



## Linguistic Imperialism: Observations on the use of English in the Urban Areas of Bihar

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**Abstract:** *The purpose of the present paper is to acquaint the readers with the causes and effects of linguistic imperialism on the vernacular languages of Bihar. The paper investigates the linguistic hegemony of English, which has not only affected the linguistic diversity of urban areas of Bihar but has also affected the culture and traditions associated with it. Given the variability of reasons, it is highly predictable that the 'elite' language has asserted its dominance on a wide scale over the root languages of the speakers. This study provides answers for the observations made in the field of monolingual Hegemony and anticipates preserving sufficient data for future studies. This paper attempts to give back to the community and their language their due share of appreciation.*

**Keywords:** *linguistic imperialism, native, urban areas of Bihar, vernacular languages, colloquialism.*

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### Introduction:

Language is one of the primary tools of communication for humans that binds the forces of society, connecting people and boundaries. The barter exchange of languages attaches the translingual and transcultural attributes to a language, on the other hand, creates a hierarchy in the languages based on the speaker's race. Through expansionist policies, colonization spread their control over the Indian sub-continent and introduced the English language to civilize the natives, placing the colonizer in power. Even after decades of decolonization, this sedimented imperialist language continues.

Linguistic Imperialism crept in India with the ordainment of Macaulay's Minutes (English Education Act, 1835), a project to create a class that is Indian and English in sentiment.

With the feeling of supremacy, this class acted as an intermediary between the colonizers and their subjects. However, what remained unacknowledged was that English prospered mainly among the masses in the 'port' regions (Bengal, Bombay, etc.) and not in the 'raw material' sectors (Bihar, Uttar Pradesh, etc.). The spread of English among the general masses was an entirely psychological process.

The subjects internalized the ideology of British supremacy and started imitating their superiors. And this discursively created perspective remained ingrained in our unconscious mind even after decades of independence and continues to be a legacy.

Post territory independence, India is still held back from venturing into the fields of its language diversity. This practice is the presence of linguistic imperialism in the education system, which indirectly fueled this linguistic hegemony in the budding minds. The monolingual education model emerged, which substantively taught English to the students which in turn, led to the extinction of many vernacular languages. The gradual evolution of English as the hallmark of 'high culture' left an imprint on the minds of the masses, especially youths.

As one of the culturally rich states of India, Bihar has a long history of organized education and learning. Under "Wood's Dispatch Commission" (1854), a college with English Education System was opened at Patna, in Bihar. Even though initially Bihar remained relatively less affected, the imperialist side of English gradually began to wipe off the region's linguistic diversity. With people moving towards 'English Culture,' regional languages like 'Maithili,' 'Magahi,' 'Bhojpuri,' 'Angika,' etc., have taken a back seat in the young minds. The unsurpassed wisdom of English has stigmatized the regional languages of Bihar, leaving people oscillating between the two.

Although English has curbed overall linguistic growth, still the language is not replaceable and imbricate with vernacular languages in myriad dimensions. In the modern period, multilingualism has become the cultural capital to be preserved. It has become the burning need for time to protect and create a harmonious ambience for all the languages to thrive irrespective of differences. Thus, this etude will even-handedly discuss the various reaches of Linguistic Imperialism of English with the help of the results of the findings.

**Literature Review:** The present research projects the linguistic hegemony of English over the vernacular languages of Bihar. The topic finds its base in several ground-breaking research, studies, and debates in the field of 'linguistic imperialism' over a while. The initial works in this field not only provided information about the origin and development of this sub-type of imperialism but also acknowledged the problems and tried to find solutions to them. The overpowering of one language over another and the monolingual

development model has created the 'Matthew effect,' which needs to be challenged to develop an egalitarian perception for vernacular languages.

Linguistic hegemony of English not only served as the diplomatic instrument for the imperialists to gain the three G's ('Gold, God, and Glory'), but it also curbed the scope of other languages chiseling exclusive identity for itself. This linguistic superiority of English over the other languages put the imperialists on a high pedestal. (Phillipson, 1992).

Ajit K. Mohanty further developed this approach of Phillipson. They promoted the idea of mother tongue-based multilingual education so that the autonomous expansion of alien language cannot defamiliarize people from their linguistic realities. The linguist not only advocated the idea of a multilingual mosaic but also stressed the 'choice factor,' which is absent in the Indian education system.

The crumbling of the "Three-Language Formula" system, which promoted the idea of group identity, multilingualism, and national unity, due to downright efficiency of the government, indicated the social-educational exclusion as well as the marginalization of the vernacular languages of Bihar, affecting the students who prefer the vernacular medium of education. Apart from this, the trend of adoption of a new script by sacrificing one's own (Maithili) for the sake of national integrity became a concerning issue as it bereft India of its cultural heritage (Labh, 2021).

The emergence of 'Hinglish' culture again gave a solid blow to this existing language problem. The rise of "Hinglish" culture became a new media sensation. The 'new lingua Franca' allured the entire entertainment industry and news media, thus creating a new communicating language for a particular stratum of the society. However, the adverse impact this vibrant linguistic culture had on the local languages acted as a wake-up call for the vernacular language champions who constantly began to fight for the cause of the languages on the verge of extinction. They raised



Scan the QR Code for an audio example of the Hinglish Culture.

Source: Nishtha Vats,  
Student, Patna  
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the issues of regional languages' points that were somehow fading under the glitters of this new language rage (Daniyal, 2017).

The initiatives taken to preserve a language and provide it with all the rights and appreciation it deserves should be seen as a responsibility and not as discrimination. This emancipatory move is not about the domination of any particular set of language but is about creating a linguistically equivalent society where both aliens, as well as indigenous languages are treated equally along with their users.

**Research Hypothesis:** This research paper proposes the following hypothesis:

**Primary Hypothesis:** Linguistic Imperialism has curbed the scope of regional varieties in urban regions of Bihar.

**Ancillary Hypothesis:** Regional varieties are used for colloquialism.

**Research Methodology:** By using the qualitative method, the present research paper will critically analyze the killer attributes of linguistic imperialism, which is systematically affecting the social, political, economic and cultural sectors of urban areas of Bihar by endangering the vernacular languages. With the help of a digital questionnaire, a survey of 20-25 students is conducted between the age group of 20-25 years, whose responses will be recorded and critically examined, keeping the hypothesis in mind. Further, the secondary data will be collected by the productive experience of reading and listing reliable print and e-sources

**Data:** The data for the present paper is collected from primary, secondary and tertiary sources. For the collection of primary data, researchers have used original documents in the form of a digital questionnaire survey conducted of 20-25 students between the age group of 20-25 years. Apart from that, empirical scholarly works in the form of two case studies are also added to make the paper more authentic and informative.

Further, for the collection of secondary data, various online articles from authentic sources, research papers, news articles and YouTube videos are referred to. The data collected from the above-mentioned sources will be added at the end of the paper as a

reference, along with pictures, audio recordings and map works.

### **Introduction to Linguistic Imperialism:**

Linguistic Imperialism refers to the concept of one language overpowering other languages, most of which are native languages. The term "linguistic imperialism" for the first time was introduced in the 1930s and was later reintroduced in 1992 by Robert Phillipson with the publication of his ground-breaking work of the same name. This sub-branch of neo-imperialism discusses the linguistic Hegemony of one language over the other languages. Even though no language is inherently vulnerable or powerful, but over the years, due to socio-political, economic, and cultural evolution, linguistic imperialism was witnessed encroaching the positions of several languages around the world, endangering them.

English entered the majority of continents because of the expansionist policy of the Britishers, which eventually started brainwashing the masses into believing in the supremacy of the whites and their language. This Eurocentric imperialist approach of English remained ingrained in the psyche of the masses even after decades of decolonization. The British were the dominant superpower until the nineteenth century, and their colonial policy included creating schools that taught English and Western culture to indigenous who needed to be 'modernized.' This led to English apartheid, which segregated and discriminated major vernacular languages of the colonized nations. Most former British colonies now have English as their official language (e.g., Ghana and South Africa).

Over time English made itself a new global standard, a bridge language, for large-scale industry, innovation, and academics because of which indigenous languages, their cultural legacy and history are frequently overlooked. The Atlas of the World's Languages in Danger published by UNESCO categorizes 2,473 languages based on their level of endangerment. However, few places managed to save their languages by amalgamating them with other languages and forming a new one. For instance, the Pidgin Language is a resultant product of the mixing of indigenous with other native languages, hence preserving their culture through the language.



Serving as a lingua franca, particularly in the academic field, English under the guidance of the British authorities took steps to ascertain the foolproof implantation as well as projected the supremacy of the language in such a that made the locals believe in the inferiority of their own languages. India which was once the colony of Britain also inherited various linguistic and cultural legacies from colonial times.

The strong footing of English amongst academic institutions resulted in inclination of youngsters towards English. The prevalence and domination of English has gradually eroded the popularity of native language medium schools among the general population moreover, the constant demand for English medium schooling comes as a mandatory move by the natives as English is taking over the fields of professions resulting in maximum senior position of civil offerings being stuffed up with the legacy of the colonizers.

An approximate of 19,500 languages or dialects are spoken across Indian-Subcontinent, Article 343 (1) of Indian Constitution stated Hindi (in Devanagari script) shall be the Official Language of the Union Government, however the growing 'need' for English, as imposed by professional, academic, and societal spheres have resulted in a firmer grasp of English over the masses as compared to the other languages. The psychological, social, and cultural problem linked with the native language is seen deteriorating the popularity of the vernacular languages among Indian citizens. The craze of English among Gen-Z has reached the apex of superstitious belief the masses leading to the establishment of The Visa Balaji Temple or The Chilkur Balaji Temple among and worshipping of The English Goddess.

A prejudiced judgement of their mother tongue and a belief of their cultural background being a stigma has taken the place of the pride and joy one had for their rich language and culture. English allured the Indians by their 'picture-perfect' presentation, hence playing the pried piper guiding the Indians to a more bottomless sea of Linguistic Imperialism. An instrumental role played by the material tradition (television, phones, radios) helped to spread the hegemonic language throughout the masses as advertisements, magazines and radio

broadcasts became accessible by all. The ease of class mobility hence established English as a 'language of need'. The education system has taken charge of 'educating' students in fluent English speaking and mannerism. English education is often linked with development, but contrary to the belief, the development is at the cost of unfair societal discrimination, inclination towards a particular subject and curbing one's understanding of other subjects.

The lack of choice regarding the medium of instruction acts as a hurdle in the complete growth of children. Section 29(2)(f) of the Right to Education (RTE) Act, 2009 too states that the medium of instruction should preferably be in a child's mother tongue. According to the newly announced New Education Policy, students up to Class 5 should be taught in their mother tongue/regional language/local language wherever feasible. It also implements the Three-Language Formula for primary education, as recommended by the Kothari Commission in 1968. Linguists claim MTBMLE (Mother Tongue Based Multi-Lingual Education) is an innovative initiative taken to preserve the tribal languages on the verge of extinction.

The Education System (Fig.3) hence stands divided into two broad sections, the vernacular medium (public school) education system and the English medium (private school) system.



**Fig.1. Flowchart representing the sectional division of education system**

Constant pressure from the society around has resulted in the decline of Vernacular Medium education. A conflict between teaching and cheating emerges as a negative impact which is seen in an elite and good quality, and poor-quality private school respectively.

Further, the choice of English has been directly linked with economic prosperity, which too is



questionable. This has led to a sharp decline in the employment graph of India as many candidates fail to secure a respectable position in a company. Seen as a parameter of knowledge, the language often overshadows the merit of candidates. Moreover, matrimonial sites have a special preference for English speakers as the society itself is in favor of one. The rapid expansion of English has resulted in a herd of people believing it as the utmost qualification of sophistication.

Considered to be one of the best ways of presenting the society, literature has done its fair share of pointing out the minute flaws of the Indian society, which arose due to the imperialism of language. Writers such as Jhumpa Lahiri, in her 2003 Pulitzer awarded novel *The Namesake*, portrayed a scene from a middle-class household selecting a suitable bride for their son based on a recitation of 'Daffodils by Wordsworth.' The aftereffect of British raj and its dent of language left behind in India has been aptly narrated in the works of Mulk Raj Anand (1905-2004), such as *Untouchable* (1935), *Coolie* (1937), and *Two Leaves and a Bud* (1937).

Apart from the visible effects of linguistic imperialism, the most stealth move of possibly the first step of injecting English into the masses was technology. From the first computer to the first telephone, people used the technologies provided, oblivious that the language used in the gadgets would gradually erode their minds of vernacular language. The language, programming, and instructions provided in the computers and phones are done in the language English. In Toronto, the Canadian Linguistic Association developed The Canadian Language Museum in 2007 as proposed by linguist Elaine Gold, to protect the rich linguistic heritage. Ranging from the Sign Language of Canada to the Aborigines' Language, the museum exhibits the lush language landscape of Canada.

One of India's densely linguistically diverse states, Bihar, too, has witnessed rapid urbanization in both geographical and societal arenas. The shift of speakers from their native language to English or the frequent use of code-switching between English and the Native language has held back Bihar's new generation to explore the cultural richness of the land.

With new schools and coaching centers mushrooming around, it has become a mammoth task to stick to one's native tongue. However, an effort to protect the diverse linguistic stretch needs to be taken by the young generation with the new advancements in technologies (photography, forensic sciences). Many places have witnessed the endangerment of few native languages due to a lack of speakers and manuscripts. The following chapter aims to portray the linguistic imperialism of English in Bihar, focusing on the loss incurred by the urban sector of the state.

### **Use of English in the Urban Areas of Bihar:**

Bihar is one of the most diverse states of India with respect to culture, population, geography, language, etc. The state shares borders with Nepal, West Bengal, Uttar Pradesh, and Jharkhand, which contributes to the rich linguistic heritage of Bihar. The state witnesses bilingualism and multilingualism and possesses many speech communities. Various languages such as Angika, Bajjika, Magahi, Maithili, and Bhojpuri are prominently spoken in different parts of Bihar.

The constitution of India, which came in force on 26 January 1950, did not recognize any of the native languages of Bihar. In the eighth schedule of the constitution, it recognized Maithili as one of the 22 official languages of India. But other than Maithili, no language has gotten any recognition from the government to date. The demand for native languages like Bhojpuri and Angika has not yet been fulfilled.

The use of these languages varies from rural areas to urban areas. In rural areas, native or the mother tongue is spoken and known to all, but when it comes to Urban areas of Bihar, we witness the distancing of native language in the young generation. In urban areas, most people prefer to recognize Hindi as their mother tongue.

In the second language acquisition theory, Krashen distinguishes language acquisition and



Scan the QR Code for a recorded audio example of The Native Languages of Bihar.

Sources: i) Mrs. Gunjana Singh, Homemaker, Bhagalpur, Bihar: Angika and Bhojpuri

ii) Mrs. Radha Jha, Homemaker, Patna, Bihar: Maithili

language learning claiming that acquisition is a subconscious process, whereas learning is a conscious one. Language '*Sanskritization*' leads to second language acquisition and plays a vital role in distancing people from their mother tongue. The use of English words by illiterate and uneducated people for acceptance and show-off is an essential factor leading to less usage of mother tongue and the emergence of transliteration and blend words called "*chutneyfication*" or Hinglish culture. The phenomenon of code-mixing and code-switching is also evident in the young generation. The older generation prefers to use the native tongue, but the 'gen Z generation prefers millennial lingo and English language, and they look down upon the native languages of Bihar.

Bihar is an economically and politically backward state compared to other forms of India. This backwardness leads to less literacy rate and fewer job opportunities, leading to stereotyping of people of Bihar. The stereotypical image of poverty, illiteracy is associated with the native languages and culture of Bihar. This stereotyping leads to an inferiority complex in their language and culture. People of Bihar are liberal towards adaptation and possess a sophisticated approach for better job opportunities and educational opportunities. The English language plays a very vital role in interviews and job profile and thus people of Bihar adapt the English language on the cost of their native tongue.

The diversity of language in Bihar makes it difficult to preserve and propagate the various native languages. Hindi and English serve the role of lingua franca as well as the dominant languages. In spite of native languages more prominently and comfortably spoken, the competitive advantage of English makes it the global and link language. Initially English had the agenda for national assimilation and integration and it brought national pride and unity among people but gradually it built a hierarchy associated with language. It created two castes: the English knowing caste and the others. The dichotomy of the self and the others brings the Gramsci's concept of Hegemony. It has become the parameter of education, smartness and knowledge, it is a language of privileged people, people with power, money, status and knowledge who look down upon the non-English speakers and marginalize them.

Accumulation advantage or Mathew Effect is visible in this case where the English speakers gets the better opportunity, education, life style, status, power etc. because they are already privileged and the non-English speakers fails to get the desired opportunity for the upward social mobility. People view English as a means of survival as it provides job security and upward mobility. And as the broom stick phenomenon suggests that this results in the widening of gap between the two castes.

People fail to realize that in the process of modernization and globalization, we are accepting a foreign language and compromising with our own mother language or native languages. One of the ways to save the dying native languages is by introducing it in the educational institutions. Many other countries such as Africa uses its native language as the mode of instruction but India being a diverse nation, it becomes difficult to choose one language. The discussion over language of instruction in school is important and has been discussed and debate vigorously. On 29 July, 2020 National Education Policy said that "all efforts will be made early on to ensure that any gap that exists between language spoken by the child and the medium of teaching is bridged", but these words are much more difficult to be brought into action. Article 350A of the Indian Right to education Act of 2009 stated that the medium of instruction should be child's mother tongue. The use of native language in schools will facilitate learning outcomes as students will have a better understanding in his/her own language. There will be less drop-outs and will also serve as an important tool for improving self-esteem of students. Bihar is a state with many rural areas and less urban areas, many rural students migrate to urban areas in search of better education and parents prefer to send their students to private schools where the mode of learning is English, this brings a gap in learning and social life of students. Many fail to cope up with this gap and this leads to many drop outs, socially awkward or introvert personality in students, which further acts as a barrier in their social and professional life.

Many studies have found that mother tongue plays an important role in framing the critical and literary skills and it also becomes an important to in advance learning.

It is noticed that the person who is fluent in his/her mother tongue, can have faster cognitive development.

**Research Findings and Results:** A digital questionnaire was circulated among 20-25 students with the aim to observe the way they perceive their mother tongue and the imperialist language. These participants between the age group of 20-25 years became the most significant source to determine the future of these native languages. On critically evaluating the survey responses, the researchers deciphered that around 91.3% of the respondents considered the native language as important as the mother tongue and even appreciated the speakers of these languages for their constant rootedness to their linguistic culture. Yet around 13% of these respondents were unable to communicate in their native tongue. According to these respondents, the socio-economic attributes attached with English which provides opportunity to its learners became the reason for constant domination and flourishing of English in the urban areas of Bihar. The thorough analysis of the questionnaire proves the primary hypothesis of the paper. Apart from that, either due to lack of opportunities or lack of awareness about the opportunities, has marginalized the reach of regional varieties. However, one cannot deny the fact that the hegemonic nature of English has silently curbed the scope of regional varieties in the urban regions of Bihar.

The ancillary hypothesis which suggests that regional varieties are used for colloquialism gives somewhat hazy result. Even though around 56.5% of respondents can fluently speak their mother tongue, still 30.4% of youths are not the fluent speakers and around 13% of respondents cannot even speak their root languages. And this uneven ratio indicates that in near future the ratio of the fluent speakers of native languages in the urban areas of Bihar will decrease more. Thus, the ancillary hypothesis remains unproven in context of urban areas. The main reason of this lack of use of regional varieties for colloquialism is because of the constant demand of cultured language in the educational institutions as well as family unit over the uncultured language. This insightful understanding on behalf of the participants if on one hand validated their inclination towards learning international languages over the native languages on the other hand showcased

their lack of awareness about the rich diversity of their vernacular languages. The alienation they felt towards their root language is because of the monolingual and choiceless contractedness of our social institutions. Apart from this, the official language of the state i.e. Hindi doubly marginalized these languages. This psychic domination of English and colloquial domination of Hindi raised conflict which gave rise to the 'hinglish' culture. Easy to speak and understand, as the respondents viewed, this 'hinglish' culture brought revolution in the field of language among the urban residents of Bihar. However, unacknowledged remained the fact that this merger even smitten the vernacular language speakers under the spell of English who began to constantly replace many vernacular words with English, berefting the language of its authenticity. This unconscious infringement of English in our day-to-day communication, even though unknowingly, raised the concern among the respondents to save their native languages which are moving towards extinction.

Thus, the survey successfully justified the hypothesis of the paper. But at the same time, it raised the responsibility to give direction to this unknown concern of the respondents.

**Conclusion:** Debates over the linguistic imperialism of English and its dominant effect on native languages is not settled yet. On the one hand, English has its significance in modern India where it becomes a link language and provides the scope of globalization and also provides a better opportunity, on the other hand, it plays an important role in marginalizing native languages and creating a gap between "English speakers" and "non-English speakers".

This research was aimed at understanding the effects of English Imperialism on the native languages of Bihar and how it divides and creates a gap in society. This paper also aims to give a few solutions for saving the endangered languages of Bihar.

The research findings indicate that the consequences of English imperialism as much detrimental on the native languages of Bihar. The English Imperialism has divided the society into two groups, one of English speakers and other of non-English speakers who are seen as poor, illiterate, etc.



While the results revealed that the survey participants have stereotypical image of social backwardness and illiteracy associated with the native languages of Bihar. Based on the data gathered from the survey questionnaire, conclusions were drawn based on the results obtained: Many people living in Urban areas of Bihar does know their native languages. Even if they know their native language, very few of them can speak in their native language. Most of them consider Hindi as their mother language and have never learnt their native language. The speakers of English are seen as sophisticated and the knowing English language, makes people more confident and provides better opportunity. Multilingualism is evident in the society of Bihar. The phenomenon of code mixing and code switching can be very easily noticed in the millennial and younger generation of urban areas of Bihar. And there is a desire in most of them to learn foreign languages more than their mother languages.

The findings of this study show that one of the biggest challenges faced by the respondents and the youth of this country is that the newer generation are witnessing the phenomena of distancing from their native language and the culture. As these people speak in Hindi or English, they tend to mix the English language. The explanation behind this is because of the privileged status associated with English language which is leading to the case of language apartheid and language endangerment of various native languages. The need of hours is to document data about the endangered native languages and to preserve them from extinction.

Scholars believe that use of native language as the medium of instruction can save the endangered native languages from becoming a 'dead language'. It will also ensure less dropouts in schools and more comprehensive education. And ensure that the new generation know and associate them with their culture and native languages.

Based on the research results, the following recommendations were made: to communicate in native language more and the image of social backwardness and illiteracy should not be associated with the native languages of Bihar. The folk songs can become a good

medium of propagating the rich heritage of language. Language museum for the endangered languages can be considered as a step towards saving these languages. And most importantly, introduction of native languages in school as a subject or as medium of communication/instruction should be introduced. Bihar needs English for its development and prosperity but vernacular languages of Bihar needs people of Bihar for its survival in the long run.

For undertaking this research, physical interaction and interviews has not been taken into consideration due to the pandemic. Because of lack of awareness and less data availability about vernacular languages of Bihar the researchers have faced some difficulty while exploring other languages, especially tribal languages which are on the verge of endangerment.

## APPENDICES

1) How do you perceive a person speaking local language?  
23 responses

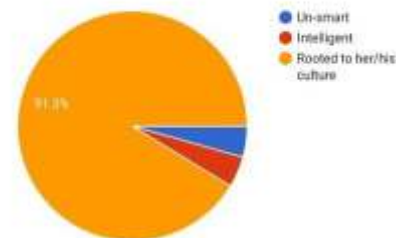


Fig. 1.

A pie-chart depicting the number of youths preserving the intellect of people based on their language.

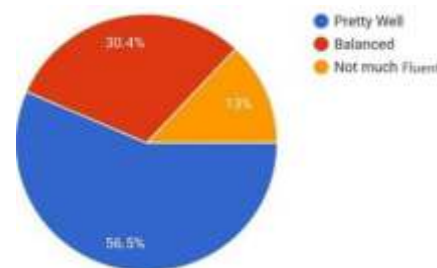
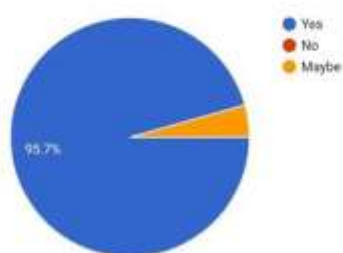


Fig. 2.

A pie-chart representing the fluency of native-language among the young-generation.

3) Does knowing English make you feel confident?

23 responses

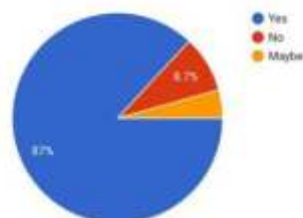


**Fig. 3.**

Pie-chart for the graphical presentation of English as a confidence booster as seen by the respondents.

6) Do you feel the need of saving the native languages from extinction?

23 responses

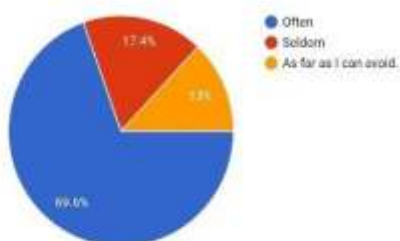


**Fig. 6.**

Pie-chart depicting the awareness of language endangerment among the young generation.

4) How often do you mix English with your mother tongue?

23 responses

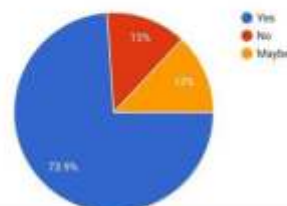


**Fig. 4.**

Graphical representation of the code-switching between native language and English among the respondents.

7) Have you come across people who are illiterate, but they use English words.

23 responses

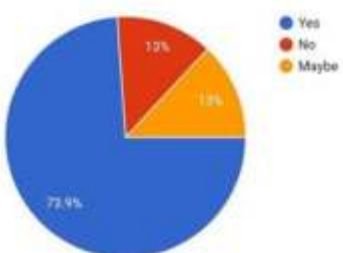


**Fig. 7.**

The presented pie-chart bears the number of respondents who have encountered people speaking English without receiving any form of education.

5) Are you Multilingual (speak more than 2 languages)?

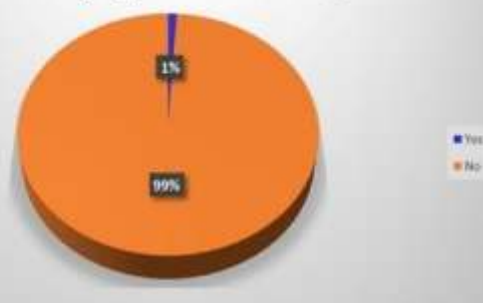
23 responses



**Fig. 5.**

The given pie-chart presents the present of multilingual students among the respondents.

Do you consider people speaking their native language as illiterate? Why?



**Fig. 8.**

The given graph presents the percentage of people presuming native speakers as illiterate or literate.

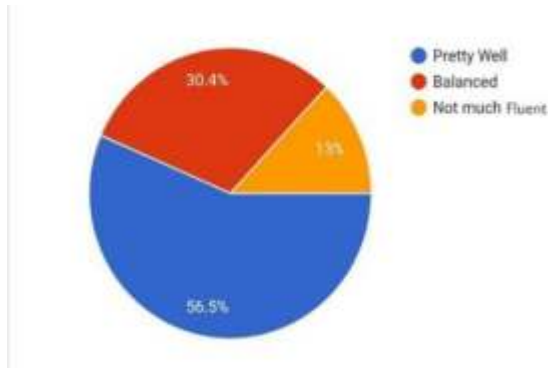


Fig. 9.

Pie-chart tracing the respondents' fluency of their native tongue.



Fig. 10.

Pie -chart depicting the percentage of students willing to learn International and national languages.

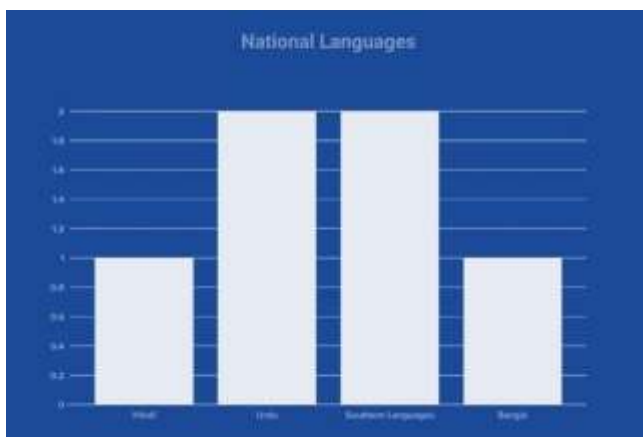


Fig. 11.

The given histogram represents the demand of learning national language among the respondents.



Fig. 12.

Histogram presenting the demand for International Language among the language young learners.

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