

Linguistic Hegemony of English in Indian Higher Education

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Abstract

This study examines the linguistic hegemony of English in Indian higher education and its continuing influence as a legacy of colonial rule. It explores how the privileged status of English reinforces social inequalities linked to caste, class, and geographical location, thereby shaping students' academic performance, participation, and sense of self-worth. The paper highlights the challenges faced by students from non-English-speaking backgrounds, particularly in academic communication, evaluation, and knowledge production, where unequal power relations often marginalize alternative linguistic expressions. Drawing on empirical evidence and existing scholarship, the study critically analyzes the role of English language instruction and institutional accountability in addressing these disparities. It further raises concerns about access, inclusion, and equity within higher education spaces dominated by English. The study ultimately emphasizes the need for a more inclusive multilingual approach that integrates regional languages alongside English to promote educational justice, enhance learner confidence, and support diverse intellectual traditions in Indian higher education.

Keywords: English Dominance, Linguistic Hegemony, Higher Education, Social Inequality, Multilingualism

Introduction

Language is important in India, and English is particularly strong. This study analyses how these dynamics impact higher education. Elite schools in English-speaking countries employ colonial languages. Indian and English-speaking identities have long clashed, returned, and been privileged. It is needed to examine communication and voice asymmetry in English to understand and reveal power. Lost engagement jeopardises scholastic grades, career prospects, and broad-based interaction and experience by compromising linguistic, social, intellectual, and material competence. The article examines the impact of literacy on education and the tangible repercussions of language. The article presents the following inquiry based on empirical evidence: Do other disciplines encounter these challenges, or are they unique to this study domain? What is the role of English instruction within these dynamics? Who is accountable for solving this 'problem'? Finally, what language do Indian academicians think of? And Indian students? The paper claims that language is an 'issue' and then not, the main obstacle and then not, keeping a neo-imperial and liberal caste system as pure as the Indian Brahmin who accepts it.

Language barriers for Indian higher education students have long been a contentious issue. These discussions frequently focus on English's dominance and second language learners' alienation. English became common in colonial higher education and professions by the

1830s and 1840s, but not in India until the mid-20th century. Colonial expansion introduced English to India, and by 1883, universities solely accepted it.¹ In central European colonies like Nigeria and Ghana, this did not happen. Education in English eradicates regional literature from higher education. The dominance of English in Indian higher education is evident, but its historical significance is unclear and requires further investigation.

Understanding learning disabilities and education inclusiveness helps. University students without English skills cannot understand mixed-ability arguments when vocabulary is limited. Teachers may discourage students who excelled in school but struggled to follow instructions. Thematic debates on this issue provide context and explore how language and literacy shape educational identities. Socioeconomic status strongly impacts kids' English competence. In India's cleared regions, illiteracy, poverty, child labour, and restricted educational opportunities continued. Kashmir was six times poorer than Punjab until the mid-20th century.

Historical Roots of English Education in India

The English reign in India can only be understood in the context of colonial history. After the East India Company's establishment in the early 17th century, the Calcutta Madrasa commenced organised education in the 1780s.² To subjugate India, individuals were instructed in 'vernacular' contextual legislation and colonial governance. A 'Western' educational curriculum emerged only after the British Crown's conquest of India in the mid-19th century. Diverse areas enact these modifications for various objectives. Colonial administration and economics were associated with the early adoption of English. Education promoted 'imperialism' as a 'nationalist façade' to support colonial control. The social thinker saw English as a tool for 'dominant positions' following independence. Since English is necessary for studying other topics, it has flourished as a market commodity rather than a linguistic market member.

Multiple languages are spoken in India. Although English, French, and Tibetan are spoken, the constitution specifies 22 'scheduled' languages as official. A sociolinguistic study discovered 122 main and 1,599 minor languages nationwide. India is multilingual and multicultural. Different languages exist for many reasons. River Valley civilisations existed in prehistoric India. After traveling, trading, and seasonal migration, some riverine migrants settled on the subcontinent. People from diverse cultures might share languages, beliefs, and practices. A mixed civilisation with Proto- and Prakrit-derived languages and immigrants' languages has developed. Religion influences linguistic evolution. Natural multilingualism has changed.

Human languages are always social. Social factors influenced languages. Multilingual civilisations never hinder interaction through language choice or use. Since India is bilingual or multilingual, it compromises on this issue, unlike Europe, which has a national language and identity. Multilingual societies affect Indian sociolinguistics. Indian languages and

¹ Sailaja Pingali, *Indian English* (Edinburgh, United Kingdom: Edinburgh University Press Press, 2022), 105.

² Partha Chatterjee, *The Black Hole of Empire: History of a Global Practice of Power* (New Jersey, USA: Princeton University Press, 2013), 167.

dialects have identities, but they are part of a larger identity, including cuisine, costumes, rituals, etc. In India, the practice of block bilingualism presents challenges and frequently prioritises the block over national identification. Indian kids face bilingual or multilingual situations on a regular basis. Education has historically esteemed language. African states with multilingualism can be classified into two types. The ‘radical pluralists,’ who emphasise sociopolitical intergroup relations, stand in opposition to the ‘pragmatic pluralists,’ who concentrate on language, power, and resources. The main point is that 19th-century political ideas shaped modern educational systems, where the English-speaking, Western-educated elite formed all nation-states. Colonial schooling simplified the nomenclature of that class. Explaining Indian linguistic identity’s social condition and rectifying past injustices is difficult due to economic restrictions. It facilitates mother-tongue teaching in many manners.

Multilingualism and Medium of Instruction

The debate on ‘multilingualism’ has shaped most education policies and practices in post-independence India, categorising education into ‘English Medium’ schools and those in rural areas and state boards affiliated ‘Language Medium’ schools either Kannada or No effort has been made to develop a ‘multilingual’ campus culture in higher education, the subject of this special issue. The Central and State Governments require students to learn two languages, one of which is classical. The committee investigating the possibility of introducing multilingualism in a Central University also felt that multilingual campuses would present infrastructural and curricular challenges. Language classes before graduation are also available in India, but rarely used. Educational research emphasises language instruction in higher education. This part provides a supporting analysis of language policy in the Indian education system, from the constitutional and policy levels overseeing education and linguistic diversity to the many ways these policies are constructed for different institutions. State-orientated policies may differ from national policies within a country.

Part XVII of the Constitution outlines the language policy and regulatory framework, covering Articles 343 to 351, and Part XXI covers the Supreme Court, High Courts, actions, etc., in each state and union territory, or Hindi.³ National policies seek to reconcile the development of linguistic variety with the necessity of a common language for communication and government. The intricate relationship between state and national policy underscores the difficulties of executing efficient language policies in a varied nation such as India. A primary difficulty is guaranteeing that language policies are inclusive and respectful of all linguistic communities. Furthermore, continual conversation and coordination across various government tiers are essential to satisfy the population’s varying language requirements.

The paper examines how national language policy adversely affects marginalised ethnic groups that do not speak Hindi or a regional dialect, highlighting the ways in which successive national and state administrations have altered India’s official, central, and institutional language policy to influence local education. It then analyses anthropological

³ Government of India (GoI), “Part XVII Official Language,” Ministry of External Affairs, April 12, 2022, <https://www.mea.gov.in/Images/pdf1/Part17.pdf>, 1-6. Also see Arun K. Thiruvengadam, *The Constitution of India: A Contextual Analysis* (New Delhi, India: Hart Publishing India, 2017), 172.

and demographic data. This analysis highlights the importance of recognising and valuing the linguistic diversity present throughout India. By acknowledging and supporting marginalised ethnic groups, policymakers can work toward creating a more inclusive and equitable society for all linguistic communities. Furthermore, promoting multilingualism in education and government services can help bridge the gap between different linguistic groups and promote social cohesion. Emphasising the importance of linguistic diversity can also lead to a more inclusive national identity that celebrates India's rich tapestry of languages and cultures.

The number of Indian languages is remarkable. Approximately 19,500 dialects serve as mother languages. The constitution recognises 22 languages as scheduled; however, several languages are nearing extinction in hilly regions, saline atolls, freezing barren plains, and arid deserts. Some sources indicate India speaks 19,500 languages, however, the largest linguistic census found 780, including 250 sign languages. Many educational bodies, groups, and governments discuss 'language'. Some individuals hold the belief that colonial and postcolonial curriculums and pedagogies specifically cater to a single language. To mitigate the detrimental effects of the educational system, many groups have advocated for adjustments in curriculum and teacher training. The Indian language policy advocates for linguistic diversity. The English language is essential. To participate globally and secure prestigious positions, particularly in the private sector, as an entrepreneur, or within specific research and knowledge domains, education must cultivate critical thinking, problem-solving, and creativity, while also enabling students to identify inequalities and the necessity for substantive social change. So multilingual education is needed. Create a curricular space that accommodates multiple languages (including a child's neighbourhood languages), promotes regional language translation and research, exposes students to contemporary world culture through different languages, and teaches indigenous and local linguistics through mother tongues.

English Dominance in Higher Education

Higher education in India teaches English. Universities rarely use vernacular languages for degrees due to their teaching methods. English became a symbol of affluence and professional achievement for Indians due to its colonial background. Indians suffered caste, class, gender, and geography-based inequalities due to colonial advantages. If one language dominates, higher education students from other languages will diverge. People admire students who speak English well, while they consider others unqualified. Assessments in English lead to a decline in student performance and higher education dropouts. English-speaking students speak English in class, isolating non-English speakers and lowering their self-esteem and communication skills. One research participant expressed, "I believe individuals trained in Hindi are incapable of speaking English." Early provision of students' linguistic needs can prevent higher education dropouts, enabling them to study in their preferred language. Several school policies require early education to employ regional languages. English stays strong in higher education and the mass level to protect the next generation. Study participants tend to follow English's lead. Given the linguistic gap, one participant recommended that Indian schools educate in English, stating that it "boosts our economic chances and helps us to compete internationally."

Language, Inequality, and Academic Performance

The educational system is linguistically biased. Many teachers think learning many languages is a plus, but few think minority parents can help their kids well. This study reveals how ignoring English-medium students' language diversity undermines social fairness. Second-language learners who do not acquire English face biases, unconscious prejudices, and preconceived notions. Non-English languages possess codes, significances, and repercussions that may induce feelings of inferiority and marginalisation in speakers, leading to psychological, social, and linguistic apartheid.

The research indicates a significant relationship between first language competency and academic achievement, self-esteem, and motivation. Ethnographic and sociolinguistic studies in public schools indicate that non-English-speaking students tend to isolate themselves and exhibit underperformance in assessments, assimilation, and educational objectives. Proficiency in English enhances social mobility, employment opportunities, and educational and professional trajectories, serving as a sign of distinction. The relationship between language and performance is interconnected. Mastery of English may result in enhanced opportunities and success across several facets of life, showing a correlation between language and achievement. This underscores the necessity of resolving language gaps in educational environments to guarantee equitable access to resources and assistance for all students' academic advancement.

English proficiency highly predicts academic success. This level of linguistic ability is typical of rich, well-educated students. Most Indians believe English-medium schools are superior. The perceived linguistic disparity between English and regional languages is a barrier to Indian education equity. For societal reasons, more urban, masculine, rich, and high-caste students acquire this education. Language ability impacts classroom quality, content, engagement, and participation. Bilingual and multilingual courses often use language hierarchies.⁴ This discourages local language users and lowers communication quality and quantity. Local language students mimic or rote learn. Some Indian school studies reveal similar preferences for English-speaking children. Teachers used more effective English speakers in the classroom. English-speaking, underprepared students talk more.

Indigenous Educational Movements in Maharashtra's Non-Convent Universities Before and After Deccan College's Founding in 1821, Anthropological Schools, Colonial Ethnology, and Indigenous Christian Literary Movements. A lecture by a Baroda University student from the early 20th century serves as a compelling testament to the significance and value of English in Indian higher education. This testimony delineates a student's struggle to surmount a language impediment to academic achievement and analyses prior case studies and analogous challenges. These case studies illustrate how governmental and institutional policies may either aggravate or mitigate challenges related to formal education and training. Historical case studies investigate universities and educational movements in western India from 1821 to 1854, whereas contemporary studies analyse medical and technical education in Andhra

⁴ Lisbeth M. Brevik and Ulrikke Rindal, "Language Use in the Classroom: Balancing Target Language Exposure with the Need for Other Languages," *TESOL Quarterly* 54, no. 4 (January 2, 2020): 925–53, <https://doi.org/10.1002/tesq.564>, 925.

Pradesh from independence until the early 21st century. After more than a century, colonial student stories may seem insignificant, yet they haven't altered much. Historical ethnographic stories can help solve educational and professional problems.

Language affects educational aims in current examples. Two historical cases demonstrate this theory. These case studies illustrate larger concerns without meta-level comparisons. Sanskrit, one of the world's most profound languages, has been spoken and recorded by people for roughly 5,000 years. Culture has confined Sanskrit to a limited priesthood, and current discussions argue whether educational institutions should teach it as historical material or as a theology-philosophy with special theological and ceremonial content for human conversation.

For 1,000 years, people accused Sanskrit of obstructing true knowledge, making this issue crucial. People believed that Sanskrit and knowledge were exclusive to the privileged. Mediaeval universities taught sacerdotal and scholastic skills, not languages. The mediaeval church felt only Latin could produce outstanding academics and taught in Latin. Meso-European and English educational institutions instructed European discourse forms within the context of Latin translation and composition. Mediaeval university students engaged in debates in Latin rather than vernacular languages. Society utilised 99 percent Anglo-Saxon for practical communication in daily conversations, but not for scholarly education. European educational institutions utilised same principles.

Language, Identity, and Psychological Impact

Student peer relationships are affected by prevailing languages. Peer interactions favour them. Speakers of the dominant language are aware of their advantages.⁵ Many use this language to dominate and oppress non-speakers. Dominance may raise self-esteem, supremacy, or inferiority and lower cognitive and emotional development. Students may struggle to express their ideas, feelings, and desires in a foreign language compared to their native language. This sociolinguistic and sociocultural perspective examines how language changes impact students' identities and expressions. Highlighting linguistic deficits and overemphasising another language can have a significant impact on students' mental health. People may perceive someone with low competency in a dominant language as inferior due to their inability to adhere to sociolinguistic norms and rules. Language may offend someone due to another culture's dominance. It has no reverse case precedence. Non-English medium school students may exhibit culturally unique features and behaviours in their early school years. This highlights the complex links between language dominance, identity development, biological and cultural differences among sociolinguistic groups, and its broader effects. When language rights are entrenched in society, the psychological issues of language supremacy and selection emerge as essential societal difficulties.

Language choices in public spaces like the classroom may shape, validate, or modify identities. Language shapes an individual's identity in intellectual, educational, and social

⁵ Linda Lee et al., "The Role of Home Language and Classroom Climate in Children's Friendship Choice and Peer Acceptance," *Journal of Applied Developmental Psychology* 76 (2021): 1–11, <https://doi.org/10.3102/1588023.1>.

contexts. Faced with pressure from inner and outer educational institutions, children are compelled to advocate for their linguistic identity. Language studies reveal identity. Grammar, diction, and accent help ascertain native speaker status among students. Language embodies individual, cultural, and intellectual identity. Language preferences might generate classroom difficulties. Academic techniques, laws, and philosophies encourage learning to interact with diverse individuals to achieve success in life, while also respecting linguistic variety and minimising language bias and stereotyping. Working with a teacher who has a thick accent, whether they are a native speaker or not, may limit one's impact on a team and lead to minority members withdrawing or dropping out of a project because they feel wholly or partially disconnected from their teammates. You can also read a student's face. Language affects secondary and tertiary students' self-image and social identity. People pick and reject identity-laden, standard, formal, or informal languages, names, and modes of address in narratives.

These anecdotes demonstrate that language choices may complexly improve and harm peer and teacher-student educational interactions. This opposes the concept of language as an impartial conduit or intermediary, as well as the idea of language instruction as a mere vehicle for information dissemination. Educators' reactions to linguistic conflicts in the classroom facilitate children's development of diverse identities. Language and literacy practices delineate the parameters of inclusion and exclusion. Labels and names help students identify themselves and socialize. Postmodern utopias embrace the worldwide dance of polyphonic variety in an endless story, yet students encounter sharp pairings and uneven power relations. According to Kriti, "I emphatically felt the pressure to assimilate and become 'the other,' and without the confidence to face our deepest anxieties of standing out or speaking, I felt useless." The quest for recognition is a never-ending struggle: "Recognition is not a definitive state of being, but rather an ongoing struggle, one that I live and relive daily."

Therefore, when others utilize English in a 'formal' setting, presuming it to be more courteous, the principle of politeness clashes with my personal association with the standard, causing me to feel careless, uninformed, and partially compelled to 'choose to be less oneself through language.' The same abstraction illuminates language and literature's requirement for authentic otherness. Ramesh (respondents) said that "we would be validated; our art could be set in the official canon of minority voices, and our struggles would be interesting for a grand total of about five minutes, long enough to recognise our similarity to other oppressed peoples around the world, and reinforce the anthropological significance of Western academia, which has proven itself open-minded and generous in its commitments to diversity."

Linguistic Elitism and Social Consequences

The article analyses the manner in which linguistic dominance in schools fosters inequality. The dominance of English sustains the disparity in secondary education. English-as-a-second language tests prevent lower-class Karnataka pre-university applicants from joining Kannada-medium institutions. The premise was that schooling would have helped impoverished English speakers. Multilingual policy circles argue local languages better meet

local social and economic demands, culturally labelling areas as ‘Telugu people’,⁶ ‘Tamil people’, and ‘Tamil Nadu’. The state presents its populace and languages to the global arena, hence limiting alliances and endangering linguistic minorities. English-speaking Indians associate regional languages with tribes and geographical areas via narratives. Languages obscure migration, syncretic religious practices, cosmopolitanism, impoverished populations, and even linguistic adaptability in multilingual urban centres, which grapple with authentically representing culture and society. Despite the exclusionary nature of dominant languages, comprehending linguistic aporia and promoting inclusivity are essential. Embrace and celebrate diversity, rather than localist agendas. A multitude of individuals see English as the standard for culture and intelligence. This perspective neglects the richness and diversity of regional languages in India, which are intricately linked to the nation’s history and identity. Embracing linguistic diversity can lead to a more inclusive and vibrant society that celebrates all forms of expression.

Educational approaches are unsuitable for millions of non-English-speaking Indian students. Many Indian university professors and students choose English-speaking classmates. The absence of ‘foreign students’ creates an exceptional learning environment for ‘weak’ students. Language influences instructional relationships and the individuals with whom one shares coffee in the university cafeteria while listening to others. The study examines divided linguistic cellularism⁷ in college and university classrooms. I research how such differences affect teachers and students. Cellularism, a new ‘local’ concept, impacts lives and belonging beyond schooling. Language variety in an institution is perceived as a point of origin rather than a problem, therefore, its seeming universality obscures varied solutions, according to this research. The ‘language cells’ in higher education may either collaborate or divide.

Generally, the term “language cellularism” critiques the segregation of ethnic, social, and racial subjectivities, but in the context of higher education in India, it takes on a narrower yet significant meaning. In this context, the phrase denotes the deliberate exclusion of individuals or groups from shared urban, cosmopolitan, and elite public places or frameworks. The separation between academia and professional environments frequently neglects the significance of language. English teleological cellularism investigates its specialisation, genesis, provenance, and subalternity. This theory states that English proficiency indicates academic, social, and national status.

These linguistic divisions occasionally put students of English against ‘students of other languages.’ It hinders classroom engagement.⁸ Our internal alterations are educational goals (or the horrible result of academics ‘giving’ us high grades as a materialist humanist celebration). Students who aspire to universalism may experience a sense of alienation in classes taught in English. Wealthy professors seldom understand how institutions and society affect linguistic cellularism. These sensitivities influence students. They understand class

⁶ Lina Adinolfi, Usree Bhattacharya, and Prem Phyak, *Multilingual Education in South Asia: At the Intersection of Policy and Practice* (London, United Kingdom: Routledge Publication, 2022), 35.

⁷ David R. Hill, “Sustainability, Victor Gruen, and the Cellular Metropolis,” *Journal of the American Planning Association* 58, no. 3 (September 30, 1992): 312–26, <https://doi.org/10.1080/01944369208975810>, 323.

⁸ Vai Ramanathan, “English Is Here to Stay: A Critical Look at Institutional and Educational Practices in India,” *TESOL Quarterly* 33, no. 2 (Summer 1999): 211–31, <https://doi.org/10.2307/3587718>, 221.

dynamics. They do not collaborate to overcome linguistic barriers because they understand their issue. Communication and division consume historical capacity in a syntactic sense. Cellularism creates distinct communities within a developing nation, ensuring everyone's inclusion.

Regional Languages and Higher Education

English predominates in Indian higher education, influencing nearly all institutions. Assessing its impact on regional medium-sized institutions is essential. Approximately two-thirds of over 350 state colleges provide instruction in regional languages to their students. Postgraduate, Master of Philosophy, and Doctor of Philosophy programs at national universities under-represent our alumni. Central universities leave a gap in postgraduate and Ph.D. programs, which regional medium institutions can bridge. Regional language colleges offer a variety of highly sought-after professional courses, but their arts and social sciences programs are often viewed as inferior, leading to a decrease in student enrolment. Regional language colleges allocate less funding and faculty to their art and social science departments. Academics at regional universities believe English makes it 'difficult for regional institutions to prosper and share their strengths with Indian society.'

Second, Indian students studying abroad dislike regional medium colleges, thus, even those who can afford it attend national universities. Regional medium schools compel the wealthy minority to learn local languages, resulting in a predominance of local language students. The third issue arises when professors at regional medium institutions use the state language and provide teaching materials in the same language. The promotion of local languages is frequently influenced by students' perceived requirements. Faculty recruitment, topic selection, and instruction are adversely affected in the absence of language-speaking professionals. Private educational institutions and unsupported local medium school educators in several states attack the strategy for failing to provide instruction in the local language. Regional university professors send their children to English-medium schools. New courses often lack cited literature. Faculty members make up for this by providing personal resources, translations, or a language journal that includes brief translations of English research articles. Social changes in information transmission, communication goals, and parental expectations are involved. Educational institutions should not impede improvements. Finally, internationally famous regional language institutes may have produced substantial intellectual advances.

To understand partial transitions, policymakers, students, and academics require empirical data from intimate contexts on linguistically diverse university campuses. Not a revanchist discourse. Instead, it should promote inclusive Indian education. Regional universities should fight linguistic chauvinism and isolation. It should be encouraging coexistence via bilingual education.⁹ Creativity can resolve technical issues with high-quality translations. The only use of English for classification poses fundamental difficulties. The deliberate policy aims to 'enfranchise' all major Indian languages.

⁹ O. L. chavarria-aguilar, "Linguistic Chauvinism and Not Hindi Is the Menace," *Economic and Political Weekly* 6, no. 26 (January 26, 1954): 713–14, 713-714.

As English replaces regional languages in Indian higher education, they lose relevance. The effective administrative, teacher, and material support systems of English-language-only universities, along with peer and social pressure on students to abandon their native language for the globally recognised medium of learning, contribute to this situation. Officials prefer to develop new facilities that offer English-specific training over others. Such one-sided support encourages English dominance. Changing attitudes and conduct norms are likely to benefit English speakers over regional language speakers, demoting them. English speakers have numerous cultural, economic, and techno linguistic resources, but regional language speakers will struggle to climb in society and have fewer possibilities than metropolitan, peer-handling English speakers.

People rarely highlight the negative effects of English's dominance in Indian higher education. People either ignore the issue or believe they should learn English and accept the constraints of the academic sector and cultural supply. Some dismissively link this issue to films and fashion choices as 'provincialism'. Consider tackling Indian language discrepancies as 'long overdue'. Inclusive education reform is needed.¹⁰ A policy direction is necessary to promote the education of regional language and values.

Ethical and Legal Dimensions of Language Policy

We discuss ethical and legal literature on language predominance in formal education in this chapter. Linguistic hegemony controls students by preventing them from hearing and comprehending the teacher and by encouraging them to use new languages. This method goes against democracy's core values of fairness, equitable participation, and state linguistic competency. This section shows that de facto language discrimination is immoral, unlawful, educationally detrimental, and a matter of equality and inclusion.

The constitution, legislation, and state and federal laws govern Indian public schools. Higher education has language policies based on these concepts. It can be analysed later to clarify the position on English as the language of education in these settings. Research on student and faculty attitudes and experiences with English typing tests and a separate educational argument that emphasizes not stumping students and subverting their exam success conflicts with India's commitment to linguistic diversity, multilingualism, and a rich and inclusive education. Indian scholars must position and theorize the plausible next step of systemic subordination to twinning from medium to mastery, while keeping it distinct and structured. A true, meaningful discussion regarding desirability and workability must address ethical issues like English's dominance and educational institutions' duties to promote India's Constitution's inclusiveness and equality.

¹⁰ Rashmi Rangarajan, Umesh Sharma, and Christine Grové, "Inclusion and Equity in India's New National Education Policy (NEP): An Analysis Using the Context LED Model of Education Quality," *International Journal of Inclusive Education*, December 27, 2023, 1–21, <https://doi.org/10.1080/13603116.2023.2295907>, 4.

Language dominance hinders education equity and fairness despite its economic and emotional benefits.¹¹ Education systems that require a language few people speak are problematic. Learning a language should provide you access to the global market, just as learning another language gives you access to historical rites and documents, but it becomes a moral issue when one can only speak with teachers or grasp classroom subjects in one language.¹² Failure to understand a culture's ethical and metaphysical vocabulary may affect more than global trade.

University instructors may not be linguistically inclined to avoid language-based discrimination; thus, they may try to re-establish academia's ethnic or historic reputation in two ways. First, a country or organisation may have a 'official' or dominant language and ethnic, respectful, and practical languages. Second, policies can influence both the public and private sectors through the use of positive rhetoric. Most countries' higher education policies reflect such linguistic stereotypes and mandate equitable treatment of languages in academic situations. Academically relevant languages require periodic administration and assessment. Thus, these languages' protectors must foster linguistic variety in a welcoming academic environment.

Conclusion

This paper analyses studies on the negative consequences of English dominance in Indian higher education and provides qualitative and quantitative evidence. 'English dominance' refers to the faculty speaking the local language and the greater number of students who lack adequate English knowledge to participate in English-dominated classrooms and learning processes. English dominance, while beneficial for a small percentage of language learners, negatively impacts the learning of many, if not most, students and India's graduates, who play a crucial role in the country's growth. Many faculty members with outstanding knowledge and skills but weak English struggle professionally. This research explores the 'English effect' in higher education: excellent employment prospects for English-passed students. Educational modifications that increase English-passed students lessen inequality. I show that increasing the 'pass-through rate' of prospective English-passed-out students, or the percentage of students who pass the English language test with a certain score, decreases inequality. Public/private school disparity, urban/rural, male/female, and high/low-income inequalities in the supply of prospective English-passed speakers, and unequal access to competent and cheap private coaching show that the most privileged group produces the top language grads.

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¹² Ema Ushioda, "The Impact of Global English on Motivation to Learn Other Languages: Toward an Ideal Multilingual Self," *The Modern Language Journal* 101, no. 3 (August 25, 2017): 469–82, <https://doi.org/10.1111/modl.12413>, 471.

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