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By: Renu Wadhavan, M.A. (English)



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QUESTION PAPER

June – 2023

(Solved)

ENGLISH STUDIES IN INDIA

M.E.G.-10

Time: 3 Hours]

[Maximum Marks: 100

Note: Answer any five questions. Each question carries equal marks.

Q. 1. Despite initial hurdles, why has English been able to achieve widespread acceptance in India in the 20th century?

Ans. Ref.: See Chapter-4, Page No. 37, Q. No. 1 and Page No. 34, Q. No. 2.

Q. 2. Examine in brief the role of English Literature in English language teaching.

Ans. Ref.: See Chapter-18, Page No. 105, Q. No. 1.

Q. 3. Discuss in brief the literary legacy of either Toru Dutt or Michael Madhusudan Dutt.

Ans. Ref.: See Chapter-8, Page No. 68, Q. No. 2 and Chapter-7, Page No. 62, Q. No. 2.

Q. 4. What were the circumstances that led to the emergence of English writings by Indian writers?

Ans. Ref.: See Chapter-5, Page No. 41, Q. No. 1.

Q. 5. Discuss English as a language of empowerment in our society.

Ans. Ref.: See Chapter-21, Page No. 115, Q. No. 2.

Q. 6. What forces led to: (a) the formation of a literary canon, and (b) the 'exploding' of the canon?

Ans. Ref.: See Chapter-26, Page No. 136, Q. No. 4 and Chapter-28, Page No. 144, Q. No. 4.

Q. 7. What is the Dalit canon? What are the difficulties in formulating a canon for Dalit Literature? Discuss.

Ans. Ref.: See Chapter-34, Page No. 166, 'Introduction' and Q. No. 1.

Q. 8. Why does Achebe select Conrad's *Heart of Darkness* to analyze western racist representation of Africa? Analyze.

Ans. Ref.: See Chapter-38, Page No. 192, Q. No. 4.

■ ■

QUESTION PAPER

December – 2022

(Solved)

ENGLISH STUDIES IN INDIA

M.E.G. - 10

Time: 3 Hours]

[Maximum Marks: 100

Note: Answer any five questions. Each question carries equal marks.

Q. 1. Critically analyse the circumstances in which English was introduced into India.

Ans. Ref.: See Chapter-1, Page No. 2, Q. No. 1.

Q. 2. Discuss the contribution of the Social Reform Movement to the institution of English studies.

Ans. Ref.: See Chapter-2, Page No. 13, Q. No. 2.

Q. 3. “English which started off as the language of the colonial masters, till today continues as the language of the elite.” To what extent do you agree or disagree?

Ans. Ref.: See Chapter-4, Page No. 34, Q. No. 2 and Page No. 38 Q. No. 2.

Q. 4. How can English be ‘nativised’? Will this affect the prestige status of the language? Analyse.

Ans. Ref.: See Chapter-13, Page No. 90, Q. No. 2 and Chapter-14, Page No. 93, Q. No. 1.

Q. 5. How has the learning-teaching of English literature become a vehicle of ideological transformation? Discuss.

Ans. Ref.: See Chapter-19, Page No. 109, Q. No. 1 and Q. No. 2.

Q. 6. How do you think literature and social forces are connected? Comment.

Ans. Ref.: See Chapter-27, Page No. 138, Q. No. 1.

Q. 7. Explain the brief Rabindranath Tagore’s role as a writer in India in the early 20th century.

Ans. Ref.: See Chapter-32, Page No. 158, Q. No. 1.

Q. 8. How is the theory of decolonizing the mind put into practice? Attempt a critical note.

Ans. Ref.: See Chapter-37, Page No. 184, Q. No. 1 and Q. No. 2.

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Sample Preview of The Chapter

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ENGLISH STUDIES IN INDIA

INSTITUTIONALISATION OF ENGLISH STUDIES IN INDIA

Entry of English: A Historical Overview

1

INTRODUCTION

The chapter describes the introduction of English language in India in four phases. Every phase has its unique importance as well as significance. The four phases of English language are

- (i) 1800 – 1857 (First Phase)
- (ii) 1857 – 1880 (Second Phase)
- (iii) 1880 – 1947 (Third Phase)
- (iv) 1947 – 2004 (Fourth Phase)

Besides the introduction, importance of English for Indians has also been mentioned in this chapter. Introduction of English was totally a new concept for Indians in the beginning and it not only broadened their thinking and knowledge, but also gave them the new concepts of freedom, equality and individual dignity. It helped them to get India free also. Use of English resulted in mental growth and broad thinking. In early Indian phase, English represented a position of power. In the beginning it was very difficult, almost impossible to adopt, as it was an alien/foreign language, difficult to understand or to speak. However, it was done in first phase with the great determination and hard work. A

framework of policy was made to bring in this foreign language and to make people aware of it, to make them understand, read it as well as to convey the message of better thinking and culture through it. In this phase India had to cover a long distance to reach to modernity as it was stuck in orthodoxy. English brought our elites and middle class individuals face to face with a different perspective. The first phase had inspired only thinkers and reformers whereas the second phase (1957-1880) was productive in literature. During second phase, English affected the ideas and value system of the Indian society largely. With increasing knowledge of English, a large number of creative minds began to look at their counterparts in England as their role models and sought to emulate their example. It helped the Indian society/ mind to wrestle free from the highly stylised and moralistic renderings of myths in the society. With the efforts of reformers, a meaningful interaction came into existence. People realised that language can be used as a medium of expression as well as communication by any community or society, irrespective of the place from where it had originated. During this phase, appeal of

the English remained restricted in Indian environment. The third phase (1880–1947) brought out the inefficiency of a foreign language. This phase was marked by the dialectic of supporting and opposing the emerging situation under the influence of a growing nationalistic awareness resulting in the final attainment of freedom from the British in 1947. Our society developed the feeling of commonness. Indian National Movement started at the end of 19th century and resulted in the independence. Only the enlightened sections in India had a modernity and rationality as well as a moral daring. The third phase marks the hey-day of Indian languages and literatures that pushed the language of our colonial masters clearly to the margins. The post-independence phase i.e. the fourth phase (1947-2004) is highly problematic despite the fact that English has become a part of Indian life and its importance is increasing day by day. The new trends are constantly increasing in the country. This is resulting in the slowing down of the progress and growth of Indian languages.

Having become a medium of instruction, English has replaced all the Indian languages at school as well as university level. Media also has got affected by it. Even in the present scenario, the people who can't read or speak English, feel guilty and conscious. Institutes which teach English are becoming popular day by day. The role model of today's youth is a smartly dressed English speaking individual. With the spoken English, English writing is also increasing day by day. Research work as well as studies are attracted by English rather than any other language. Also English is giving better employment chances. English has become the matter of prestige and power nowadays.

EXERCISE-QUESTIONS

Q. 1. Comment on the circumstances in which English was introduced in nineteenth century India.

Ans. By the beginning of the nineteenth century, Indian economy had become potentially, if not really less important to the British interests. This fact was clearly seen when maximum administrative powers started coming into the hands of East India Company and by proxy to British regime. They got the authority of working (administer) on the behalf of the Indians. The period also shows the enfeeblement of Indian interests divided as they became in the absence of a unifying factor. On the other side, the British took pleasure in the glory of their becoming much stronger economy and victory over Napoleon in the second

decade of the nineteenth century. In India, the fight between an alien power and a politically weak and divided society was unequal one. Britain was very strong at that time. After registering her presence as a vibrant economy in the previous century, England had gained the status of a 'super power' around the period she became active in India as an administrator, reformer and benefactor. This period is known in the literary history as the Romantic period, a period when poets such as Blake, Wordsworth, Coleridge, Byron, Shelly and Keats sent across a sharply critical message against growing middle-class's interests. Romantics were true dreamers wedded to the cause of the simple village folk that were gradually sidelined by the middle class in the eighteenth century. In their society, the British were engaged in pulling themselves out of medievalism and transforming their thinking along modernist lines. Such was the zeal of dreamers in England. However, in the territory of a colony away from home, the intellectually equipped functionaries of the English state had a different role to play. Under the increasing British control in the early nineteenth century India, an attempt was made on the part of policy framers to perform social-engineering. A whole group of natives spread through the length and breadth of India would read, think and write English under the framework of this so called social-engineering. A demoralised society, as India was at the time, watched objectly the spectacle of western superiority presented through the behaviour of enlightened English-speaking individuals. India had yet a long way to go towards modernity and it was indeed stuck in orthodoxy. The process of confirmation between eastern and western ethos set in motion the extremely significant trend of liberal education and reform movements in our country. Through English, our elites and middle class individuals came face to face with a perspective radically different from their own. The momentous happening with which the second phase of English (1857-1880) in India is linked was the famous revolt of Indian soldiers against the British in 1857. It was termed as mutiny since the British considered it an illegal and unethical act. From the Indian viewpoint, it was an expression of discontent and anger against a power in the presence of which the country felt helpless. Without going into the causes of revolt we can relate this event to the antagonism developing between a strong force in occupation and a country ridden with insurmountable problems of poverty, hunger and backwardness. The British from 1857 onwards chose a course which was different from

one they had adopted earlier. The general perception of English was also altered in context of Indians. Indians from now on words treated with suspicion irrespective of class—middle, the urban poor, villagers or the landed gentry. The term ‘mutiny’ with its wide ideological ramifications covered all aspects of British behaviour. The reformist acts undertaken by the regime unleashed trends in India that drew inspiration from the spirit to critique orthodoxy. Pioneers such as Ram Mohan Roy active in the realm of reform and change earlier in the century, various communities in India, forged ahead of others and threw up visionaries who would work with all their might to transform the environment at a later day. Some of these communities took keen interest in education and aimed at ushering in the era of modernity. Second phase was especially productive in the area of literature. With increase in the knowledge of English, a large number of creative minds began to look at their counterparts in England as their role models. The phenomenon had an interface with the European ones. The latter helped the Indian mind to wrestle free from the highly stylised and moralistic renderings of myths in the Indian writing. This phase unhappily caused the marginalisation of those Indian forms who struggled to represent new experiences, dichotomies and disharmonies in Indian life. It took the middle class minds away from some of the best trends emerging in Indian life. English in India during second phase opened a window to western learning and made available to the emergent middle class a number of perspectives, radical and modern. It also put on the periphery those languages and dialects that had been forged by the ordinary people struggling to evolve their own idioms and devices to articulate their specific experiences. It also clearly made hierarchies that put English on a pedestal and assigned inferior position to things to Indian. The harm caused by English is perceivable at the sociological level where things occur subtly. English, in this phase worked to the detriment of Indian writing where the genuine emotions of the masses could be expressed in a forthright manner. With a minuscule minority in India capable of receiving information or knowledge through English, the appeal of alien tongue remained limited in our environment. The damage was particularly in the case of youths who felt drawn to English, little realising that the language chose by them restricted not just the appeal of their writing but also the scope of the issues and themes represent in their writing. The third phase (1880-1947) of the evolution of English in India had great impact on the life of Indians

and the way it was being shaped in its role by the happenings of the period reflects a sharp sense of the events unfolding in India in recent history. This phase brought out the inefficacy of an alien language, whatever the extent of patronage the language enjoyed. In the period, our society decided to form itself as a meaningful entity by adopting a course at once challenging and desirable. In spite of being diverse in scope and interests, our society darily realised the lack of commonness. Indian National Movement began at the end of the nineteenth century and culminated in the independence in 1947. By that time a particular relationship between the nationalistic upsurge in India and English had developed. The fourth stage (1947-2004) which was of the post-independence India is highly problematic, with the process of efflorescence in Indian languages and literatures getting reversed with the passage of time. The progress and growth of Indian languages and literatures slowed down considerably. English has been able to gain unprecedented popularity. This stage has also been witness to a great surge forward of English as a language not just of communication but also of creative endeavour. As a medium of instruction at the present time, it has more or less totally replaced Indian languages at the college and university levels. The influence of English has increased day by day even in media also. Elitism and English are inseparable. There is a mushrooming of institutes teaching spoken and written English not just in metropolitan centres but even small towns. Privately managed, these institutes are money-spinners. From the language of the colonial masters, ever since its beginning in the nineteenth century, English has been adopted by the Indian ruling class as its language. Power and prestige are associated with it. Writing in English has also increased in appeal and influence. Study and research in English has attracted better talent than in other Indian languages.

Q. 2. Discuss the reason behind the marginalisation of English during the Indian National Movement.

Ans. During the Indian National Movement that began towards the end of the nineteenth century and culminated in independence of India in 1947, there was a peculiar relationship between the nationalistic upsurge in India and English. India was a British colony bearing the bitterness of being second to a metropolitan centre. It was supposed to serve at the cost of its resources, culture, identity dignity and the interest of a foreign power. There was a split between the English-knowing middle class meant to emulate the behaviour and values

of the master segment and thus working to the detriment of their own society. The enlightened sections in India had a modernity and rationality as well as a moral daring that would be the envy of the thinkers and practitioners of the eighteenth century European enlightenment. It was stressed by the enlightened and respectable persons that the language of the National Movement was to be an Indian language which should be understood and spoken by the ordinary Indians. In the phase of the National Movement India needed a language through which the message of freedom, resistance to imperialism, identity and self-respect could be put across effectively. The kind of Hindi that evolved over the first few decades fitted better rather than any other language. English didn't even figure anywhere in the scheme, despite being the language of higher discourse at the national level. A mass movement required a language capable of being understood and absorbed by the masses and Hindi was the one meant to play the role of carrying the nationalist argument to the ordinary people. The National Movement is the phase which marks the hey-day of India's languages and literatures that pushed the language of our colonial masters clearly to the margins. However, marginalisation had occurred long before in the phase of 1857-1880. The momentous happening with which the second phase (1857-1880) of English in India is linked was the famous revolt of Indian soldiers against the British in 1857. It was termed as mutiny since the British considered it an illegal and unethical act. From the Indian point of view it was an expression of discontent and anger against a power in the presence which the country felt helpless. The British from 1857 onwards chose a course different from the one they had adopted earlier. Status of India was changed according to which India was placed directly under the English monarch and thus becoming a colony. The general conception of the British was also meanwhile altered for Indians. Indians, from now were treated with suspicion irrespective of whether they were from the middle classe, the urban poor, villagers or the landed gentry. The phase was productive in the area of literature unlike the previous one that had inspired only thinkers and reformers. With increasing knowledge, a large number of creative minds began to look at their counterparts in England as their role models and sought to emulate their examples. Through this emerged a phenomenon in which the Indian art formed an interface with the European ones. The latter helped the Indian mind to wrestle free from the highly

stylised and moralistic renderings of myths in the Indian writing. However, this phase unhappily caused the marginalisation of those Indian forms that struggled to represent new experiences, dichotomies and disharmonies in Indian life. It took the middle class minds away from some of the best trends emerging in Indian languages. The third phase (1880-1947) however, brought out the inefficacy of a foreign language. In this period, our society decided to form itself as a meaningful entity by adopting a course at once challenging and desirable. With the start of the Indian National Movement at the end of the nineteenth century, which culminated in the independence of India in 1947 a genuine relation which was totally antagonistic one, developed between the nationalist upsurge in India and English. This is also the question of the role of a language or a number of languages play in social life. India was a British colony at that time and had to bear the bitter or we can say undesirable implications of being next to a metropolitan centre. It had to serve at the cost of everything. Macaulay's dream of creating a middle class in India that would fight English battles and act as buffer between the administration and the common masses took a reverse turn in the nationalist phase in society. There occurred a crack between the English-knowing middle classes meant to emulate the behaviour and values of the master segment and thus working to the detriment of their own society. This happened but the reverse also raised its head deep within their psyche. In this context, the examples of Mahatma Gandhi and Jawaharlal Nehru are particularly educative in that they symbolise the need of the time. Both stood for the effort of the enlightened sections aimed at creating nationalist consciousness. The enlightened sections in India chose in the case of the split the issue of dignity in preference to the modernity of the kind the British represented as colonisers. Enlightened sections in India had modernity and rationality as well as a moral daring that would be the envy of the thinkers and practitioners of the eighteenth century European enlightenment. Both of them spoke and wrote better English than most Indians. However, they sent a different message across to people within the Congress as well as outside. They stressed that the language of the National Movement was to be an Indian language, a language that ordinary Indians could understand and speak. Most of the Indian languages in the nineteenth century had a vocabulary rooted in the medieval life and ethos. Few of them had a grammar of their own which recognised their