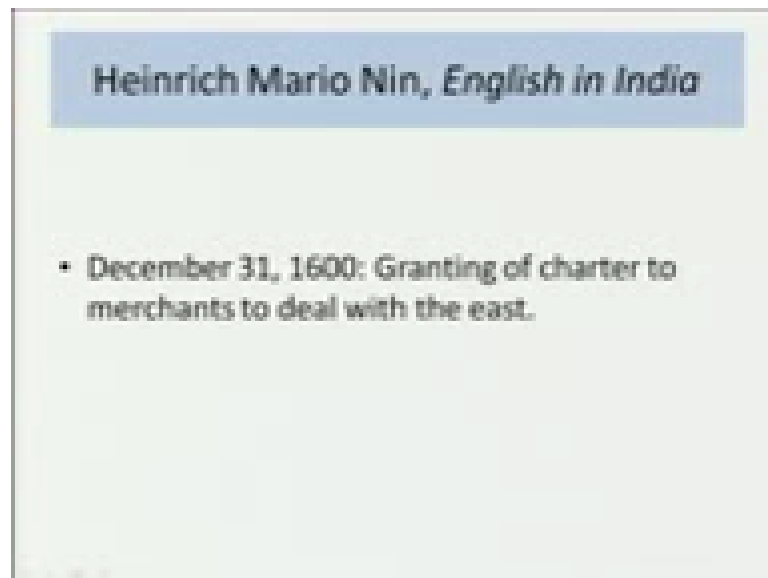


English Language and Literature
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Module - 2
History of the English Language
Lecture - 12
Modern English-II

So, what do we remember from here, English Indian English is different, if we look closely at that Indian English is different from English in India.

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It was not that you know the use or the introduction of English in India came about only in the 18th century or in the 19th century. Heinrich Mario Nin, in his book *English in India*, points to the date 1600. In fact, the last day of you know 1600 and says that the granting you know by the crown of England of the charter to the merchants to deal with the east and eventually the East India Company, a really should be the correct date for you to talk about the beginnings of English in India of the English language in India.

So, 1600 is the date that is said by Mario Nin and many scholars, if at all we are to point to you know the coming. So, to speak of English in India. So, it came with once the charter was granted. So, it came with the company. Now let us, go back again to Braj Kachru.

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Let us you know look at how he talks about the 4 stages; of the language in India. And he says that: the 4 stages are these first: when we talk about how English came into India, we have to refer to the missionary efforts. We need to refer to the Christian missionaries right, who on the mission also used you know also the Christian ideals and the Christian text.

So, the first stage Kachru says is the stage of exploration and this stage of exploration was largely by the missionary then their efforts. It is also you know, it is also followed the missionary effort was also followed by the missionaries themselves to learn; to learn the native languages. It is an arrow to think that the Christian missionaries only brought the you know they sort to spread the English language after a certain time they realize that if, in their reseal in the evangelist tezel.

If they did not learn the native languages themselves, then it would be after a point of time well near impossible to spread Christianity. I can give you an example, from a some for instance. It said that the first Assamese dictionary was by miles Branson who was abactic's missionary came to spread Christianity in Assam. So, the very first dictionary of the Assamese language, in the north eastern part of India, was not by a native was. In fact, by you know by miles Barnson and his collogues, who very successfully brought out the you know the first Assamese dictionary.

So, it is really I said the exploratory part as professor Kachru says that explorative part must be you know, it must realize that the Christian missionaries, were responsible for bringing in English and at on later on to switching source as it word to the native languages. Then Kachru says that: the next stage is the phase of implementation right. In the phase of implementation he famous to refers to Macaulays minute on education.

Macaulays minute on education that was submitted to the government was, you know he is considered, a famous or infamous if you will you know minute on education, very laid out the policies and the strategies behind the need for English education, you know to cultivate has he calls you know group of people who would be; you know who would be indian in color. But in taste they were, to be raised as raise as English men. The idea here, was to introduce the English language as well as into education, as well as create a class of you know people.

Who were called the Babu's for instance who would play important part in at the clerical level in British administration. So, they would they need to be trained in English language. And in certain values of Christianity, and western life. So, the third phase as mentioned by professor Kachru he is the phase of diffusion where, he says that the British control was paramount. And the diffusion of English language, grew to a great extent during this time and finally, easy implementation.

The implementation of all the educational strategies and policies that were, have the only the 2 being forwarded by various; you know by various bureau crates in the British government. So, what then are the 4 stages, the 4 stages are a the exploratory stage begin with the beginning with the missionaries then user face of implementation you know coming with Macaulay's famous minute of 1835 followed by the diffusion phase of diffusion of British control and finally, of implementation of their policies.

So, this is how the growths beginning and growth of English in India, is to be seen along with socio political, and socio political, and uneventualist developments. Now a very important scholar here, in you know in the delay natural of English studies really of you know. The political imperatives behind English in India has been, a scholar name Gauri Viswanathan. Now, some of you may be aware or you know the name may be familiar to you particularly, who are doctoral dissertation I think which went on to the publish as masks of conquest.

So, Gauri Viswanathan's book is 1 that I would recommend to you to be read if you have to really have to understand the policies and strategies behind you know the introduction, in this case of not just English language what of the literary study in India. Now, you would be surprised to know, if you do not know already that: the study the study of literature. As a discipline was or the study of English literature as a discipline was not something that came, that was something that began in England.

The study of rhetoric was very important at the universities of say in Cambridge for instance. The study of philology, the study of language, the study of rhetoric this were the disciplines that were, being taught. Surprisingly English literature, as a discipline was introduced in India first before, it was introduced in England. So, 1 may raise his question. What was the need? What is anomaly here that, the literature over certain country is first start you know or first forwarded as part of the curriculum. In a colonized country, right.

So, Viswanathan very beautifully, very successfully brings out what was behind the scenes or what the policies were of these. And I am now going to quickly read from masks of conquest and the theoretical you know impetus comes from the concept of hegemony that was, given to us by the Italian Marxist scholar Antonio Gramsci. Hegemony is according to Gramsci not something that is necessarily imposed on us. Hegemony is; hegemony is something that we can the person, who on whom, it is imposed may also very willingly adhere to.

So, she says here, cultural domination works by consent. Now, this is the important point. So, domination is usually understood as an act of power, an act of coercion. So, following Gramsci Viswanathan says that: cultural domination does not have to be you know only 1 of power in act of power cultural domination works by consent and can, and often does precede conquest by force. Power operating concurrently at 2 clearly distinguishable levels produces a situation and she refers to Gramsci here. Where Gramsci writes the supremacy of a social group manifests, itself in 2 ways as domination and as intellectual, and moral leadership.

So, there are 2 sides to hegemony one is the usually understood in a understood sense of domination. But, also in the guys of leadership of intellectual and particularly moral you know leadership. This hegemony may in fact be consulted to by those who were,

dominated because, it is seen as something that is desirable. In fact, because it is desired sometimes, it is created by those in power as something that is to be desired by the population.

So, let me again read this, cultural domination works by consent and can and often does precede conquest by force. Power operating concurrently at 2 distinguishable to clearly distinguishable levels produces a situation where, Gramsci writes the supremacy of a social group manifests itself in 2 ways as domination. And as intellectual and moral leadership. It seems clear that there can and indeed must be hegemonic activity even before the rise to power, because they as to be level of consent rise to power and that 1 should not count only on the material force, which power gives in order to exercise an effective leadership.

So, this is precisely, what according to Gauri Viswanathan happened in India, it was not an act of power, but it is also leadership projected as something that would give 1 intellectual and moral upliftment. So, therefore, English was used to you know as a tool. Or English literary study was used as a tool. So, as Viswanathan says: to mask colonial exploitation. So, in the name you know of providing quote on quote better education to the native population in India.

What is going on was actually colonial exploitation. And the second point is in the name of stability right. So, the 2; one is giving you enlightenment and the second is creating you know when you are. So, to speak of stability not just creating a stability I should said also to ensure administrative stability. So, these were the 2 things; 1 masking according to Gauri Viswanathan. Masking colonial exploitation and the other is to provide administrative stability in India for which, the English language and English literature in particular was seen as highly desirable do you follow.

Next if we, look at the words of Macaulay referred to you know to the strategies of you know behind going to introduction of English in India. English studies Macaulay says: that we need to create a class this is from his same is minute. We need to create to class who may be that is the class form Indians. We need to create a class, who may be interpreters between us and those whom we govern. A class of persons says: Indians in blood and color, but English in taste, in opinion, in morals and in intellect.

So, it was a very clear agenda really that, they would be you know they would be of class creative from educated Indians who would be the, with go between. So, to speak they would be interpreters between the British government and the native Indian they would be interpreters. And even though they were, you know they were Indian in blood they would be, really we sahibs or the brown sahibs as you know they way called who would whose taste would be formed, who's intellectual moral, who's intellectual moral taste would be, so formed.

So, that they are attuned they attuned to English values and English cultural. So, this as Viswanathan and several other scholars have pointed out that this was a deliberate attempt and a deliberate strategy in the history of English in India. As scholars have pointed out. They were really we could clearly see 2 stages; you could clearly see 2 stages in you know in the subject matters. So, to speak of English in India. Now 1 period is 8 from 1830 to 1850. And the imparters here, was on clearly on Christian imagery this was the time when as we notice the missionaries, were encouraged.

So, the imparters was on teaching Christian imagery through Christian text right. And a general English you know 2 sort of; to celebrate English ideals and English standards right. So, this was the first phase of you know, it was at behind introducing English as a language an English literary studies in India, that was of you know trying to; to show the Christian religion as religion that, was better than you know they are. So, many tracks relief, if you look at you know that would derived that would derived Hinduism call it as superstitious you know superstitious religion for instance and Hindus as steeped in superstitions.

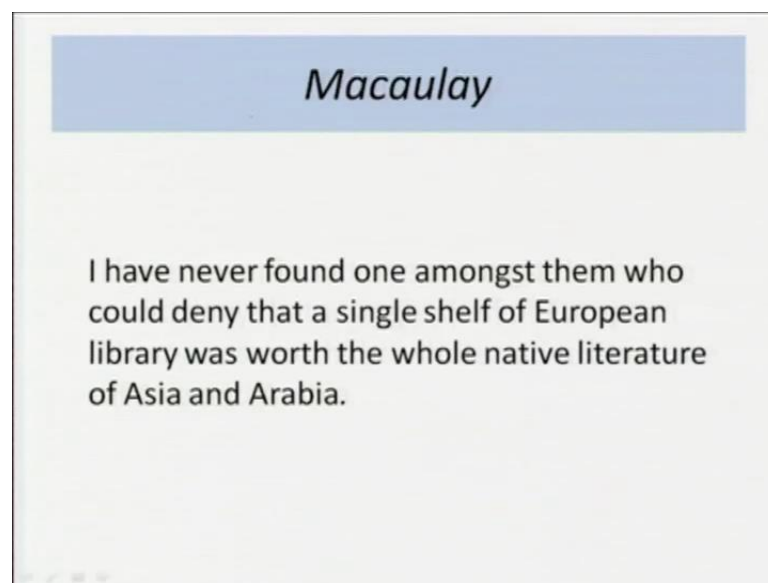
So, in the first phase, we found that Christian imagery was used a lot and English ideas in general part, what happen was from 1950 onwards was realize that the missionaries you know. And the proselytizing you know done by the missionaries were, being resisted by the Indian population in many packets and it was seen as not really at the no more desirables seem to do. in many books, in for instance, in many history books on the history of missionaries in North East then part of India.

We will also find the you know when you look at the they have changes of documents. So, official documents between the missionaries under British government you will be surprise. So, find that the you know there are number of times, they have been you know

there was a been almost had loggerheads with 1 and other 1 trying to say that, it was a important to proselytize. It is important to convert the population to Christianity and the other putting a stop to it.

And saying that, it was in a inimical or sometimes that odds with government policy. So, then from 1850 onwards we see that, imparters is more secular than Christian. So, this stands here, in of English in India was by the British government was secular in nature and where was the focus. The focus was on commerce. The focus was on commerce commercial and administrative goals right. So, move may moving a movement away from Christian ideals of English ideals of text. And to do with Christianity and Christian imagery to a desire to educate the Indians in matters commercial and administrative. So, this is the clear policy change that we find in the history of English in India.

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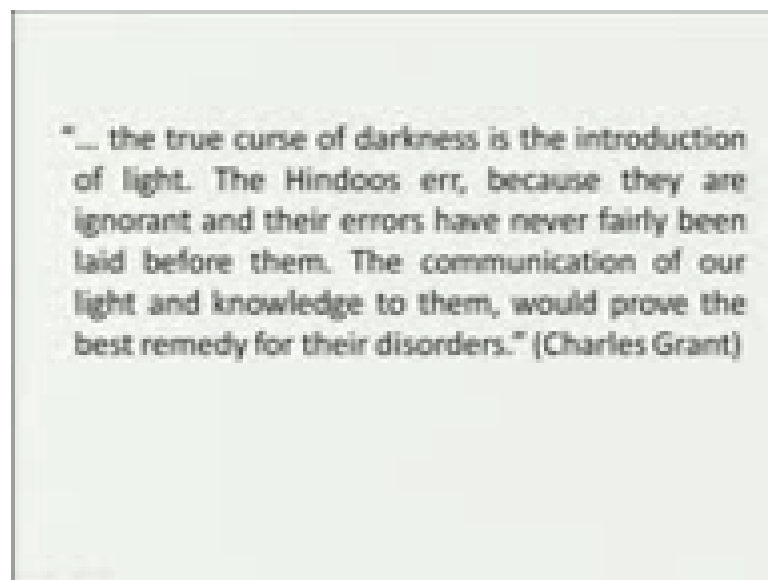
Referring again quickly to Macaulays, you know how many of the British saw their literature as being you know for about the literatures of India, for instance Maucaulay for instance is known to a famously known to have said that an Icoteam, I have never found 1 amongst then, who could deny that a single shelf single shelf of european library was worth the whole native literature of Asia and Arabia.

So, it was again not really, it was not just a by matter of Strategian policy, it was also sort you know this also thought to the. So, by British themselves and it is also you know part of may know they goal, to show to the Indians that the books or the literatures the

cultural ideals of the British were, fought better and superior than those of India. Therefore, if we may say that English, was introduced in India as a tool first of civilization.

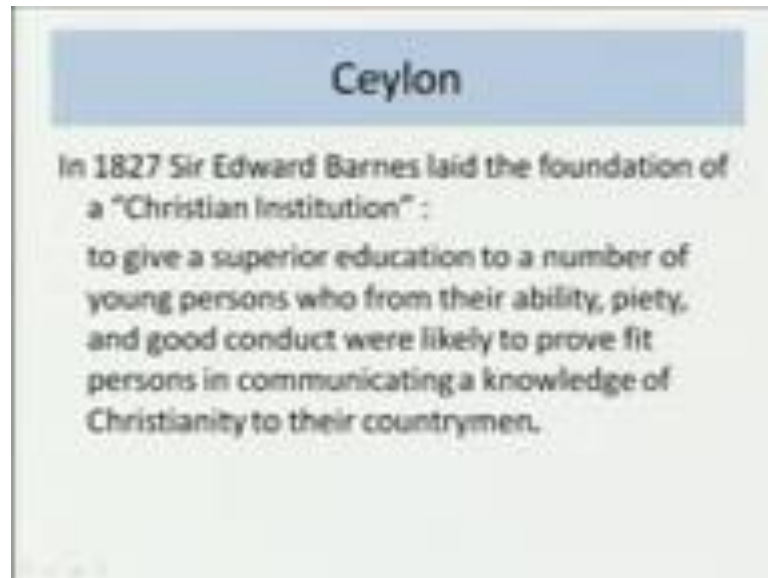
A tool of light, a tool of enlightenment English was used as a medium for understanding science and technology and also the industrial revolution's technological impact, was also one of the points that we cannot ignore here. So, thus this the entire if you look at the whole the whole picture that is created was as you said India was not civilized and hence have to be civilized with a first Christian and then later on you know science and technology ideals of science and technology and the fruits of the industrial revolution.

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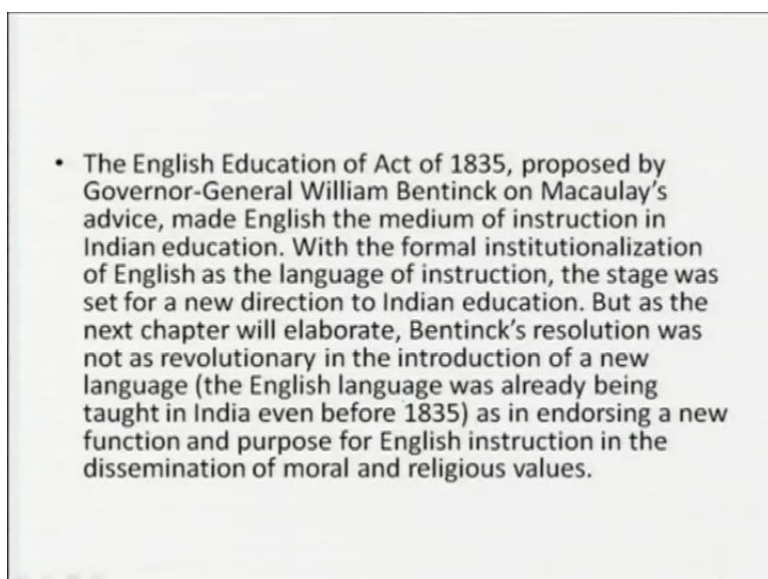
So, we also have here, following the same idea, some of few words by Charles Grant for instance, who said that the true curse of darkness is the introduction of light. The Hindoos err, because they are ignorant and their errors have never, fairly been laid before them. The communication of our light and knowledge to them, would prove the best remedy for their disorders; that these are some of as I said Macaulay Charles Grant etcetera. These are some of the ways and which they had expressed this point.

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In Srilanka then Ceylon also in 1827, we find sir Edward Barnes who laid the foundation of a Christian institution saying this: to give a superior education to a number of young persons who from their ability, piety, and good conduct will likely to prove fit persons in communicating a knowledge of Christianity to their countrymen. If you look at other you know the, history of other colonized places and this will similar kind of history would definitely also emanate, then the history of enlightenment history of you know you said commercial and administrative against for instance, if I know behind the spread of a language.

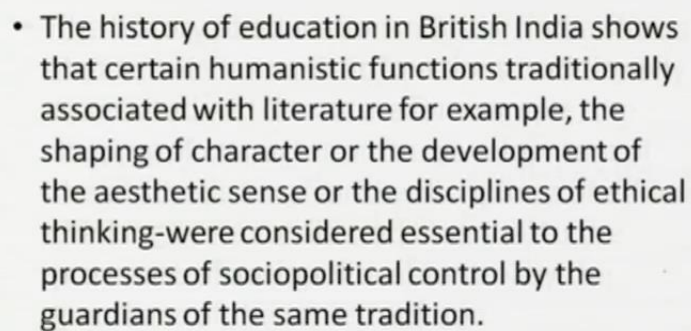
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Now, the English reading from Gauri Viswanathan. The English education of 1835, proposed by governor general William Bentinck on Macaulay's advice, made English. This is very important 1835 the date that, we have mentioned you know implementation phase was that the English education remember, this the English education act made English the medium of instruction in Indian education. This is 1835 an important date year with the formal institutionalization of English as a language of instruction, this stage was set for a new direction to Indian education. But as the next chapter that is in a Viswanathan's book will elaborate, Bentinck's resolution was not as revolutionary in the introduction of a new language.

The English language was already being taught in India even before 1835 as in endorsing a new function. So, it was new in the sense that it endorsed the new function and purpose for English instruction in the dissemination of moral and religious values. So, this is 1 of the points that has been highlighted by the author.

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- The history of education in British India shows that certain humanistic functions traditionally associated with literature for example, the shaping of character or the development of the aesthetic sense or the disciplines of ethical thinking-were considered essential to the processes of sociopolitical control by the guardians of the same tradition.

Further again she says. The history of education in British India shows that certain humanistic functions traditionally associated with literature. For example, the shaping of character or the development of the aesthetic sense or the disciplines of ethical thinking were considered, essential to the processes of sociopolitical control by the guardians of the same tradition.

So, along with the fact that language had to be the language had to be you know used language had to be interpreted by the local population there, it is other ideas as mentioned here clearly which is it was shown as if English. And English education, would help the native to shape character if 1 was seen as 1 was told that is, 1 was superstitious, 1 was you know 1 was in darkness and in need of enlightenment, it also showed that this that the portraiture was such that you know English. And English education would help you to shape your character.

Your personality also then, it help you to develop the aesthetic sense they help you know understand, it help you to an understand the beautiful this sub line and the good for instance. Further the disciplines of ethical thinking that also make you an ethical person. So, if this was the projection, it was for readily taken in by many from the educated middle class. So, English was sort to the as even, it is today English was sort to be some of the passport to higher development of oneself and a higher model and aesthetic you know ideal that 1 should aim at. Then she says the tension between increasing involvement and Indian education.

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- The tension between increasing involvement in Indian education and enforced noninterference in religion was productively resolved through the introduction of English literature. Significantly, the direction to this solution was present in the Charter Act itself, whose 43d section empowered the governor-general-in-council to direct that "a sum of not less than one lac of rupees shall be annually applied to the revival and improvement of literature, and the encouragement of the learned natives of India."

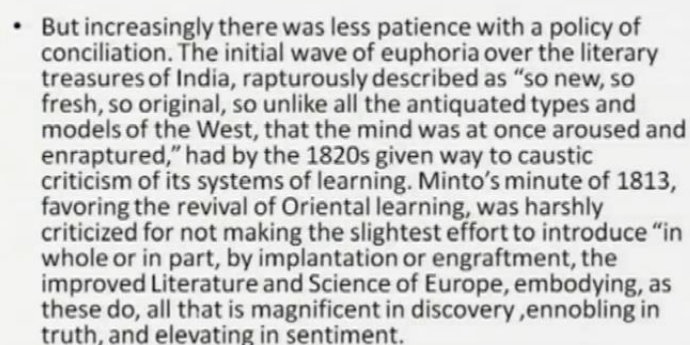
And in first non interference in religion was productively resolve through the introduction of English literature. Significantly, the direction to this solution was present in the charter itself, 1 a whose section empowered the governor general in council to direct that a sum of not less than 100000 of rupees shall be annually applied to the

revival and improvement this is the revival and improvement of the teaching of English literature in India, and to the encouragement of the learned natives of India.

Those of you who are literary studies, would also know that 1 of 1 of the opinions of writers is that literature is 1 a literary texts is 1, which you need not just for pleasure good literary texts suppose, who also give you certain values right and. So, that the. So, the semi positive characters characteristics for instance, of say the protagonist for instance or certain undesirable trace in for instance again the in certain undesirable qualities in the William for instance.

So, these literary text are not just texts from which you should learnt the language. Or which you just enjoy reading, you also inculcate that many studies in you know in cognitive studies or literary perception also do reveal that then reader is sometimes or sometimes finds herself, emulating the characteristics. So, what better way to sort of tutor the indian mind you note in certain ideas then to introduce English literary text this is 1 of the reason, as we you know as we mentioned the earlier, we mentioned earlier ago why English literature as a discipline came in the colonies is first, rather than in the mother country.

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- But increasingly there was less patience with a policy of conciliation. The initial wave of euphoria over the literary treasures of India, rapturously described as "so new, so fresh, so original, so unlike all the antiquated types and models of the West, that the mind was at once aroused and enraptured," had by the 1820s given way to caustic criticism of its systems of learning. Minto's minute of 1813, favoring the revival of Oriental learning, was harshly criticized for not making the slightest effort to introduce "in whole or in part, by implantation or engraftment, the improved Literature and Science of Europe, embodying, as these do, all that is magnificent in discovery, ennobling in truth, and elevating in sentiment.

Then Viswanathan says increasingly there was less patience with a policy of conciliation, the initial wave of euphoria over the literary treasures of India rapturously described as so new, so fresh, so original. So, unlike all the antiquated types and models of the west,

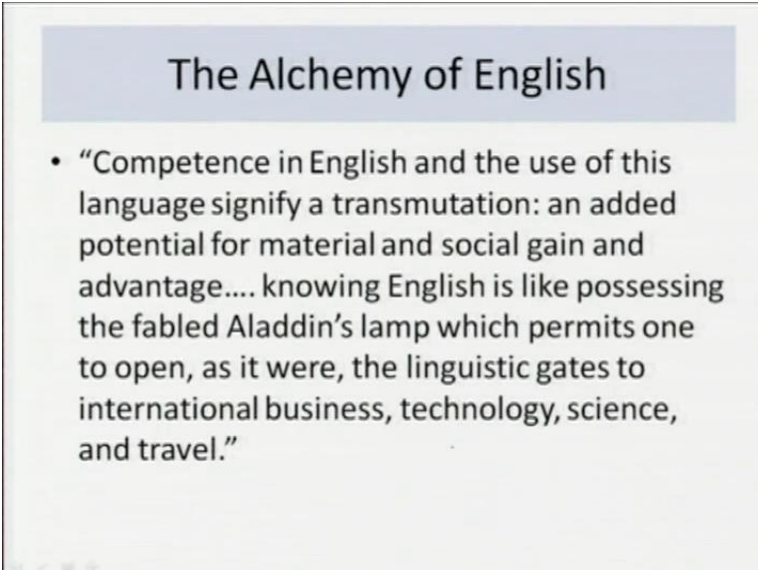
with which the mind was aroused and enraptured, had by the 1820s give given way to caustic criticisms of its systems of learning.

Minto's minute this is talking about an earlier history minute of 1813 in favoring the revival of oriental learning, was harshly criticized for may not making the slightest effort to introduce, in whole over part, by implantation or engraftment, the improve literature and Science of Europe, embodying, as these do, all that is magnificent in discovery, ennobling and in truth, and elevating in sentiment.

So, it seems that, when like in many cases when the British first came in contact with literatures of; literatures of the orient say literature in India. They obviously, they you know they found such literature exotic; they found the many differences in ideas. The many differences, in the way or expression, as something that was very appealing at first. So, this very appeal of the Indian text to the British was later on discouraged and these texts they shown to be inferior to western text. And not perhaps only, because they really.

So, it as inferior, but also because it was at odds with the policy of introducing English. So, we I will end this lecture by again, coming back to professor Braj Kachru and referring back again to our lecture on the alchemy of English.

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The Alchemy of English

- “Competence in English and the use of this language signify a transmutation: an added potential for material and social gain and advantage.... knowing English is like possessing the fabled Aladdin’s lamp which permits one to open, as it were, the linguistic gates to international business, technology, science, and travel.”

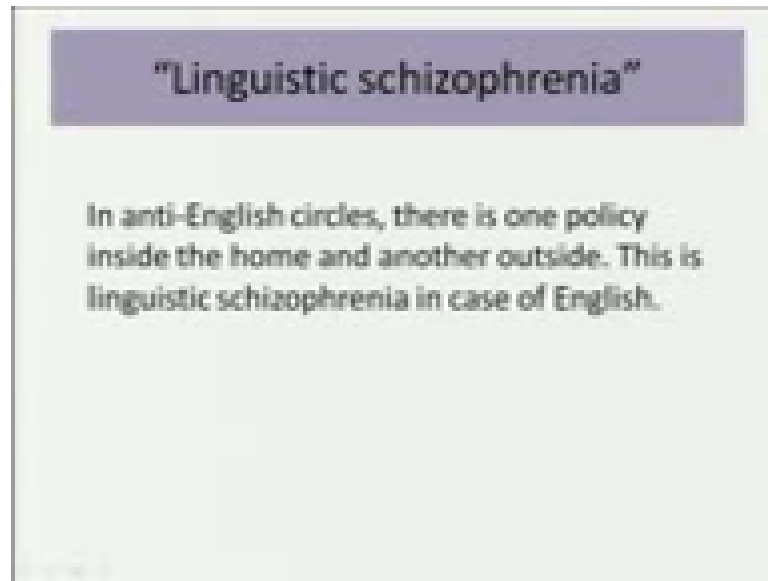
If this has been, a history they history of English in India, as when a history of political management; of hegemony as, we saw a through Gauri Viswanathan of hegemonic emphasis not by question, but by the creation and manufacture of consent. What is its status today. This status today as we, saw in the lecture on the alchemy of English is that is really a that English has created or you know new cost, if you may use the word here by analogy English has created a new cost of people who in India who are enjoying, the fruits of modern technological world.

On the other hand, the language by its sure attitude and neutrality can also erase certain markers of operation of inequality, for instance certain markers of cost that are present in Indian languages are not there in English. So, English can be a great leveler today, in India. And at the same time as, it also creates a particular a very privilege class or as Kachru says: a cost of people right who bare, who enjoy the fruits of liberalization and modernization. So, the alchemy of in the alchemy of English if you recall Kachru had said that.

Competence and English and the use of this language signify a transmutation like: alchemy and added potential, and added potential for material and social gain an advantage, which is really available to. Lets you know face it which as Kachru says: available to a very few knowing English is like: possessing the fabled Aladdin's lamp which permits 1 to open, as it were, the linguistic gates to international business, technology, Science, and travel. And this is precisely what has happening in India today, even as we speak right now.

The percentage of population in of the population total population in India that knows English and needs the benefits of knowing English is enormously low. So, this has created or disparity, I know among the population itself. So, this is something that we need to even is we celebrate they will, you know the use and the great potential of the language to take as very far particularly, in the international scenario. We have to understand the other side as well. This also Kachru says has created as we saw in that lecture, created the sort of Linguistics schizophrenia.

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What is this? Linguistic schizophrenia that is: still present in contemporary India then he talks about is are in an in anti English circles, we find surprise a later there is 1 policy inside the home and another outside this is Linguistic schizophrenia in case of English. We will often find as Kachru said many even policy makers or many you know public figures in that in the public speeches talking about the need for us to learn in the vernacular language to send our children to when to schools, where a medium of instruction is in the native language, but on the other hand. If it is to be billing, so these very personalities are do not hesitate to send their own children. As Kachru could said to English medium schools or to paces of higher education in the European or American world, that in the western world in general. So, there is also this kind of Linguistic split in the country.

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- Created a new caste of English-using speech fellowships across cultures and languages
- A shift of power from the traditional caste structures ... a new caste has developed
- An important social change giving users power for mobility and advancement.

So, this has created as he says a new cost of English, using speech fellowships across cultures and usage a shift of power from the traditional caste structures are vindya to and the new caste has developed. An important social change giving users power for mobility and social advancement.

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Raja Rao

As long as the English language is universal it will always remain Indian ... we shall have the English language with us and amongst us, and not as a guest or friend, but as one of our own, of our caste, our creed, our sect and our tradition.

And I would like to end this discussion today by referring to the to a well known writer name Raja Rao the author of the famous Kanthapura who says that: as long as the English language is universal it will always remain indian. We shall have the English

language with us and amongst us, and not as our guest or our friend, but as one of our as we says as one of our own, of our caste, our creed, our sect and our tradition. This; obviously, would again take us back to you know to a lecture like: what English is for instance there we have our own variant of English. English is here, as other essays in our country no longer as a guess, no longer as the hider to colonial tool of masks exploitation, and commercial administrative advantages.

English as been Indianised as many would say, English has been Indianise and we say see this is in the many you know creative and Linguistic. So, to speak experimentation that has been done by poets writing in India writing in English by novelist, I said that mentioned earlier Arundathi Roy, for instance and the god of small things and many other writers, who have created a specific kind of English which is no longer English, English, but is Indian English. And thank you for being with us, see you in the next module.

Thank you.