi too realized that the courses in English literature do not train the learners anything substantial to solve the problems quite early in his life. He, therefore, on the basis of his own experience wrote:

“We had to learn several books of English prose and English poetry. No doubt all this was nice. But the Knowledge has been of no use to me in serving or bringing me in touch with the masses. *I am unable to say that if I had not learnt what I did of English prose and poetry, I should have misses. I am unable to say that if I had not learnt what I did of English prose and poetry, I should have missed a rare treasure.* If I had, instead, passed those precious seven years in mastering Gujarati and have learnt Mathematics, Sciences, and Sanskrit and other subjects through Gujarati, I could easily have shared the knowledge so gained with my habit of application and my inordinate love for the country and the mother tongue, made a richer and greater contribution to the service of the masses?

“I must not be understood to decry English or its noble literature. The columns of the Harijan are sufficient evidence of my love of English. *But the nobility of its literature cannot avail the Indian nation any more than the temperate climate or the scenery of England can avail her. India has to flourish in her won climate, and scenery, and her own literature, even though all the three may be inferior to the English climate, scenery and literature.* We and our children

must build on our own heritage. If we borrow another we impoverish our own. We can never grow on foreign victuals. I want the nation to have the treasures contained in that language, and for that matter the other languages of the world, through its own vernaculars. I do not need to learn Bengali in order to know the beauties of Rabindranath's matchless productions. I get them through good translation. Gujarati boys and girls do not need to learn Russian to appreciate Tolstoy's short stories. They learn them through good translations. It is the boast of Englishmen that the best of the world's literacy output is in the hands of that nation in simple English inside of a week of its publication. Why need I learn English to get at the best of what Shakespeare and Milton thought and wrote?

"It would be good economy to set apart a class of students whose business would be to learn the best of what is to be learnt in the different languages of the world and give the translation in the vernaculars. Our masters chose the wrong way for us, and habit has made the wrong appear as right." (emphasis added, Gandhi, 1938)

Here is a very realistic description from Upamanyu Chatterjee's *English, August: An Indian Story* where a problem has been raised and its solution has also been suggested:

"Dr Prem Krishen of Meerut University has written a book on E. M. Forster, India's darling Englishman – most of us seem to be so grateful that he wrote that novel about India. Dr Prem Krishen holds a Ph.D. on Jane Austen from Meerut University. ... What is Jane Austen doing in Meerut?"

'Or Macbeth in Ulhasnagar, and Wordsworth in Azamganj – no nothing, ... .'

'We're publishing Prem Krishen because he'll fetch us lots of money. His book is entirely in a question and answer form. Students lap that up.' ... 'Why is some Jat teenager in Meerut reading Jane Austen? Why does a place like Meerut have a course in English at all? because the Prem Krishens of the country need a place where they can teach this *rubbish*?' ... 'Surely they can spend the money they waste on running the department usefully elsewhere.'" (Chatterjee, 1988 p. 59, emphasis added)

In the same vein, M Prabha suggests: "... UGC and HRD [should think] of eliminating the English faculties from all colleges and universities. Instead, this should be a discipline reserved for distance learning alone." (Prabha, 2000, p. 209) On the basis of the above discussion, it may easily be concluded that in order to decolonise the English Studies in India, not only the curriculum needs a drastic change but the funding all literature teaching/ oriented departments might also have to be stopped forthwith. Only those Departments that come forward to improve the communicative competence of their students need to be funded. At the most only a select few departments, as is the case with other foreign language literatures like Spanish, French and Portuguese, may be allowed to teach English Literature. I know this suggestion of mine will draw flakes from the departments and I may be called a Kalidas who is ready to cut the branch on which he is sitting. But I have truth and Gandhi on my side. It is not expected of a teacher, who is supposed to explore truth, to push the entire country to permanent state of (mental) slavery not just for the sake of his own survival but for his promotion, free air tickets, fellowships and the seminars in which wine is served freely.



## English Language & English Literature

The word “English” as a noun does not find a place singularly in the Constitution of India though the expression “English Language” finds a mention at fifteen places in the Constitution. English does not find a mention in the list of the Indian languages given in the eighth schedule of the Constitution. It is very clear from this that the role of English in the Constitution has simply been envisaged as a means of communication for different purposes. It is also to be noted that the nowhere has it been specified that “English” stands for “British English” (or any other variety of English)<sup>28</sup> as a means of communication. It is an unwritten law/convention for the custodians of English in India, the public service commissions, the university/college departments, the intellectual elites, and the authors that by English they understand “British English”. The reason for this hegemony lies in the colonial hangover which is continued and glorified as “tradition”. Though Braj B Kachru and his spouse Yamuna Kachru tried their level best to establish the identity of Indian English<sup>29</sup> as an independent variety of English their intellectually rich research-efforts neither got a support from the highly colonial Indian authors in English nor from the Indian academia. Little do the intellectual elites realize that it is the tradition of “intellectual slavery” that they have been cherishing and promoting. Whether this slavery springs up from historical positioning, ignorance, lack of synergetic language planning, lack of initiative and intellectual prowess or helplessness or some other factors is more a matter of common sense than of some deep research.

Most of the people who wish to join higher education in India need English language. People also see English as a passport to better jobs and better social positioning. Because of their ignorance, many of them do not make any distinction between English language and English literature. R N Srivastava in *English, August* says, “... I began to read English on my own. I had to, because English was compulsory for the Civil Services exam. So I read Shakespeare and Wordsworth and people like that, very difficult. It’s still important to know English, it gives one ... confidence.” (Chatterjee, 1988, p. 59-60) With the Government policy of taking higher education to the door-steps of people one finds universities and colleges in the remote corners of India. With this even English has also reached all the nooks and corners of the country. The teachers and the institutions either very subtly hoodwink or push the learners to join a course in English Literature. R N Srivastav says, ““That a young man in Azamganj should find it essential to study *something as unnecessary as Hamlet, that is absurd*, no, but also inevitable, and just as inevitably, if we behave ourselves, in three generations it will fade.” (Chatterjee, 1988, p. 60) (emphasis added) Unlike the situation in Germany or Russia where a foreign student studies the language of the country in India a student has to study English for about 12 years before joining a university. Then the realization dawns upon him/her that (s)he is not sufficiently proficient in English to pursue a course satisfactorily. I wish if our teachers could just compare 12 years to one year of training to teach an alien language to meet the needs of the society.

While most of the foreign universities in the EFL/ ESL situation do not lay emphasis on literature in teaching of the second/foreign language, in India, it is almost mandatory to talk of dated authors like Shakespeare, Milton, Dryden, Wordsworth and the like. Most of the universities have been awarding degrees in “English” or “English Literature” after teaching almost the same content in English Literature. The course contents also consist of largely British Literature; there is hardly any paper dealing with teaching/ learning skills of a language. The result of this is reflected in the following sentence of a very senior teacher: “A student who writes ten pages about Hamlet’s madness is unable to draft an application in English.” This indicates to not only the quality of teaching but also to the misdirected effort of emphasising teaching English Literature in place of English Language against the spirit of the Constitution. Our over-enthusiastic teachers either fail to grasp the basic fact or they pretend to ignore the fact that learning of literature in any language is possible only after some basic proficiency in the language has been achieved. No wonder our post-graduates in English literature fail to deliver what is expected of them. A fictional account of Agastya by Upamanyu Chatterjee in his *English, August* is sufficient to prove my point.

For the development of ELT and related issues, to improve the standard of teaching of English and to undertake relevant research in field the Government opened a new Institute, Central Institute of English in 1958 with the mandate: “instructional, research and extension facilities in the teaching of English and foreign languages and literatures in India” (efluniversity). In 1972 it was converted to Central Institute of English and Foreign Languages<sup>30</sup>. However, this did not deter other universities to change their policies of teaching and propagating English Literature on a very unusually large scale in an independent country. In other words, the cultural imperialism of English Literature has kept on spreading undeterred even in independent India. With the passage of time, it became English and Foreign Language University, a Central University. The phenomenon is so powerful that even EFLU came under its influence and it has emerged as a new centre of spreading and disseminating English literary culture, spreading the idea of “inherent superiority of the Western literature” and colonise the Indian mind-set further.

The governance of the country according to the colonial rules and colonial mindset is rubbing the salt to the wound. For example, the 1921 rules that govern the recruitment of teachers in a school/college affiliated to UP Secondary Board specify the minimum qualification as a graduate in English Literature though in matters of other languages it just mentions Hindi or Urdu or Sanskrit. It is to be noted that the job of a trained graduate teacher in a UP Board secondary school is to teach both English literature and English language. The situation has been prevalent and continuing since the days of Macaulay who designed a course of English literature for imparting training in English. All those graduates who take their graduation in English Language are denied a job opportunity as per the existing law and are put in a disadvantageous position. Nobody seems to have noticed this anomaly. While a course in English literature should have been replaced by one in English Language after independence, those who study English language are discriminated against. This

also means that those who are competent to discharge his/her duties are declared technically unqualified to their peril. Some of such persons have been contesting cases in the High Court at Allahabad and a verdict is still awaited.

I have surveyed some of the English courses being offered in the universities located in similarly situated post-colonial nations in Africa and some Asian countries. Nowhere the situation is that bad; it is only in the South Asian countries which were once governed by Macaulay's writs that the situation is so bad. In the Gulf countries like Saudi Arabia, Yemen, Iran etc every prescribed book and text is examined on the parameters of Islamist culture. And so are the lectures are monitored. To end the hegemony of the Core English here are some strategies:

- Decentre British/ Colonial literature (introduce multi-nationalistic texts)
- Decentre subject-object relations in the Eurocentric relation (introduce non-white, non-Christian, non-Anglo-Saxon authors)
- Decentre British/ Colonial culture (introduce multi-cultural texts)
- Decentre British/ Colonial English (introduce multi-lingual texts/ translations)
- Decentre British/ Colonial English authors (introduce authors from the New Nations)
  - Decentre British/ Colonial Canon (introduce texts that were banned by the colonial masters)
  - Decentre British/ Colonial Singular Texts (introduce appropriate comparisons e. g. compare *Paradise Lost* and *Mahabharat*)
  - Decentre Literature (introduce the elements from culture/linguistics/folklore/film-studies in the courses)
  - Decentre Multinational Publishing Houses (introduce texts published by smaller publishing houses)
  - Decentre the English Pedagogy (replace lecture method by discussions)

### **Decolonising Teaching Strategies in English Studies**

If the reading lists in the university courses are any evidence, it is clear that Indian universities are Indian only in their location. There is hardly a book in the lists that does not come from either the US or the UK authors or the presses located there. In terms of syllabus, almost all the Indian universities have introduced papers on American Literature and New literatures like Australian/ Canadian/ Caribbean / Commonwealth Literature, Indian Aesthetics, Linguistics, and World Literature etc along with British Literature. But the reference books and the reading lists in these courses are full of Anglo-American critics. Again, even the canon of the texts is defined and set by Anglo-American critics. This also proves that not only the flow of knowledge is uni-directional i.e., from the West to the East but also that the Indian intellectuals do not show any sign of independent thinking and judgment. Again, even if some Indian names are there in the list, they hardly represent the Indian perspective. Thus, it may safely be said that all the recommended books represent the typical Western point of view. This tendency is indicative of either the absence of the

Indian perspective or considering Indians as brain-dead. Let me illustrate this from an example. In Allahabad University there used to be a tradition of printing the Lecture Lists which comprised the list of the authors and works prescribed for detailed and non-detailed study, reference books, pattern of question paper and the topics of the lectures that the concerned teachers were supposed to deliver.

Let me zero down to the specific case of MA English, Previous, Paper-II (Survey of Poetry from Wordsworth to T S Eliot), 2011-12 (allduniv.ac.in) to illustrate my point. This paper deals with Romantic, Victorian and Modern Poetry (pp. 8-30), which are almost a rage with the Indian academicians. A look at the prescribed poems, books and lecture topics in the list gives the impression that this period of English Literary History had no connection with India, though Asiatic Society (1784) and India House (1905) had come into existence, Charles Wilkins's translation of *Bhagavad-Gita* (1785) and *Hitopdesha* (1787) had come out, many of the litterateurs of the period had their relatives in India (in the service of East India Company or later the British crown), the first War of Independence (1857) had already been fought, India had become a shining jewel in the British crown, and the poets of the period had composed poems related to India. The attempt appears to keep the students unaware of the fact that many of the poets in the period had been focussing on India "to become popular as the Empire became greater". There is neither a mention of Aurobindo's take on the Romantics nor of any Marxist critics. These poets were supposed to be taught without any axiomatic principles and irrespective of ontological and epistemological dimensions. It appears that a deliberate attempt was being made to create an impression that the British poets were quite apolitical, they lived in their ivory towers and worked in a very secluded atmosphere that was not vitiated by the contemporary political events.

Coming back to the above-mentioned Lecture List, only eight books<sup>31</sup> by six Indians find a mention in the reference list consisting of 238 books (only for the paper in question), one each on Keats and Tennyson, four on T S Eliot and two on W B Yeats. Of these, two were by professors at Kolkata, three were by a professor who had settled in Canada, one by the one who had settled in the US and one was a revised version of the PhD thesis awarded by the University of Leeds, 1974. The Lecture List does not mention any book that has even a remote reference as to how India was stirring the British imagination, how an idea like Vedanta and how a book like *Bhagvadgita* were influencing the poets' sensibility and how the War of 1857 was being viewed by the poets<sup>32</sup>. The books on T S Eliot explore his work purely in Western terms, irrespective of the poet's Sanskrit studies. It may also be noted that even a book<sup>33</sup> on W B Yeats by an erstwhile teacher of the Department, does not find a place in the list though he<sup>34</sup> had been awarded a doctorate degree by Cambridge University perhaps because thesis/book explored Yeats' relationship with occultism, an idea closer to the Indian minds. In the *List* one also finds an edited book on W B Yeats which has wrongly been attributed to Ramesh Chandra Shah. The book, *Yeats: Last Poems: A Casebook* (London: Macmillan & Co, 1968), was edited by Jon Stallworthy and not Ramesh Chandra Shah. Shah's book (*Yeats and Eliot: Perspectives on India*, New Delhi: Associated Publishing House, 1983)<sup>35</sup>, a PhD

work completed in a “mufassil university”, does not find a mention in the list. The story of the other papers is not different either.

This data needs to be analysed. Is it because of highbrowism, jealousy, ignorance, or slighting Indian scholarship/ subjects? What kind of attitude will the students display after studying in such an academic environment may be a subject of considerable reflection. Will the research being done in such an environment help Indians solve any of their problems? Indian scholars also need to reflect on the other side of the coin – how much attention is paid to their interventions in the debates by the Europeans. Indian scholars in English or their interventions are rarely cited abroad. If one needs a proof, one may seek citation indexes which are available on demand these days. Such scholars are largely dumped forever as they belong neither here nor there. This is not something unusual; hardly any scholar from a second language is ever cited by the scholars from the first language. For those who are in India English will always be second language irrespective of their proficiency of the language and mastery of the subject.

Let me also contemplate on the economic fall out of the lecture lists. The Lecture List in question does not mention the publisher and the place of publication of the recommended books; these details have perhaps been avoided in order to save some space and reduce the number of pages in the lecture list. But my limited research says that of the 238 recommended books in Paper II, only five have been published in India; for purchasing other books the payment has to be made in foreign currency. If the course/ syllabus is replicated in 5000 odd PG departments of the country there will be a need of 5000 odd copies of the book even if one copy each is purchased by the libraries in the respective places. It is a huge amount to be spent just for one paper. This may be multiplied by ten papers that a university generally offers in a PG programme. No wonder Indian government often runs short of its foreign currency reserves. This is a huge cost in terms of investment and the net output. Again, in terms of the number of pages a student is required to study in this course in a second language situation, it is an unachievable task even for a good student for it requires to a reading speed more than three books ( $250 \times 5 \div 365 = 3.424$ ) per day. All over the world a difference between the second language and first language courses and their materials is made. Even their teaching strategies and course materials are different.

As one may note that lecture method has been hinted at in the Lecture List in question. Even CDC report suggests the use of this method of teaching. This method is teacher-controlled and follows an information-centred approach in which a teacher works as a role and sole resource in the classroom instruction. In this method, the teacher does the talking and the student is a passive listener. This creates dullness in the classrooms as the interaction between the pupil and teacher ceases to occur. Besides, this method presumes that only a teacher knows as he is knowledge/information incarnate. This method is generally used in the religious discourses where the listeners are not supposed to reason and question. This is certainly not the best method for knowledge creation or if the students have to learn to argue. No coloniser/ imperial power wishes its colonies to produce thinkers and ask questions.

If viewed in this light, the lecture method suits a coloniser the best. In a free country we need to change this as fast as possible. The models already exist in the dialogue form that has been used so profusely in our Upanishads and other texts such as *Charaka Samhita*. I strongly feel that the teaching strategies in English Studies need an over-hauling and a drastic change in India.

### **Decolonising Research in English Studies**

Though thousands of PhD theses have been awarded in this country and some of them are also available on Shodhganga portal (a digital repository of Indian Electronic Theses and Dissertations set-up by the INFLIBNET Centre, India) now for free download, they rarely find a mention in the reading lists. Even the degree awarding universities ignore their mention in the prescribed or recommended readings. One of the reasons is perhaps their poor quality; the other however, is that Indians do not generate debates from their own perspective. They generally, try to intervene in the debates that have a western origin. In the process, most often, they simply end up in rehashing the arguments already made by the Western scholars. I have several times tried to know from the scholars and their supervisors if they disagree with any scholar in the field of their research work. I am sorry to report that most of them have either feigned to understand the question or have ducked the question on one pretext or the other. In an interview for the post of Assistant Professor (English) in a prestigious PG College, in which I interviewed candidates for two days I tried to know from all the candidates as to what was their thesis, everybody was pointing to the dissertation. One cannot expect any argument from such scholars who do not make a difference between a thesis and a dissertation. Again, one rarely comes across citations to the Indian research works in the Indian theses. Is this ignorance of the Indian by the Indians themselves deliberate or contrived? The answer to my mind lies in the double standards that the Indian academicians practice – one for awarding degrees (where they have to certify that the research work is an original contribution to the field, a privately held opinion in the form of a report which generally gets buried in the files) and the other for prescription in the courses (a public face). The chasm between these two reveals the duality of character of an Indian academician, which is not expected of a truly professional teacher/ researcher.

A look at the topics of research on the Shodhganga portal also reveals that the research interests of the Indian scholars have largely been moved by the important books and movements in the West. One can say that there have been some literary fashions in English studies, particularly research, as well. For example, a lot of research work has been carried out from the perspective of feminism. Similarly, the topics like magic realism, metaphor, post-colonial concerns, translation etc also emerged. The emphasis has been to make one's product saleable as is the case in the world of fashion. Very little effort has been made to explore the subject with a view to understand one's own self. Even the PhD theses that study "self" do not have any Indian perspective. The scholars in English seem oblivious of the fact that hardly has

anywhere else in the world more in-depth work on the philosophy of self been carried out. The outcome of ignoring Indian scholarship on “self” in a PhD thesis in English is that the worth of the work is recognised neither here nor there despite the fact a high degree has been awarded on it by a university.

There is hardly any effort to challenge the Western canons in the Indian research works. When I addressed a gathering of young teachers of English on this issue, they said it was not possible in case of English studies. Their presumption was that English Studies in India would always remain derivative; it is almost a conviction for them. In other words, English Studies in India will never be original and will not be able to contribute to the growth of this country in any way. The reason for such a normative answer from the young generation can be attributed to the fact that colonialism has seeped so deep into their psyche that they have lost their identity; they never think of overthrowing the colonial yoke as they consider it to be something normal.

In order to fulfil the requirement of “originality” sometimes the research supervisors and the candidates select some exotic topics like “Godwin’s Shelley as Stable and Unstable Visionary and Prophet”, “Rousseau’s Wordsworth as a Visionary and Critic of Life” and “Un-Aristotelian Approaches to The Shakespearean Texts--- An Inquiry into Possibilities and Practices of Poetic Drama and Dramatic Criticism”. Who is Godwin’s Shelley? One may be familiar with Timothy’s Shelley but one can never be sure of Godwin’s Shelley. Perhaps, the researcher means Shelley who was under Godwin’s influence. If so, which works of Shelley will be the primary sources for research? The same criticism applies to Rousseau’s Wordsworth. In absence of the proper identification of primary sources no proper research can be carried out. Having contradictory terms like “Stable and Unstable Visionary” in the topic means that a proper hypothesis cannot be framed. One is sure about Aristotelian approach to some issue/ subject but what are “Un-Aristotelian Approaches” in the third topic under consideration? It is difficult to specify and limit their number; can some good work may be undertaken in such a case? Sometimes the upcoming authors are selected for researches. But again, the insistence is there on studying them with Western perspectives. The authors too start writing to conform to the western parameters for they know that they will be judged on those parameters. This becomes a sort of vicious circle. One may argue that I have cited very poor examples from some poor universities. Yes, I accept the argument but is that not the reality of the Indian universities by and large?

The so-called leading Indian universities are also derivatives; they just happen to be more alive to the contemporary trends in the Western world because of their location and ample funding that gives them more opportunities to interact with the outside world. And, this is reason why a postcolonial research model is needed. Modelling our university research on the Western paradigms and prototypes is neither required nor is sustainable for any government or people. One may also say that the universities were good but the supervisors and the research candidates had been badly trained. I disagree here on the following counts: a) it is the job of universities to train whatever people are available; a teaching institution like a university is not required for a person who already knows well or is already trained meticulously b) India will not import researchers to do

good research; we have to live with whatever we have and use them optimally c) the remark displays a racial attitude in the likeness of the former colonial masters' d) it were the people of this very country who had made this country great and they alone will do this country some proud e) they are the products of the same gene pool that has produced the best philosophical works and therefore I have great hopes from them. I, therefore, argue that if the colonial hang over is thrown out better research results may be produced in these very institutions. The poor quality of research from India may be attributed to the poor researches, poor motivation and poor training. It may also be attributed to wrong thinking and inappropriate strategies like colonial methods of research. The colonial mindset results in poor researches – the issue in science and technology is a bit different because timing of research and cost involved in it become more important factors. It may be mentioned here that no path-breaking researches have been done in the field of science either, in the former colonies. In this background I hold that Indians need to have a relook at their relationship with English studies and they need to do considerable amount of research in various areas of scholarship. I cite a few examples which may provide some insights and models for decolonising Indian research in English Studies:

**Topic:** *'Shakespeare's Kings: An Evaluation in the Light of Indian Idea of Kingship'*

Areas of research: Shakespeare, Political Science, Post-colonial Studies, Comparative Studies, History of Education, Interdisciplinary Studies, Politics of Canon-making.

Hypothesis: If Shakespeare is a universal author/dramatist, Indian idea of kingship should find a reflection somewhere in his corpus and his Kings should reflect Indian ideal of kingship. If the hypothesis is not proved the idea of Shakespeare's universality is a colonial myth.

**Topic:** *'Antifeminism in the Plays of George Bernard Shaw'*

Areas: Bernard Shaw, Feminism, Anti-feminism, Women's Studies, British Drama, Sociology/ Political Science, Canon of Feminism etc.

Hypothesis: Shaw had been intervening in the debates about women's rights during his times through his dramas. He called himself a disciple of Ibsen but in his plays, Shaw conforms to the Christian ideals of subordination of women by presenting a negative image of women. He therefore is an antifeminist in his approach towards women.

**Topic:** *'A Critical Analysis of John Donne's Poetry in the Light of Shringar Rasa'*

Areas: John Donne, Aesthetics, British Poetry, Comparative Literature, Indian Aesthetics, Postcolonial Studies.

Hypothesis: John Donne is widely considered to be a love poet; his poetry can be analysed in the light of *Shringar Rasa*, the love sentiment in Indian Aesthetics, with better analytical results. More than three strains of love with several subclassifications (like *shreya/preya*) can be identified in his poetry; even the personas may be classified according to *Nayak/Nayika Bhed* which is closely related to *Shringar Rasa*, in Bharata's *Natya Shastra*.

**Topic:** *'Vedanta and Christopher Isherwood's Spiritual Quest: A Study in Influence'*



Areas: Christopher Isherwood, Indian Philosophy, Vedanta, *Bhagvadgita*, British Poetry, Comparative Literature, Influence Studies, Postcolonial Studies.

Hypothesis: Isherwood came under the influence of Vedanta and lectured on Hinduism, translated *Bhagvagita*; this period acts as a dividing line between his earlier and later writings; there is a marked qualitative difference in the themes, attitudes and techniques before and after his exposure and his earlier writings; the development of his writing career and his perspective can better be understood in the light of the influence of Vedanta.

**Topic:** ‘Metaphor and Meaning in Indian Aesthetics (*Riti or Alamkar Siddhant*) and Western Literary Theory or Russian Formalism or Deconstruction’

Areas: Indian Aesthetics, Western Criticism, Stylistics, Linguistics/ Semantics.

Hypothesis: Acharya Vaman in his *Kavyalankar sutravritti* considers ‘*riti*’ to be the soul of literature; he considers style to be the main distinguishing feature of a literary text. This idea was opposed by Kuntak (in his *Vakroktijivitam*) and Rajshekhar who consider *riti* to be an external element. Formalists hold that first, those features of literature that distinguish it from other language activities, must constitute the object of inquiry of literary theory; second, “literary facts” have to be prioritized over the metaphysical commitments of literary criticism, whether philosophical, aesthetic or psychological (Steiner, 1995, p. 16). Derrida holds that there is nothing outside the text. A comparative study of their ideas will yield to not only a better understanding of their ideas but may also provide clues for a comprehensive theory of metaphors (figurative language) and meaning. The study may help machine translators in improving their performance.

In the field of language also there is a lot of work to be done by the teachers of English. For example, the work of documenting the languages can be undertaken by these departments without much hullabaloo and paraphernalia – a work that has been pending since 1928. The only official language survey in this country with appropriate collection of language sample was done by George Abraham Grierson during 1894-1928. These days Census Commission of India collects information about the mother tongues and languages known by the citizens of India. It is there only in the form of figures and statistics. Besides, the work is very slow. Only five volumes about their findings about four languages have also been published by them. A project of some millions of rupees was submitted by CIIL, Mysore. The initial work in the form of workshops was also started but it was abandoned because of some sort of the conflict of interest. Later on, G N Devy started his Peoples’ Language Survey of India (PLSI)<sup>36</sup> under the aegis of the NGO, Bhasha Research and Publication Centre, Baroda. So far thirty volumes have been published. My question here is what has been the role of the Universities and Colleges in documenting the languages around them or their area of operation/ jurisdiction and analysing the collected data? There is hardly a district headquarter in the country that does not have PG College with a language department in it. My suggestion is that English departments, along with other language departments, should come forward to undertake this work. This will fulfil a long need of having some authentic data to make a better language policy. This will make the Departments connect themselves with the people of their area of location. May be in the process they are also

able to document local folklores, local histories and other useful pieces of information and some local pieces of wisdom to make their lives better.

## Decolonising Research Methods in English Studies

There is also a need to decolonise research concepts and methods. The indigenous models already exist. For example, the following verse from *Mimansa Sutra*, gives us a methodology to arrive at a meaning/ interpretation: *upakramopasamharau abhyaso'apurvata phalam | arthavadopapatti ca lingam tatparyanirnaye* ॥ (उपक्रमोपसंहारौ अभ्यासोऽपूर्वता फलम् । अर्थवादोपपत्ती च लिङ्गं तात्पर्यनिर्णये ॥) “The six steps of an interpretation/ research are: statement of the same purport at the beginning and the end (Prologue & epilogue; *upakrama* & *upasamhara*); repeating the same in the middle (citation or referencing; *abhyasa*); the novelty of the subject (uniqueness, *apurvata*); the statement of utility (benefit, *phalam*); extolling the virtue of the subject (praise/ eulogy, *arthavada*); argument (reasoning, *tatparya*; *upapattih*). Sri Madhusudana Saraswati Swami, in the ‘*advaita siddhi*’, groups the six marks into two, consisting of three marks each which have distinct applications: Group I: *apurvata*, *upapattih* and *phalam*. Group II: *upakrama-upasamhara*, *abhyasa* and *arthavadah*<sup>37</sup>. Contrary to this, a general charge of the Macaulayan scholars is that the Indians neither know about any Research Methodology nor do they have any. In the above cited Shloka, from *Mimansa Sutra*, mentions the entire Research Methodology of interpreting a text; needless to mention that a re-interpretation of a text is generally attempted in research in the field of literature.

The western models of research are based on the perceptions by the five senses. Whatever is acceptable to the five sense is acceptable in the Western methodology; whatever is not acceptable to the five senses is rejected outrightly. In order to increase the efficiency of the sense organs the efforts are constantly made to develop instruments that help the senses. Hence, their conclusions are always tentative. For example, once upon a time a microscope was a great invention to find something in the body. It was followed by an X-ray technique which was replaced by CT scan which in turn has been replaced by MRI. No doubt these techniques have helped in drawing better pictures of the inner side of the body it does not necessarily mean that they provide a better understanding of the working of a human body. Despite all these techniques, the doctors are many times not able to locate a particular problem in certain parts of the body. I, for example, often complain of back-ache while my doctor on the basis of MRI and other tests says I am physically fit. It may, therefore, be safely assumed that the evidence based on only five senses are not sufficient for reaching a right conclusion.

On the other hand, Indian epistemological systems accept a far larger number of *pramāna*<sup>38</sup> (evidences). Some of them are: *Pratyakṣha*, *Anumāna*, *Upamāna*, *Shabda*, *Arthāpatti*, *Upamāna*, *Anupalabdhi*, *Itihāsa*, *Sambhava*, *Aitihya*, *Abhāva*, *Cheshta*, *Yukti* and *Tarka*. All of them may not be acceptable in a particular school of thought. Let me turn colonial<sup>39</sup> for a while and quote a long passage from *The Stanford Encyclopedia of Philosophy* about *pramāna-shāstra* (Theory of knowledge) in Indian epistemology:

“Theory of knowledge, *pramāṇa-śāstra*, is a rich genre of Sanskrit literature, spanning almost twenty centuries, carried out in texts belonging to distinct schools of philosophy. Debate across school occurs especially on epistemological issues, but no author writes on knowledge independently of the sort of metaphysical commitment that defines the various classical systems (*darśana*), realist and idealist, dualist and monist, theist and atheist, and so on. And every one of the dozen or so major schools from early in its history takes a position on knowledge and justification, if only, as with the Buddhist skeptic (*Prasaṅgika*), to attack the theories of others. There are nevertheless many common epistemological assumptions or attitudes, the most striking of which is a focus on a belief’s source in questions of justification. Mainstream classical Indian epistemology is dominated by theories about pedigree, i.e., views about knowledge-generating processes, called *pramāṇa*, “knowledge sources.” The principal candidates are perception, inference, and testimony. Other processes seem not truth-conducive or reducible to one or more of the widely accepted sources such as perception and inference. However, surprising candidates such as non-perception (for knowledge of absences) and presumption (defended as distinct from inference) provoke complex arguments especially in the later texts—from about 1000 when the number of Sanskrit philosophical works of some of the schools begins to proliferate almost exponentially. The later texts present more intricate views and arguments than the earlier from which the later authors learned. Classical Indian philosophy is an unbroken tradition of reflection expressed in the pan-Subcontinent intellectual language of Sanskrit. Or, we should say it is comprised of interlocking traditions since there are the distinct schools, all nevertheless using Sanskrit and engaging with other schools. Later authors expand and carry forward positions and arguments of their predecessors.” (plato.stanford)

In fact, in Indian epistemology all the *darshans* (philosophical systems) have their theories of evidence (*Pramāṇashāstra*) as different schools of thought and philosophy rely on different *Pramāṇa* to explain their principles. The following table will illustrate my point.

Table 1  
*Different schools of thought and philosophy*

School of Thought	No. of Pramāṇa	Name of Pramāṇa
Chārvāka	1	P – Pratyaksha
Vaisheshika, Buddhism	2	P – Pratyaksha, A – Anumāna
Sāṅkhya, Vishishtādvaita	3	P – Pratyaksha, A – Anumāna, S – Shabda
Nyāya, Tarka	4	P – Pratyaksha, A – Anumāna, S – Shabda, U – Upamāna
Advaita, Prābhākara	5	P – Pratyaksha, A – Anumāna, S - Shabda U – Upamāna, AR – Arthāpatti
Vedānta, Bhāṭṭa	6	P – Pratyaksha, A – Anumāna, S - Shabda
Mīmāṃsākar		U – Upamāna, AR – Arthāpatti, AN – Anupalabdhi
Paurāṇika	8	P, A, S, U, AR, AN, SA - Sambhava, AI - Aitihya

Though I largely agree with Rajiv Malhotra<sup>40</sup> who has been arguing that Sanskrit terms do not have their English equivalents and they therefore need to be accepted as it is, in order to benefit the larger humanity, here are the meanings of some of these terms used above:

- Pratyaksha – the knowledge gained by means of the senses
- Anumāna – the knowledge gained by means of inference
- Shabda Pramāṇa/ Āgama/ Āpta Vākya – Verbal testimony /the knowledge gained by means of texts such as Vedas (also known as Āptavākya)
  - Upamāna – the knowledge gained by means of analogy
  - Arthāpatti – the knowledge gained by superimposing the known knowledge on an appearing knowledge that does not concur with the known knowledge/ “Circumstantial Implication”
    - Aupamya/ Upamāna – analogy; that which brings about cognition based on the similarity of one object with the other
    - Anupalabdhi – non-perception, non-apprehension, scepticism in the face of “Non-cognition”
      - Sambhava – Possibility
      - Itihāsa – “so indeed it was” (derived from the phrase *iti ha āsa* इति ह आस)
      - Aitihya – Expert testimony, historical tradition
      - Abhāva – ‘non-existence’; the non-production of an effect is the sign of its non-existence
      - Cheshta – Physical or mental efforts
      - Yukti – the “rationale” process of translational research; logical thinking and planning
      - Tarka – “Suppositional Reasoning”; *tarka* is called for in order to establish a presumption of truth in favour of one thesis that has putative source support against a rival thesis that also has putative source support.

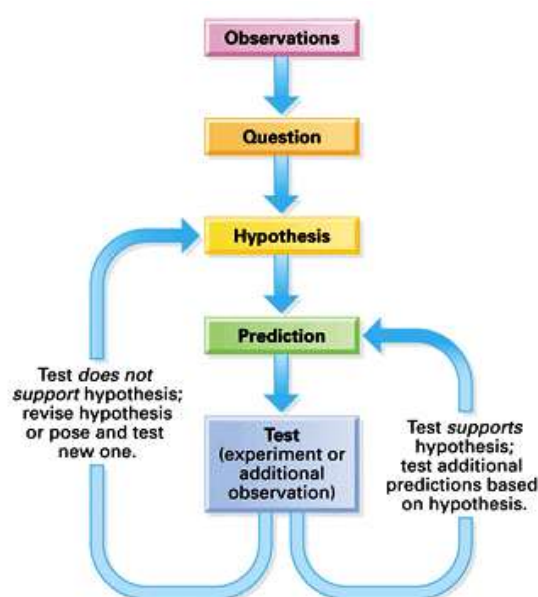
Charvaka does not appeal to a large number of Indians mainly because he, like the westerners, gives credence only to the evidences collected with the five senses. In the situation, how can then Western methods have an appeal to the Indian mind? So, the earlier we Indianize the Western method, the better it is for the world. The West also has to extend its hand for making the world intellectually richer and a better place to live in.

In the light of the above discussion, I urge upon the scholars to devise courses in research methodology taking appropriate cues from Indian epistemology and philosophical systems and stop spending time, energy and money on the Western books. Sudhir Kumar<sup>41</sup> has started using the vocabulary of research Sanskrit/ Indian tradition in his research papers and lectures. So, a working model is already available before the Indian Departments of English.

I would also like to underline the fact that various books by Western and Indian writers confuse between method of research and tools of research. This is particularly true of the books in literary research methods. For example, Griffin writes about her book: “This volume ... aims to introduce readers to a range of research methods in order to suggest to them new and different, as well as tried and tested, ways of conducting research in English studies.” (Griffin, 2005, p. 5) She later makes a distinction between methods and methodologies. What she calls methodologies are basically tools of research in humanities. Every tool has its own methodology for its

operation for achieving the desired result. For examples, psychoanalysis or discourse analysis are the tools and not the methodologies; both of these may select their own methodology like questionnaires or surveys or language analysis or error analysis etc. There is just one method of research which is used to arrive at truth in all the disciplines. This method may be described as scientific method and it has already been explained in terms of Indian Epistemology. For an easy understanding this can be presented in the following Fig. 1:

Figure 1  
*A Method of Research Used to Arrive at Truth*



Another big challenge before Indian English Departments is to develop an independent citation manual. English teachers in India have a divided opinion on the issue. The British camp, trained by the British scholars, pleads for the existing Humanities model while the American camp, trained largely at the then American Studies Research Center, Hyderabad or/and in the US universities toes the American model. The latter group is slowly outnumbering the former one in India. Other language teachers also have their associations. The teachers of language departments in American universities under the banner of Modern Language Association brought out *MLA Handbook* which has now almost become a Bible of the researchers in all the languages. Its adoption by several journals has increased its acceptability. So did the teachers of Humanities in the UK under the banner of Humanities association. What could be a bigger example of colonised English Studies in India when the teachers have not been able to develop a research manual though the Association for English Studies of India (<http://www.aes-india.org/>) has been in existence since 1937. The official journal of the Association, *The Indian Journal of English Studies (IJES)* does not have an independent stylesheet till date but has made “Compliance to MLA Style Sheet latest edition.” (aes-india) necessary for submission of an article.

## **Publications**

Since accountability is an important component to run a democratic system efficiently and aspiration to shine globally is on the cards, there is a pressure on the Colleges and the universities to seek a ranking from specified agencies<sup>42</sup> and prove their class in the global world<sup>43</sup>. The citation of the publications carries a special value in these rankings. In the Western academic world, the slogan “publish or perish” has been there since long and it has also paid dividends to them. The importance of the publications for seeking a job is increasing day by day in India as well. Of late, the UGC in India has started giving more weightage<sup>44</sup> for the publications in the journals listed in “Scopus and / or Web of Science”. While Scopus is operated by Elsevier, a global publishing business headquartered in Amsterdam with offices worldwide Web of Science is run by Clarivate, a public analytics company headquartered at Philadelphia, US and London, UK. The journals listed in Scopus are generally not open access in nature as one has to pay if one needs to go beyond reading the abstract however, a large number of them in the Web of Science can be accessed openly. It may also be noted that a Journal has to pay a hefty amount to get enlisted in SCOPUS by way of fees. They are catering to needs of the world after the Intellectual Property Rights were enforced by means of World Trade Organization in 1995. Other platforms/ companies have also tried to cater to the need. There are more than thirty such databases<sup>45</sup> at the global level but UGC recognises these two for “[they index research journals that] are accepted globally as quality journals and are considered for all academic purposes.” (CARE np) Giving credence to two databases from the capitalist world is a sort of neo-colonisation of education/ studies. A study of these databases also indicates that they are either located in Europe or in North America and they largely collect information available in different European languages; it is indicative of Euro-American and white dominance in the field.

Language of publications is the coloniser’s another tool to perpetuate his hegemony. For example, if a person wishes to publish a research paper on Odia people’s stresses during the period of Corona in Odia, one will find only a Journal hopefully based somewhere in Odisha. But certain databases may not be indexing the journals in Odia. Thus, a person either will not write a paper in Odia or his findings will not reach the world outside Odia domain. The catch here is if one wishes to shine at the Euro-American level one has to meet their standards in their language and also has to participate in the competition there by conforming to their norms. An acceptance of this also means the acceptance of Western hegemony.

This is a typical problem of the globalized world. One has to cater to the norms of “the other” to market one’s products. Traditionally good ideas were considered to be the property of all. They were not treated as marketable products but unfortunately, after the introduction of WTO they have become so. Quest for truth should not be patented but the papers included in the research journals get patented. All this has been done in a very systematic way by seeking an involvement of various international agencies like the UN and the WTO and by executing all kinds of treaties

in the name of Intellectual Property Rights. The first world has almost full control and access to all the documents and past knowledge systems.<sup>46</sup> It is of course a tremendous task before the intellectuals from the Global South to come out of these traps and decolonise knowledge production for the sake of plurality and search for truth. Publishing articles in the right earnest is just one small step in the direction. It may also be noted that access to knowledge bases, internet connectivity, artificial intelligence and big-data-analysis techniques have emerged as new tools of creating inequalities leading to new forms of (neo)colonization.

One should be fair enough to acknowledge the political angle to academics too. As in the case of Nobel Prize in matters of databases also the Global North and Global South divide and the Capitalist and the Socialist World divide exists. There is a very meagre contribution from the former colonies in these databases if one goes by the percentage of the publications. An analysis of these contributions from the Global South also reveals that the authors use western methods of analysis as they have largely been trained in those methods either in their homelands or in the foreign universities. Their researches are either derivative or they conform to the stereotyped images of their societies. “The Orient” is almost missing there in terms of approaches or the opinions. In contrast to this, these databases paint a picture of Western societies as ideal. These databases perpetuate the colonial stereotypes about the people who come from the so-called developing world as “backward, lazy, ignorant, and irresponsible.” They also encourage the scientists in the Northern block to consider the developing countries to be their field-laboratories.

Level playing fields supposedly exist in a global world and the globalized world is considered to be free and open for all – this is correct only at an ideational level. The case of the universities is not much different. That the British universities treat coloured people with different opinions and different faiths differently is clear from the episode Rashmi Samant, the first female Indian president-elect of Oxford University Student Union (OUSU), who was hounded and made to resign despite having been duly elected. These universities are not places for close examination of truth but intolerant in nature as they have been founded on intolerant doctrinal faiths. In such circumstances it is not fair to expect an independent view or a contrary view in the journals there. As a matter of fact, the politics and pressure of publication have become a means to throttle indigenous knowledge systems. The journals, the editors and the reviewers insist on a particular point of view in an article, though most of the journals will try to project themselves as apolitical. Many journals are run by the political affiliates; they try to perpetuate the politically convenient truths to suit their political ideology. There are journals that get their support from certain religious groups; they too propagate religiously convenient truths and throttle the alternative approaches and views. Even the UN propagates Abrahamic biases<sup>47</sup> in various walks of life and Abrahamic “doctrinal intolerance” is imposed on the groups of other faiths through various means, education being one. The contempt and hatred for non-Abrahamic religions is so apparent in not only in the religious fields but also in the academic field and knowledge systems. In the quest of truth, knowledge bases of the non-monolithic civilizations are derided or at best ignored by the West.

The quality of a research article is most often judged on the basis of the journal it gets published in and not because of its intrinsic worth. Many of the prestigious journals charge a hefty publication fee under different names like handling charges, photograph charges, proof-reading charges, language-translation charges, membership charges and publication fees. For example, the papers for publication in *PMLA* can only be submitted by the members<sup>48</sup> of Modern Language Association. The minimum annual fee of the Association is US \$ 29 and the maximum is \$ 387 (mla.org). The payment of the membership fee or the amount on some other counts to the foreign journal is to be made in foreign currency<sup>49</sup>. The teachers/ researchers in India are supposed to fund the memberships on their own which in some cases is about six month's salary of a teacher in a developing country – which is quite unbearable for an individual. There is hardly any government support for research in the former colonies because the higher structures in the administration continues with the colonial framework that believes in more or less importing things and ideas from the former masters or their allies. Hardly any Indian university has been publishing research journals, particularly in Arts and Humanities regularly. Those that used to bring out their journals have stopped them long ago, in some cases after a few issues.<sup>50</sup> No wonder hardly any university/academy journal has found an entry into Scopus or UGC CARE List.

The issue of funding of a journal cannot be side-tracked at this juncture – somebody has to fund the publication activity -- be it the Government, editors, writers, publishers, subscribers, readers or donors. In order to mock and strangulate the voice of the marginalised authors the self-financed journals that largely run on a cooperative funding basis are branded as “predatory journals”. The issue can be equated to that of subsidy given by the developing countries in various fields to meet the challenges from the developed countries. As the grant of subsidy in developing countries is resented by the developed nations similarly business houses in the highly oligopolistic field resent the cooperative funding in the publications. They lobby so that their field of operation largely remains competition-free. They, therefore, indulge in all sorts of anti-competitive practices and establish a sort of neo-capitalist monopoly in the publishing world.

There is a great deal of discussion<sup>51</sup> about the issue of different charges by the journals. The established journals keep on encashing their reputation and the scholars from the former colonies keep on resenting. The state of funding in the subjects in Humanities is very poor in general. Underdeveloped/ Undeveloped countries do not fully fund the research undertaken by the people. It is true that one may not have enough money to pay an exorbitant amount in order to get published in the “top class journals”. It may safely be concluded that doing research and getting published is very difficult for a poor person without any financial support. The scholars from the third world should therefore try to publish materials having intrinsic worth in their own lands. In order to bring it in the larger domain they may use databases like <academia.edu>, <arhives.org>, <libgen.is>, <digitallibraryindia>, <delnet.in>, <egyankosh.ac.in>, <ndl.iitkgp.ac.in> and many other such websites.



Another tool to keep knowledge production confined to the sacrosanct space of the coloniser and to throttle independent thinking and publication are various indices and impact factors. Interestingly all indexed journals are not assigned an Impact Factor. One has to shelve a heavy amount to the agency for getting the impact factor of a journal. Different agencies may calculate them differently as there is no specific formula for it. Complicated algorithms have been developed to calculate the impact factor of a journal. Non-transparent methods are used to collect citations and negative citations are used to the peril of the journals and researchers. Some other tools to throttle research and prove the knowledge base of the ex-colonies bogus are: Some other tools to throttle research and prove the knowledge base of the ex-colonies bogus are: an insistence on the use of analysis on certain machines to generate data, an insistence on the use of English/ or some other European language for communication and papers/articles, various indices developed to measure the importance of a journal, the citation and the distribution channels of the journals, a limited online access of the publications, preference of the journal-publishers for articles of a certain type, the publication lag, citing behaviour across subjects, and the possibility of exertion of influence from journal editors. These factors are instrumental in extending, strengthening and cementing the field of colonization in academics.

The indexed journals generally have a three-tier review system. The article should in the first-place appeal to the editor. It is then be often sent to two reviewers, for a blind review. The blind peer-reviewing is not really blind. The reviewers generally look for the latest articles and books in the Work Cited List but in the colonised world the available secondary materials are generally 30–50-year-old (particularly in Humanities) and in some cases it could be even a hundred-year-old (e.g. a paper on Shakespeare may refer to a classic like A.C. Bradley's *Shakespearean Tragedy*, 1904). The reviewers also see if their work or their foe's work has been referred to in the article under reference. A friend of mine submitted a paper on Mia poetry to one such journal. First, the editor wanted him to make some changes. Next, the reviewers said that it "presented a biased view of the poetry". The article was rejected. When the same article was referred to me, I found the interpretation reasonable and logical; but the article had already been rejected because it did not match the reviewers' political stand.

The story of a publication in a book form is not different either. The forces other than literary merit and achievements that spring up from the complicated matrix of six elements: (the elitist background of the) author, the language chosen, (location, position of the) publication house, the advertising and marketing agencies, (the reviewers and the editors of) the journals and the media and the university departments of English etc have been discussed by M Prabha in her *The Waffle of the Toffs: A Sociocultural Critique of Indian Writing in English* (Op. Cit.). Without mincing words, she says, "... the present-day IWE writer is the neo-coloniser who has seized the organs of publishing, the organs of publicity, the organs of state patronage, and the organs of higher education within the country" (Prabha, 2000, p. 254). Actually, it is this sort of "smart alecks, the sly, shrewd intellectuals" (Fanon,

2004, p. 12) who have learnt the ropes of manoeuvring that Frantz Fanon has cautioned the people against.

### **Medium of Instruction/ Examination/ Writing**

The primary purpose of education is the betterment of society as a whole by developing rational, mature and empathetic human beings. All teaching activities including reading, writing and evaluating students focus on this and have to be organised with this objective in mind. The objective of a course in literature is to develop understanding of an individual by honing his/her analytical skills. By carefully selecting literary works, the teachers try to show to their students how the world works, how to find relevance and meaning in their lives, how to enjoy reading literature and how to find out merit and meaning in a text. With this view in mind, a close, objective and text-centred literary analysis is the primary focus in a literature course/ classroom. Certain evaluation strategies are used to evaluate the performance and understanding of the learners. Whether the evaluation of candidates is possible in English or in other languages (mother-tongues) has been a point of controversy in the second language situation. The related issue is if the research articles have to be written in English or in the regional languages. Currently, in Indian situation, only Sahitya Akademi felicitates some sort of bilingualism in matters of publications – e. g. a paper on a Punjabi author may get published in English, in the literary magazine, *Indian Literature* or a paper on Vikram Seth's poetry may be published in Hindi in *Samkāleen Bhārtiya Sāhitya*.

Bilingual method of teaching (materials, medium of instruction and evaluation) and research are very well recognised all over the world and have gainfully been used at primary and secondary levels. It has also been used in some Indian universities (un)officially to teach English literature as is clear from the popularity of various bilingual university level text-books in different states. However, this sort of teaching and book-production are frowned at by some of the Indian academicians who deride it as substandard teaching/learning material for the rustics. Such anglophiles are condemned as *Macaulay ki aulad* by the nativists.

There appears to be a symbiotic relationship between economic prosperity and attitude towards languages. If the figures of bilinguals and tri-linguals in the Indian Census 2011 are any proof monolingualism leads to poverty. Those states that have the higher number of bilinguals and tri-linguals are developed but the states where predominantly monolinguals stay, are backward. Of late, a new class of monolingual, English speaking, social elites have emerged particularly in the metros through expensive English medium schooling; they are not only blind to several dimensions of culture but they also perceive reality only through one lens. Their appreciation of literature also is just an extension of the Christo-Anglo-American literary-view. On the other hand, we have a large number of colleges and universities in the far-flung areas where the students wish to acquire some skills in English language somehow and the teachers wish that the students should somehow be able to follow, understand and appreciate their lectures. The bilingual method comes handy to such teachers and

students. But, some professors and their sponsor, British Council of India or American agencies and some publishing house, close their eyes to this issue. Ignoring the advantages of bilingualism<sup>52</sup> they advocate the monolingualism of English and try to thrust it on people in several ways. It may not be out of place to mention that the books published by the so-called elite publishers are exorbitantly priced in comparison to bilingual books or the books in the regional languages as the publishers are eyeing people from different economic backgrounds.

It is not that all university teachers/departments are averse to bilingualism. This method is being successfully used in some of the modern universities of India. The teaching and learning of Sanskrit<sup>53</sup> is a case in point. If one pursues MA Sanskrit in the Department of Sanskrit, Delhi University, “[t]he medium of instruction and examination shall be either English, or Hindi, or Sanskrit.”<sup>54</sup> In Aligarh Muslim University too the answers to the questions may be written either in English or Hindi or Sanskrit. In Nagpur University, the answers may be written in Sanskrit/English/Marathi. Thus, a candidate may pass the examination without uttering a word of Sanskrit if there is no viva-voce exam and without writing a word in Sanskrit. In some universities a compulsory question/paper, Essay, is there which has to be answered in Sanskrit, but it carries only a limited number of marks. Even a doctoral dissertation in Sanskrit Department can be written in Hindi or English or Sanskrit. The situation is almost the same in all the modern Indian universities; only in the departments/universities (like Central Sanskrit University) where Sanskrit is being taught in a traditional manner, the medium of instruction is Sanskrit and the doctoral dissertation is written in Sanskrit. At Allahabad University up to 1980s the PG question papers in Sanskrit Dept used to be in both English and Hindi and the answers could be written in either of the languages. These days the question papers are only in Hindi and the candidates are supposed to answer them in Hindi. Only one question each of essay and translation has to be answered in Sanskrit. In the examinations conducted by various public service commissions like UPSC, UPPSC and recruitment board like UPHESC only the question paper comes in Sanskrit; the candidates have to answer their questions either in Hindi or in English. It may sound strange to some persons but this is quite logical. The language of the study of physics is not physics but a language like English or French. If Sanskrit is a subject, it may be studied in Sanskrit or in Hindi or English or any other language. From this discussion it is clear that reading comprehension in Sanskrit is considered sufficient by most of the “modern intellectuals” in case of a language that is ancient and classical – the candidate needs to hone his analytical skills and express himself in the mother tongue.

The same argument is extendable to English. English can also be studied through English or Bangla or Hindi. The requirement in the country is that a person who reads a government order in English should be able to comprehend it and explain it in the local language. In fact, bilingualism as a method of teaching has been quite a popular and successful model all over the world. In Eastern Europe, Russia and some Latin American countries, the academic journals (in English Literature) are bilingual. Articles on English/American Literature are published in both English and

the language of the country. Nobody, can even think of such a situation in India where the intellectuals have yet to come out of the colonial hangover. Some stray efforts made in the direction have not been successful as is clear from the following example. Professor Ram Bilas Sharma (1912 – 2000) an eminent progressive literary critic, linguist, poet and thinker but a teacher of English brought out the second edition (1998) of his book, *Essays on Shakespearean Tragedy*, with a detailed introduction in Hindi. The book failed in the market and the publisher reissued the two other books of his, *Nineteenth Century Poets* (1999) and *Keats and The Pre-Raphaelites* (2005) without his detailed introductions in Hindi to the chagrin of the author.

As a matter of fact, British Council of India through some professors of influential universities, discourage bilingualism in English studies for monetary reasons and for maintaining colonial hegemony. This helps them increase their empire and business as it increases the country's dependence on them. The process of neo-colonisation begins with the introduction of mono-lingualism of English; the people are lured to this by promising their empowerment though in the process they lose their identity and are colonised for ever. Language of publication is again a coloniser's tool. For example, if a person wishes to publish a research paper on Odia people's stresses during the period of Corona in Odia, one will find only a Journal hopefully based somewhere in Odisha. But certain databases may not be indexing the journals in Odia. Thus, a person either will not write a paper in Odia or his findings will not reach the world outside Odia domain.

## Conclusion

One may note that the idea of decolonisation was initiated by the African scholars though African scholarship has always been ignored not only in the Euro-American intellectual world but also in Asia. The African scholars' ideas are being appropriated in almost all the former colonies because they are so convincing and down to earth. One sometimes wonders why books like *Decolonising the Mind* or *The Wretched of the Earth* or *The Colonizer and the Colonized* could not be produced by Indian (leftist/ moderate/ liberal) scholars though the idea of communism in India is as old as communism itself. Otherwise also there is hardly any seminal book by such scholars about Indian reality or human reality in the colonial world to my mind. In the prevailing situation, there is hardly any possibility in the future either. After all no nation can survive only on the borrowed ideas and technology in a long run. One needs to have a sense of pride and attachment to one's roots to produce an influential work of this nature. I also realize that unless our education/ English Studies are oriented towards the nation there is no possibility of any important work being produced in English either. A crown is never put on a borrowed head. The above discussion/article is the result of exploring such questions.

One needs to ponder over the politics of social movements also. All kinds of activists run different kinds of movements in India – many of them have their origins

in foreign lands as well. It may also be noted that the Indian university campuses were neither stirred by the movements like #RhodesMustFall (#RMF), ‘Why is My Curriculum White?’, ‘Decolonise Education’ and ‘Decolonise University’ which having crossed the African boundaries reached several British and American universities nor did they (Indian universities) have any parallels to them. Even the tremors of these movements were not felt in India though movements like #MeToo or #LGBTpride spread their horizons to the Indian landscape. Similarly, there was no loud noise in India about the movements like #LeopoldMustFall or #GandhiMustFall. This sort of intellectual and social apathy is reflective of the bourgeoisie mentality of the persons/intellectuals concerned. Most of the movements in India worth the name are spearheaded by the persons/ NGOs with leftist orientation and supported by the liberals – a new term, “urban naxals” (Gurung Aug 30, 2018), is used for them these days. The ideologies of Marxism/ Leninism/ Maoism are some of the techniques to colonise minds and those who appropriate it, cannot afford to decolonise their minds. If they do, they will have to shed their identity first. This group of intellectuals neither revere India, nor do they hold India, Indian traditions and Indian history in high esteem as they hope to run it on an imported ideology. What an irony of situation, the ideas of a political radical, and Marxist humanist like Fanon and those of a “vernacular socialist” like Ngugi have been blown over by the Indian leftists but have been appropriated by the right-wing activists. The project of re-writing history text-books has to be viewed in this light. They have also held at least one national seminar on “Decolonising the Mind” (15th – 16th April 2017) at Ahmedabad, Gujarat.

Some scholars on the other hand are announcing the irrelevance of Postcolonialism and even “Death of Postcolonialism” (Madiou, 2021, p. 1-12, Paranjape, 2022) in view of the fact that after 9/11 every sympathy has turned towards the former colonizers. But the issue is not dead – it springs up in a movement like #Blacklivesmatter which is used as a plank to overthrow “rightist” Trump. Similarly, the moves to give more space to the unrepresented sections of society and ignored periods of history in the Indian text-books indicate that the movement is still relevant. The ball has been set rolling – various inclusive projects have been initiated. The projects for freeing knowledge from the Western domination to include people and knowledge/ knowledge systems from the fringes, the adoption of multiculturalism, and the acceptance of multiple-realities etc are some of the examples of the changing scenario.

Homi Bhabha has written about the hybridity of cultures and people. There are no “original” or “pure” cultures or people and there have perhaps never been. In fact, if someone tries to retrieve the past and claims to gain the “inherent authenticity or purity of cultures” as exists in some texts or in someone’s imagination the person is moving against the natural tendency of moving ahead by learning appropriate lessons from various encounters. One has to struggle to look for the roots and has to see that the grafting of some ideas on the plant should not endanger the plant itself. The purpose of decolonisation is to save the mother plant, the original culture of the native people, so that the inhabitants are not rendered “nowhere men”. The process is

not easy but is desirable. The needs of the society, bureaucracy and people have changed since the times of Macaulay. A cosmetic surgery of the syllabus by way of replacement of one text by another is not enough. Drastic changes are needed in attitude, syllabus, teaching materials and methods, medium of instructions, evaluation strategies and research to cater to these needs. The movement to decolonise English Studies will get momentum in the coming days; NEP 2020 will give it a required impetus. ‘Learning Outcomes based Curriculum Framework’ is a step in that direction. The times of basking in the sunshine of the Raj seem to be over for the teachers of English.

## Notes

\*Revised lecture, UGCHRDC, Dr H S Gour University, Sagar, 29 Oct 2021.

1. Fabian Close holds that Moritz Julius Bonn was the first scholar to use the term decolonization in the academic discourse in his section on Imperialism in the *Encyclopedia of the Social Sciences* in 1932. (Klose, Fabian. “Decolonization and Revolution”. European History Online. 2014, <http://ieg-ego.eu/en/threads/europe-and-the-world/european-overseas-rule/fabian-klose-decolonization-and-revolution>. This opinion is also held by Wesseling, H.L. (1987). “Towards a History of Decolonization”. *Itinerario*, 11, pp. 95-106. doi:10.1017/S0165115300015473.

2. Henri Fonfrède in his French-language tract, *Decolonization of Algiers*, “calls on the kingdom of France to end the six-year-old occupation of territory in North Africa.” <https://www.encyclopedia.com/social-sciences-and-law/political-science-and-government/political-science-terms-and-concepts/decolonization>.

3. “Restorative justice is an approach that offers offenders, victims and the community an alternative pathway to justice. It promotes the safe participation of victims in resolving the situation and offers people who accept responsibility for the harm caused by their actions an opportunity to make themselves accountable to those they have harmed.” [https://www.unodc.org/documents/justice-and-prison-reform/20-01146\\_Handbook\\_on\\_Restorative\\_Justice\\_Programmes.pdf](https://www.unodc.org/documents/justice-and-prison-reform/20-01146_Handbook_on_Restorative_Justice_Programmes.pdf)

4. “Famines:

1. In the last thirty years of the eighteenth century, 1769-1800 ... 4 cases.

2. In the first half of the nineteenth century 1802-38 ... 12 cases.

3. In the second half of the nineteenth century, 1854-1908 ... 35 cases.

And death from famine only during the nineteenth century is over thirty two millions ! Mr. William Digby in his “Prosperous British India” says that the loss of life by war in all world during 107 years (1793-1900) is five millions while the loss of life by famine in India during ten years (1891-1900) is nineteen millions! While according to the calculations of some British statisticians there are ninety millions of continually hungry people in British India at the beginning of the twentieth century! The truth of this appalling misrule and misery of the people is evident to every unbiassed person.” (The Indian National Party. *British Rule in India Condemned by the British Themselves*, London: The Indian National Party, 1915, p. 8)

5. Several kinds of exorbitant taxes had been imposed by the British that led to various kinds of silent protests. For details on the issue kindly see the following two books: The Indian National Party. *British Rule in India Condemned by the British Themselves*, London: The Indian National Party, 1915 and Dharampal. *Civil Disobedience in Indian Tradition, Collected Writings*, Volume II, Mapusa: Other India Press, 2000.

6. Mahatma Gandhi mostly refers to the Western authorities to debunk the Western Civilization in the book. The only two non-European books that have been mentioned in the appendix to the book as a follow up study are: Dadabhai Naoroji’s *Poverty and Un-British Rule in India* and Romesh Dutt’s *Economic History of India*.

7. “England has applied three methods for the subjugation of India.

*Conquest by trade* –India’s trade and industry have been destroyed, all her wealth has been ruthlessly plundered, and India in all her nakedness has been made economically dependent on Great Britain which country owed her industrial supremacy to the spoliation of India.

*Conquest by deliberate subjection* –All Indian aspirations and development of strong character have been suppressed. The Indian mind has been made barren of any originality, and deliberately kept in ignorance.

*Conquest by paralysing and stupefying* the mind of the people like drugging a person. The people are kept under an illusion in order to make them more amenable to British control. The people’s character is deliberately debased, their mind is denationalized and perpetually [sic] kept in ignorance and fed with stories of England’s greatness and “mission” in the world, and systematic efforts are made to obliterate the race-consciousness.” (The Indian National Party. *British Rule in India Condemned by the British Themselves*, London: The Indian National Party, 1915, pp. 8-9)

8. “It (Indo-Anglian poetry) starts as romantic poetry simply because it was born under Romantic influences. It becomes Victorian because English Romantic poetry became Victorian. It decided to go through a period of “Decadence” because the nineties were a period of “Decadence” in English poetry. After Decadence came the period of Georgianism and Indo-Anglian poetry, loyal as always, suddenly became Georgian. When English poetry became modernist, Indo-Anglian poetry had no alternative but to do the same.” (Sudhir K. Arora, *Cultural and Philosophical Reflections in Indian Poetry in English*. Vol. I, New Delhi: Authors Press. 2016, p.13)

9. Three reports developed by Curriculum Development Centre in English, in 1989, 2001 and 2019 (UGC LOCF) have been in public domain

10. Erotic (*śṛṅgāra*), Comic (*hāsya*), Pathetic (*karuṇa*), Furious (*raudra*), Heroic (*vīra*), Terrible (*bhayānaka*), Odious (*bībhatsa*) and Marvellous (*adbhuta*), *Natya Shastra*, Chapter VI - Sentiments (*rasa*), Verse 15. Later aestheticians have added a few more like *shanta*, *vatslaya* etc to these eight.

11. “Assuredly it is the duty of the British Government in India to be not only tolerant but neutral on all religious questions ... . We are to teach false history, false astronomy, false medicine, because we find them in company with a false religion. We abstain, and I trust shall always abstain, from giving any public encouragement to those who are engaged in the work of converting the natives to Christianity.” (T B Macaulay, “Minutes on Education”, *Macaulay Prose and Poetry*. G M Young (Ed.). London: Rupert Hart Davis Soho Square, 1861, p. 728.)

12. For example, Sir John Edge applied the rule of construction of the Mimamsa of Jaimini to the text of Vasistha while delivering the judgment in the case of Beni Prasad Vs. Hardai Bibi (ILR 1892 (14) Allahabad 67 (FB), [www.casemine.com/judgement/in/5ac5e3254a93261a1a73902f](http://www.casemine.com/judgement/in/5ac5e3254a93261a1a73902f)) . Some of the other cases where judgments were pronounced by the English judges using Indian authorities in jurisprudence are: Kalgavda Tavanappa Patil v Somappa Tamangavda Patil (ILR 1908 (33) Bom 669, <https://indiankanoon.org/doc/682888/>), V Subramania Ayyar v. Rathavelu Chetty (ILR 1917 (41) Ma 44 (FB), <https://indiankanoon.org/doc/631973/>) and Narayan Pundlik Valanju v. Laxman Daji Sirekar (ILR 1927(51) Bom784, <https://indiankanoon.org/doc/494653/>) .

13. The code was drafted on the recommendations of the first law commission of India, constituted in 1834 under the Charter Act of 1833 under the chairmanship of Thomas Babington Macaulay. The first final draft of the Indian Penal Code was submitted to the Governor-General of India in Council in 1837. It came into force in British India during the early British Raj period in 1862. However, it did not apply automatically in the Princely states, which had their own courts and legal systems until the 1940s. The Code was also adopted by the British colonial authorities in Colonial Burma, Ceylon (modern Sri Lanka), the Straits Settlements (now part of Malaysia), Singapore and Brunei, and remains the basis of the criminal codes in those countries.

14. Some of these judgements are available in *K. L. Sarkar’s Mimamsa Rules of Interpretation: Tagore Law Lectures-1905*, Ed. Justice Markandey Katju, New Delhi: Thomson Reuters, 4<sup>th</sup> edition, 2013, pp. 325-436.

15. Justice Markandey Katju holds that Mimamsa Principles are better than Maxwellian principles: “The Mimamsa Principles of Interpretation, as laid down by Jaimini around the 5th century B.C. in his sutras and as explained by Sabar, Kumarila Bhatta, Prabhakar, Mandan Mishra, Shalignath, Parthasarathy Mishra, Apadeva, Shree Bhat Shankar, etc. were regularly used by our renowned jurists like Vijñeshwara (author of *Mitakshara*), Jimutvahana (author of *Dayabhaga*), Nanda Pandit (author of *Dattaka Mimamsa*), etc. whenever there they found any conflict between the various Smritis, e.g., Manusmriti and Yajñavalkya Smriti, or ambiguity, ellipse or absurdity in any Smriti. Thus, the Mimamsa principles were our traditional system of interpretation of legal texts. Although originally they were created for interpreting religious texts pertaining to the Yajña (sacrifice), they were so rational and logical that gradually they came to be utilized in law, philosophy, grammar, etc., that is, they became of universal application. ... The Mimamsa principles were regularly used by our great jurists for interpreting legal texts (see also in this connection P.V. Kane’s ‘History of the Dharmashastra’, Vol. V, Pt. II, Ch. XXIX and Ch. XXX, pp. 1282- 1351). ... In Mimamsa, *casus omissus* is known as *adhyahara*. The *adhyahara* principle permits us to add words to a legal text. However, the superiority of the Mimamsa Principles over Maxwell’s Principles in this respect is shown by the fact that Maxwell does not go into further detail and does not mention the sub-categories coming under the general category of *casus omissus*. In the Mimamsa system, on the other hand, the general category of *adhyahara* has under it several sub-categories, e.g., *anusanga*, *anukarsha*, *vakyashesha*, etc.” (Dr Rajbir Singh Dalal v. Chaudhari Devi Lal University, Sirsa & Anr., Civil Appeal No. 4908 of 2008, August 2008, <https://indiankanoon.org/doc/1268797/>)

16. For example, the first edition of Maxwell’s Book on Interpretation was published in 1875 whereas Jaimini’s Sutras have been in existence since about fifth century BC, even if we ignore other eight authorities, whose works have been lost, but are quoted by Jaimini in his treatise.

17. The fact has also been deplored by Justice Markandey Katju: “It is deeply regrettable that in our Courts of law lawyers quote Maxwell and Craies but nobody refers to the Mimamsa Principles of interpretation. Most lawyers would not have even heard of their existence. Today our so-called educated people are largely ignorant about the great intellectual achievements of our ancestors and the intellectual treasury which they have bequeathed us. The Mimamsa Principles of interpretation is part of that great intellectual treasury, but ... there has been almost no utilization of these principles even in our own country. Many of the Mimamsa Principles are rational and scientific and can be utilized in the legal field.” <https://indiankanoon.org/doc/1268797/>, <https://indiankanoon.org/doc/1557228/>. This sentiment has been repeated in several of his articles, speeches and judgements with minor variation in language, some of which can be located at: <https://indiankanoon.org/doc/461003/>, <https://indiankanoon.org/doc/1313824/>, <https://indiankanoon.org/doc/1313824/>

[indiankanoon.org/doc/295313/](http://indiankanoon.org/doc/295313/), <https://indiankanoon.org/doc/1223233/> Allahabad Highcourt, Sardar Mohammad Ansar Khan v. State of U.P. CMWP No. 8249 of 1990, decided on October 11, 1992, Allahabad Highcourt, Udai Shankar Singh v. Branch Manager, LIC, Bharwari, CMWP No. 3807 of 1993, <https://www.aironline.in/legal-articles/The+Mimansa+Principles+of+Interpretation>, <https://www.aironline.in/legal-articles/The+Mimansa+Principles+of+Interpretation-II>, <https://www.outlookindia.com/website/story/from-the-ancient-to-the-modern/264730> and etc.)

18. “समर शेष है, नहीं पाप का भागी केवल व्याध, जो तटस्थ है, समय लिखेगा उनके भी अपराध”, ‘समर शेष है’, Ramdhari Singh Dinkar.

19. *Constitution of India*, Part XVII, Clause 343 (2). Ministry of Law and Justice, Government of India, 2020. It may also be noted that in only 54 countries English is both a *de jure* and a *de facto* official language. It is a *de facto* official language in Australia, New Zealand, the UK and the USA. [https://en.wikipedia.org/wiki/List\\_of\\_countries\\_and\\_territories\\_where\\_English\\_is\\_an\\_official\\_language](https://en.wikipedia.org/wiki/List_of_countries_and_territories_where_English_is_an_official_language)

20. Vilfredo Pareto discusses the existence of two types of elites: Governing elites and Non-governing elites. He postulates that “in actual societies, elites are those most adept at using the two modes of political rule, force and persuasion, and who usually enjoy important advantages such as inherited wealth and family connections.” Gaetano Mosca says elites are an organized minority and that the masses are an unorganized majority. He divides the world into two group: Political class and Non-Political class. Mosca holds that elites have intellectual, moral, and material superiority that is highly esteemed and influential. John Higley. “Elite Theory and Elites”, *Handbook of Politics: State and Society in Global Perspective*, Kevin T. Leicht, J. Craig Jenkins (eds.), New York: Springer-Verlag, 2010, pp. 160-176.

21. Some characteristics of the people of the Indian subcontinent: “... the prickly sense of insecurity, the obsession with conspiracies, the desire to succeed, the lack of faith in the leadership (everyone is dwarfed at the side of Gandhi or Jinnah), the aggressive loyalty to a cause and by implication the need to assert a separate identity.” (Akbar Ahmed. *Jinnah, Pakistan and Islamic Identity: The Search for Saladin*, Routledge, 1997, p. 270)

22. *Indo-Anglian Literature*. Calcutta: Thacker, Spink and Co., 1883. PDF. The author/compiler of this book identifies himself simply as “B. A.” though this book has been attributed to Sir Edward Charles Buck in the Bibliographic information on the site <worldcat.org> “Edward Charles Buck, Sir”. Likewise, “Buck, Edward Charles, b. 1838” has been mentioned as the main author of the book in the Bibliographic information of Hathi Trust Digital Library <hathitrust.org > However, there is an additional note also on the card: “By Sir Edward Buck, secretary to the Government of India.” [sic] -- Halkett & Laing.” In the recent edition of the book issued by Palala Press (May 21, 2016) also the authorship has been attributed to Sir Edward Charles Buck (amazon.com).

23. “The Orientalist party consisted of the Hon. H. Shakespear, Messrs. H. Thoby Prinsep, James Prinsep, W. H. Macnaghten and T. C. C. Sutherland, the Secretary of the Committee. The Anglicists were Messrs. Bird, Saunders, Bushby, Trevelyan, and J. R. Colvin.” Colonel W. F. B. Laurie. *Sketches of Some Distinguished Anglo-Indians: (Second Series) Including Lord Macaulay’s Great Minute on Education in India; With Anglo-Indian Anecdotes and Incidents*. London: W. H. Allen, 1888. p. 165. PDF.

24. On the result of the introduction of Macaulayan education M Prabha writes: “What followed was a class not of physicists, chemists and mathematicians ... but a sect of grotesque apes who took to European classical learning, British history and writing in the English language. ... they fell headlong for the specious western mores and manners. Instead of imbibing Faraday and Newton they crammed the Bible and Milton. Several of them embraced Christianity or sailed to the west, turning their backs on their own people.” (M. Prabha. *The Waffle of the Toffs*, New Delhi: Oxford-IBH, 2000, p. 5)

25. त्यजेदेके कुलस्यार्थे ग्रामस्यार्थे कुलं त्यजेत् । ग्रामं जनपदस्यार्थे आत्मार्थे पृथिवीं त्यजेत् ॥ – महाभारत, पर्व १, अध्याय १०७, श्लोक ३२, *tyajet kularthe purusham gramasyarthe kulam tyajet |gramam janapadasyarthe atmarthe prithivim tyajet || (Mahabharata 1, 107, 32)* renounce one person for the sake of the family, a family for the sake of village; village for the sake of country and even the [kingdom of] earth for one’s own sake. The principle is valid even in the modern times as is clear from the following lines in the judgment pronounced by Kerala High Court in the WP(C).No. 35293 of 2018: “In every human relationship, there evolves an interest. In the competing rights, if not resolved through the legislation, it is a matter for judicial adjudication. The Court, therefore, has to balance those rights to uphold the interest of the dominant rather than the subservient interest. *The dominant interest represents the larger interest and the subservient interest represents only individual interest.* If the dominant interest is not allowed to prevail, subservient interest would march over the dominant interest resulting in chaos.” (emphasis added) [www.legitquest.com/case/fathima-thasneem-minor-and-other-v-the-state-of-kerala-and-others/1D9784](http://www.legitquest.com/case/fathima-thasneem-minor-and-other-v-the-state-of-kerala-and-others/1D9784)

26. Patriarchy is a “[s]ocial system in which men hold primary power and predominate in roles of political leadership, *moral authority*, social privilege and control of property. ... It is also the political, ideological, *religious*, and societal structure that places maleness above femaleness.” (Emphasis added), <https://www.igi-global.com/dictionary/patriarchy/52625>.

27. Arthur Symons, in his introduction to *The Golden Threshold* (1905), underlined “... in a sort of delicately evasive way, at a rare temperament, the temperament of a woman of the East, finding expression through a Western language and under partly Western influences. They do not express the whole of that temperament; but they express, I think, its essence; and there is an Eastern magic in them.” [https://en.wikisource.org/wiki/The\\_Golden\\_Threshold/Introduction](https://en.wikisource.org/wiki/The_Golden_Threshold/Introduction)

28. Eighteen international varieties of English are currently listed in a popular software platform, MS Office.



29. This variety of English has been accepted by MS Office.

30. The status of English in India – if it is an Indian language or a foreign language - is ambiguous. While Sahitya Akademi, New Delhi, considers it to be an Indian language, in order to impart teaching of English Literature EFLU considers it to be a foreign language but in the Linguistics/ ELT class-rooms in EFLU, English in India is considered to be a second language.

31. “Bhabatosh Chatterjee, *John Keats: His Mind and Work*, 1971; K R Chatterjee, *Studies in Tennyson as Poet of Science*, 1977; B Rajan, *W. B. Yeats: A Critical Introduction*, 1965; Ramesh Chandra Shah, *Yeats: Last Poems: A Casebook*, 1968 (wrongly attributed to Shah in place of Jon Stallworthy; Shah is not even a contributor to the book); J. Birje-Patil, *Beneath the Axle-Tree*, 1977; B Rajan, *The Overwhelming Question*, 1977; B Rajan (Editor), *T. S. Eliot: A Study of His Writings by Several Hands*, 1947; Rajnath, *T.S. Eliot's Theory of Poetry*, 1980.”

32. Since Southey has not been prescribed there is no mention of his *The Curse of Kehama, based on a Hindu myth*. Tennyson's fifteen poems have been prescribed which largely deal with Greek myths like Arthur, Shallot, Maud or his melancholy but there is no mention of his “The Defence of Lucknow”. Similarly, in the drama paper Dryden's *All for Love* has been prescribed in place of Aureng-Zebe with which Indian students can relate more.

33. Harivansh Rai Bachchan. *W. B. Yeats and Occultism: A Study of His Works in Relation to Indian Lore, the Cabbala, Swedenborg, Boehme and Theosophy*, Delhi: Motilal Banarsidass, 1965. Reissued by Samuel Weiser Inc., New York in 1974 as *W. B. Yeats and Occultism*.

34. While serving the Dept of English, University of Allahabad, H R Bachchan had gone to Cambridge to pursue his M Litt at Cambridge University. For details one may refer to the third volume of Bachchan's autobiography, *Basere se Door* (Hindi, New Delhi: Rajpal, 1978).

35. This book was also published under the same title by Humanities Press, Atlantic Highlands, N.J., 1983.

36. The publications of the survey include the following information: Name of the language, Brief history, Geographical region where the language is spoken, Short bibliography, Sample oral songs with translation, Sample oral stories with translation, Colour terms, Relational terms and the Terms for time and space. For scheduled languages, the survey also provides a broad cultural overview of each language.

37. “In the first group, by the *apurvata* mark we come to know that the subject discussed is not known from any other source and is known from this text alone. *upapatti* or logically reasoned presentation helps us know that the subject is firmly established without being contradicted/rescinded. The above two marks become meaningful only if the subject discussed/delineated bears a specific fruit/benefit (*phalam*). In the absence of this specific fruit (found mentioned in the text under consideration) the former two marks are rendered redundant. Thus, is explained the first group. It is possible sometimes that a text is seen to discuss several topics and they appear to be supported by reasoned presentation and the benefit too is specified clearly. In such a situation it becomes impossible to ascertain on firm grounds that such and such is the purport of the text. Here lies the utility of the second group. Among the remaining three marks (constituting the second group) even one would be sufficient to determine the purport. Thus, by noticing the *upakrama-upasamhara* mark, or by observing the *abhyasa* mark or by discerning the eulogical indicator one can determine the purport of the text.

In this way the particular topic discussed in the context of the text becomes determined as not a subsidiary of any other topic but enjoying the status of being the main topic.” (<https://adbhutam.wordpress.com/2012/10/13/%E0%A4%B7%E0%A4%A1%E0%A5%8D%E0%A4%B5%E0%A4%BF%E0%A4%A7%E0%A4%A4%E0%A4%BE%E0%A4%A4%E0%A5%8D%E0%A4%AA%E0%A4%B0%E0%A5%8D%E0%A4%AF%E0%A4%B2%E0%A4%BF%E0%A4%99%E0%A5%8D%E0%A4%97%E0%A4%BE%E0%A4%A8%E0%A4%BF-3/>)

38. कारणदोषबाधकज्ञानरहितम् अमृहीतग्राहि ज्ञानं प्रमाणम् ।(शास्त्रदीपिका)

39. One feature of coloniality is also to teach the colonies their own texts in the colonialist's language.

40. Rajiv Malhotra & Satyanarayana Dasa Babaji. *Sanskrit Non-Translatables: The Importance of Sanskritizing English*. Noida: Amaryllis & Harper Collins India, 2020. Also see Rajiv Malhotra. *Being Different: An Indian Challenge to Western Universalism*, Noida: Harper Collins, 2013.

41. Sudhir Kumar is Professor of English, Punjab University, Chandigarh. Kindly see: Sudhir Kumar. “Reflections on Deen Dayal Upadhyaya's Vision of Chiti and Dharma-Centric Indian Culture”, *Madhya Bharati: Research Journal of Humanities and Social sciences*, No 75, July-Dec 2018, pp. 292-313.

42. In case of India, The National Assessment and Accreditation Council (NAAC) was instituted in 1994 to assess and accredit the Higher Educational Institutions (HEI) to derive an understanding of the ‘Quality Status’ of the institution. NAAC evaluates the institutions for its conformance to the standards of quality in terms of its performance related to the educational processes and outcomes, curriculum coverage, teaching-learning processes, faculty, research, infrastructure, learning resources, organisation, governance, financial well-being and student services. QS World University Rankings® has been assessing universities and Colleges on several parameters including research publications and their citations since their inception in 2004. Almost the same parameters were adopted to measure the ranking of the ranking of the top universities in the BRICS nations in 2013. Scopus database was being used to measure the quality of research. In order to meet the requirements under Washington Accord the National Board of Accreditation (NBA), India was initially established by the AICTE (All India Council of Technical Education) in 1994. It assesses the qualitative competence of the programmes offered by educational institution from diploma level to post-

graduate level in engineering and technology, management, pharmacy, architecture and related disciplines, which are approved by AICTE.

43. QS World University Rankings and the Times Higher Education World University Rankings are released annually in September. They also release additional rankings, dedicated to particular subjects and regions, throughout the year.

44. "The UGC-CARE List ... includes journals indexed in Scopus and / or Web of Science." *Consortium for Academic Research and Ethics: CARE*, New Delhi: University Grants Commission, 2019, p. 6, PDF.

45. Academic Keys; BazHum, Caspur, CEEOL, CEJSH, Deutsche Zentralbibliothek für Medizin ZB MED; Directory of Open Access Journals DOAJ; DOAJ, EBSCO, Electronic Journals Library; EMBASE, European Reference Index for the Humanities and the Social Sciences ERIH PLUS, Expanded Academic ASAP, Genamics Journal Seek, Google Scholar; Hinari, Index Copernicus and ERIHPLUS, Index Copernicus IC; Index Copernicus; Information Matrix for the Analysis of Journals MIAR; Journals' International Compliance Index; Linguistic Bibliography; Linguistik Portal für Sprachwissenschaft; MedLine, Norwegian Register for Scientific Journals, OCLC WorldCat; Open Academic Journals Indexing; OpenAIRE; Open J Gate, PubMed, Pol-Index; Portal on Central Eastern and Balkan Europe; Primo Central, Pro Quest, Publons; ResearchBible; Russian State Digital Library; SCIRUS, SIIC databases, SCOLOAR, Scribd; Series and Publishers, Staats- und Universitäts- Bibliothek Hamburg and ERIH PLUS; Summon by Serial Solutions, The Linguist List; Ulrich's Web; Ulrich's International Periodical Directory, Universitätsbibliothek Leipzig; Zenodo etc. Many of these work in highly specialised domains.

46. For example, all the rare books of India which are not available in India can easily be accessed through Internet on [www.archives.org](http://www.archives.org). Similarly, in the field of agriculture, the germ plasm of all the native plants in India is collected through NBPGR, New Delhi to be stored in the US.

47. It is against this sort of bias expressed in the UN document, "75/291. The United Nations Global Counter-Terrorism Strategy: Seventh Review" (<https://undocs.org/en/A/RES/75/291>), that T S Tirumurti said, "Emergence of contemporary forms of religiophobia, especially anti-Hindu, anti-Buddhist and anti-Sikh phobias is a matter of serious concern and needs attention of the UN and all member states to address this threat." (<https://theprint.in/diplomacy/anti-hindu-anti-buddhist-anti-sikh-phobias-need-un-attention-says-indian-envoy-tirumurti/809723/>) While Tirumurti's concern appears to be on the "contemporary forms", in academics it has always persisted as has been indicated elsewhere in the paper.

48. "MLA membership. Authors must be members of the MLA. (For a collaboratively written essay to be eligible for review, all coauthors must be members of the MLA.)" <https://www.mla.org/Publications/Journals/PMLA/Submitting-Manuscripts-to-PMLA>

49. For example, "Submissions to East European Journal of Psycholinguistics require an article processing fee of €100 ... [to cover] the costs induced by the editing and reviewing process, checking for plagiarism, efficient publication service to the authors, i.e. proofreading, editorial assistance in the publishing process, providing cover layout, typesetting." <https://eejpl.vnu.edu.ua/index.php/eejpl/home>

50. I have in mind journals like Panjab University Research Bulletin Arts (Chandigarh), Punjab Journal of English Studies (Amritsar), Journal of Literary Studies (Bhubaneswar), Literature and Criticism (Berhampur), Dharwad English Studies (Dharwad), The Aligarh Journal of English Studies (Aligarh), Meerut Journal of Comparative Literature and Language (Meerut), Banasthali Patrika (Banasthali) etc.

51. Here is one sample from a social site, Facebook: "Oindrila Ghosh (8 July 2013): I strongly condemn all journals which charge for publishing research articles in the name of printing charges, postage, compulsive subscription et al... especially if and when this intrinsic business motive is mentioned nowhere on their CFPs or websites and conveyed to you in a mail also informing you of the selection of your paper for their forthcoming issue... now that I am at the helm of a Journal publication myself I understand that it is possible to publish truly meritorious papers without charging for them, and making the persons feel that they have paid to get published... not a good feeling, detrimental to the healthy academic growth of a nation... am sure some will find ways and means to convince me the justification for charging money, for them a prior disclaimer... I won't be convinced. – feeling angry. Ecaterina Patrascu: I am the Editor-in-Chief of such a journal, which is open access and a product of an independent publishing house. As a researcher myself, author of over 45 articles, I have been confronted with the following situations: 1. journals issued by universities (there, special funds are allotted to such journals, and we speak about big money) that do not ask contributors for fees. 2. journals which benefit high indexations and that sometimes ask for fees that go well beyond 500 USD for an article. 3. journals that do not ask for fees, BUT that practise the subscription mode, which brings them a lot of money and 4. independent, [sic] open access journals, which have no source [sic] of financing, as in the previous cases. Since I am in the last category, I shall make clear what this money is asked for: 1. articles come in ALL kinds of English - they must be checked and double checked both for language and style. 2. in my experience, no contributor respected the reference style - the journal has to format the bibliography and check accuracy of reference. 3. formmating [sic] itself - again, no one sends an article in the indicated form. 4. promotion of the journal in various places so that indexations may come in time. 5. website work. In the case of independent journals, all these activities involve the work and time of professionals, both from the academic field and from the technical field. And there is one more aspect - my journal, for example, rejects almost the same number of articles that are finally published in each issue, based on reviewers' or editorial staff indications. The processing fee covers, probably, one third of the work done and believe me, I know very well what I am saying, since I know both sides of the matter. ... to explain - there are

journals that do not charge contributors; those journals are then included in the subscription system of libraries; libraries sell access to their databases to universities; universities pay for that; that is reflected in the salary...

52. Mark Bassett mentions the following ten benefits of bilingualism: 1. Increased brain power, 2. an academic advantage to children. 3. Increased awareness of other cultures. 4. Travel becomes easier and more enjoyable 5. Better competitiveness in the job market. 6. Easier to learn a third language. 7. Kids can easily be bilinguals. 8. Stay mentally stronger for longer. 9. Improved social life and 10. Makes one more attractive. (<https://unuhi.com/10-benefits-of-being-bilingual/>)

53. The story of the teaching/testing in the departments like Urdu, Arabic, Persian and Hindi in the Indian universities is no different. In some universities the medium of instruction to teach/test Hindi literature is English.

54. Department of Sanskrit. "Master of Arts (Sanskrit), Two-Year Full-Time Programme: Rules, Regulations and Course Contents", U of Delhi, Revised in 2019., p. 7, chrome-extension://efaidnbmnnnibpcajpcglclefindmkaj/viewer.html?pdfurl=http%3A%2F%2Fauth.du.ac.in%2Fsanskrit%2Fusefiles%2Fdownloads%2FSyllabus%2FRevised%2520PG\_LOCF%2520Syllabus%2520on%252019.12.2020.pdf&crlen=2928354&chunk=true

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