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Language Discrimination in Indian Higher Education

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Higher Education has been considered as a site of knowledge, and it is a place, where one can pursue it. But, the distribution of knowledge and acquiring knowledge is controlled by various factors. For example, caste, class, language, region, religion, gender, race, etc. The two principal factors, i.e. language and caste, determine one's access and then survival in higher educational institutions. The Hegemony of English language becomes a very problematic for non-English background students in the higher educational classroom in India. The hegemony of one language itself achieves the status of dominant or prestigious. The caste, class and gender also determine who are going to use the English language as a medium of instruction. In the era of modernization and globalization, caste, class and gender dynamic work inherently in the higher education. In this context, this paper gives a broader insight of language and caste-based discrimination, and it's a mechanism in the higher education set-ups.

Introduction

Language plays a significant role in speech, understanding, and communication which is primarily crucial in acquiring and producing knowledge. Though English is regarded as the second official language in India, it has, however, become the dominant

language in all spheres of education in contemporary times. India is a pluralistic society in terms of language, culture, religion and region. But, linguistically English is a hegemonic language and its status is determined by various political, cultural and social considerations. Furthermore, it also serves as a major tool to maintain power relations between English-medium students and non-English medium students. In the higher educational institutions, English language is a major limitation for majority of the students, especially for the non-English medium students and they feel excluded from the spheres of knowledge. Students from English medium background enjoy certain power over the other vernaculars, inside and outside the classrooms. Although, they possess equal rational faculty but due to the conscious behavior of the 'elite' English medium groups (includes students/teachers etc.), Hindi medium groups feel unwanted and unsuitable in the group relational contexts in the campuses. On account of these factors, Hindi/regional speaking students remain submissive and are excluded from the so-called equal space.

The elitist status of one language in classrooms creates barriers for the overall acquisition of knowledge and development thus leading to this hiatus and disjuncture between the two groups. As being a dominant medium of instruction in the higher education institutions English does not just cripple the essence of diversity it also acts as hegemony of the elite group over the other. It can be seen as a strategy of the privileged caste, class and gender that excludes the vast majority of the students from the learning process.

Every language carries emotional, psychological and moral values. But, when regional medium students are not able to understand lectures and reading material that are mostly available in the English language, they feel discriminated. Such discrimination leads to passive or active exclusion and sometimes humiliation and degradation as well, when it comes to inter and intra personal relationships inside and outside the classrooms and in the university spaces.

Discrimination may have negative effects on the mental health of its victims. Stigmatised individuals who experience frequent exposure to discrimination and forms of unfair treatment are also reported to be vulnerable to more psychological distress, depression, lower levels of life satisfaction and happiness. The classroom scenario reflects that English (dominant) medium students initiate the conversation, layout the agenda, and control the topic. Therein, students from other Hindi medium generally lag behind in all the above aspects of classroom activities. Discriminatory practices are inherent and reproduced through the English language. A social psychology of language perspective takes language into the account along with its traditional justification. The social and communicative process among the groups is determined by the language and that results in discrimination, which produces the language power relationships in multiple spheres. Therefore, different aspects of discriminatory practices based on linguistic differences pose certain crucial questions. In this context, this chapter gives broader insights into usage of language problems as a medium of instruction inside and outside the classroom, particularly in University of Delhi. This language problem is, somewhere, related to caste, class and gender also. And also, how and in what ways does language barrier creates a binary between teacher-student and student-student etc.? How usage of one language as a medium of instruction dominates other language in the classroom and influence student's life in multiple ways?

Multilingualism and the Medium of Instruction

Language serves particular identity for a nation and even markers for drawing boundaries and nationalism. Unlike the multilingualism of European countries, India's multilingualism is diverse and is home to various indigenous/ethnic languages. This multilingualism has been giving an opportunity to Indian people to learn different kinds of languages. However, they are

using different languages in different domains, in their daily life. Most of the people in India are bilingual or multilingual in nature. They are using mother tongue at their home, regional language at market place, for religious activity Sanskrit language has been used and for inter-state and outside the country English language has been used by them. According to Bhatiya and Ritchie "[m]ultiple languages and multiple language identities are defining features of Indian bilingualism that reveal the dynamics of language usage and a constant negotiation of identity"(Mohanty, 2009, p. 264). Often, language users in India are more flexible and widen their identity beyond usage of a particular kind of language. Consequently, they become multilingual in nature.

Bi (multi) lingualism is maintained by the communities through everyday contacts. In India after every ten miles, a new terrain shows the existence of diversity; that witness profound changes in accent and meaning of the language. Nevertheless, the communication is not broken, rather it is continuing. It needs to be understood that language and dialect are different in nature. Language is a medium or tool to communicate and share thought, idea, emotions and expression etc. The method of sharing based on certain rules and regulations, systematic, gestures that convey to understand the meaning within inter or intra group or community. It is also shared through the written format. Languages have their own script to present themselves. Standardization of a language is the process in which it involves grammar, spelling books, dictionary and literatures etc.

Multilingualism is not a negative potency but it is as a positive force. It is the character of Indian society. Mother tongue always helps to understand the emotional, psychological and intellectual situation of the member of their community and society. Ajit Kumar Mohanty argues that when mother tongue is healthily maintained along with bi/tri or multilingual at the individual and community levels, social, psychological and educational benefits accrue to the minority groups (Mohanty, 2009, p. 264). This

signifies the importance of multilingualism in India. The leaping advantage of society being multilingual are easy accessibility of knowledge to other cultural community, less communicational problem, high cognitive level of the child, job opportunity will increase. Indian multilingualism does not pose any threat or conflict for the individuals and the communities; languages are accepted as necessary and positive aspects of the social mosaic except in exceptional condition. These features add up to making multilingualism a positive phenomenon. They also ensure that the languages fall into neatly arranged pieces of coexistence which D. P. Pattanayak, a leading linguist, characterizes language as 'the petals of the Indian lotus' (Mohanty, 2009, p. 265). Languages are recognized at different levels on the basis of their usage. Some languages are state official language and some are acknowledged as a mother tongue. Rests of the languages are considered in the category of other languages. According to the Census of India, 1991, 216 languages are listed in mother tongue category with a minimum of 10000 speakers. Approximately more than 900 mother tongues/languages have been unlisted because of less number of speakers and become powerless in nature because of the number game. The Indian perception of multilingualism is well characterized by pattanayakas:

The dominant monolingual orientation is cultivated in the developed world and consequently two languages are considered a nuisance, three languages uneconomic and many languages absurd. In multilingual countries many languages are facts of life; any restriction in the choice of language use is a nuisance, and one language is not only uneconomic, it is absurd (Srivastava, 2007, p. 40).

In a multilingual country like India one language or language uniformity is not relevant and eventually it will create a huge factiousness. Uniformity of language or medium of communication is important but it is not sufficient condition for economic progress. In contrast, economic development is not an important condition for uniformity of language. Academicians and public intellectuals are advocating that language uniformity is a necessary

condition in the process of modernization. They also emphasize it for communicative ease within to interstate and outside India.

English is important but not at the cost of other Indian languages. It is accepted by every individual of the society, because, it is one of the main features of Indian multilingualism. In India people are not only switching their language easily from one language to another language, but, at time they mix the language for better communication and understanding the discourse.

Indian Constitution recognized 22 languages as its official language. Apart from these languages less number of languages are placed in school curriculum. Most of the tribal and minority mother tongues have no place in the educational system of India. The children who enter schools with these mother tongues are forced into a dominant language 'submersion' education with a subtractive effect on their mother tongues (Mohanty, 2009, p. 268). Domination of one language over the other will be very harmful not merely to the members but also to the entire society. People not using their mother tongue gradually leads to its death. Death of any language means death of identity and culture. The Stance of mutual acceptance, mutual accommodation, complementary and preservative relationship between languages has not been affecting other language speakers. Gradually English is becoming a more hegemonic language in higher educational institutions in India. Hegemony of English is affecting the students' academic performances. Feature of Indian multilingualism have been obliterated by the dominant existence of English language and it is identified as 'killer language' in post-colonial India. Being a powerful language in India it gained larger control over the outcomes of social activity. In the colonial period, English education was meant for socio-economic purpose. In the contemporary period it has become divisive tool resulting in the division of society into two categories i.e. privileged and under-privileged and also learned and ignorant classes. The so called public education provided through regional languages, and quality

of this educational system is mostly poor. Whereas, private education system that provide education in English medium gives some hope to most of the parents from lower caste, class background who are willing to send their children to such English medium school. Reputation of English language has pushing regional and scheduled languages at the margin in every domain. Mohanty argues that under the new dynamics of power relationship between languages, English has become a potent factor in the differential power equation (Mohanty, 2009, p. 269). English has gradually degrading and displacing major India languages from the mainstream including Hindi into the position of weak language.

In the colonial India, English was used as a social and political tool by the British government to exert control over the natives. British government established and spread English language in educational institutions. English replaced Sanskrit and Arabic in educational system. In the pre-colonial period educational right was restricted primarily to Brahmans and other privileged castes and classes. But, in colonial period constitution opened the doors of education to all the sections of the society cutting across caste, class, gender and regionalism etc. But, it could not liberate itself from the confines of Brahminical educational practices, because now English has taken the place of Brahminical Sanskrit. Therefore, the process of acquiring education and knowledge was restricted to certain castes, classes and gender. It has been continued in post-independence India also. Though the doors of educational institutions are opened for all, qualitative education was not accessible to everyone. It has been divided into two categories on the basis of medium of instruction, one is public and another is private school. But, the regional medium students have been pushed to the margin under the dominance of English language and this is because most of the public schools are instructing in regional medium whereas, private schools in English medium.

The Hegemony of English Language in Indian Universities

The meaning of 'Hegemony' in Greek is 'to lead'. Antonio Gramsci said hegemony is established through consent and persuasion via the processes of leadership without force, leadership through legitimization and leadership through consensual rule, which are the fundamental process of hegemony (Gramsci, Hoare, & Nowell-Smith, 1985). Following Gramsci, Debra Suarez explained hegemony as a power relation between dominant and minority group, particularly the means by which the dominant group or the leading group secures its position (Mustapha, 2014, p. 59). In the context of language, there is a power relation between vernacular languages and English in India. The dominance of English is not only in Indian educational institutions but across the globe. But, in a multilingual society like India, educations in mother tongue or regional languages are made available till secondary level in government-run schools. When the students get enrolled in the higher educational institutions for further studies, they have to face linguistic discrimination at different levels. In the classroom context of Indian Central Universities, both students and teachers from English medium are dominated. Indeed, the field of study of natural and professional sciences almost all, possessed by the English medium, but the social sciences is also dominated by the English medium though large number is opted from Hindi medium background. According to Sheila M. Shannon, to maintain its dominant status, a language has to be associated with political, governmental, economic and social domination and the consent of the people (Shannon, 1995, p.176) and emotions and psychology. Most of the teachers come from English background, in contrast an increasing number of students in the classroom come from the regional medium background, for example Hindi medium students in the context of University of Delhi. The strength of English medium students is less than Hindi medium students in the classrooms. But, English medium student

has participated more in the classroom because of their comfortability in this language. Shannon argues that,

The speakers of languages take on the prestigious or devalued characteristics of their languages. Thus, the speakers of dominant languages assume a prestigious status and are perceived as such. Conversely, minority languages speakers take on the burden of an inferior status and are so perceived. In terms of the nature of linguistic hegemony, this situation is not static (Shannon, 1995, p. 176).

A number of factors contribute to the increase in the status of the English language in different contexts around the world. The factors are; uniformity of the text book, language usage by higher officials, spreading as a medium of communication across the world and giving priority to English language by the higher educational institutions are the main factors for its status. State machinery like Judiciary system, Bureaucracy and other administrative and academics cutting across disciplines and regions are accepting English language unconditionally.

Yan Guo and Gulbahar H. Beckett argues that the increasing dominance of the English language is contributing to neo-colonialism by empowering the already powerful and leaving the disadvantaged further behind, an issue that needs an attention (Guo & Beckett, 2007, p. 117). In Indian context this argument is appropriate, because in the colonial period, only the upper caste, class and male dominated the educational sphere. Even among these categories, education was restricted only to those who were educated already; other people were not able to access education in any other mediums. When the question arises that, who receives education in the English medium, it becomes serious problem. Those who were educated in English medium in the colonial period, they possess special status till date. In the aftermath of independence, the Indian Constitution assured education for all. However, it subsequently failed to hold its promise because education through English medium was not accessible to many. Such unequal access to education has divided the society into two groups. On one hand those who are studying in vernacular medium

and on the other who are studying in English medium. The English medium people are more powerful, considered as intellectual and knowledgeable, socially and politically empowered with comparison to vernacular medium people. Consequently vernacular medium students feel marginalized, disadvantaged and powerless. Alastair Pennycook says that linguistic imperialism can occur when English becomes a gateway to education, employment, business opportunities and popular culture and where indigenous languages and cultures are marginalized (Guo & Beckett, 2012, p. 59). Linguistic Imperialism is an imposition or dominance of one language speakers on the other through various ways i.e. intellectually, culturally, politically, economically and psychologically etc. In the contemporary time English language imposed and dominates through these tools over the vernacular students. According to Robert Henry Lawrence Phillipson:

English Linguistic imperialism is the dominance of English is asserted maintained by the establishment and continuous reconstitution of structural and cultural inequalities between English and other languages (Phillipson, 1992, p. 47; Pennycook, 2014; Guo & Beckett, 2007).

A. Suresh Canagarajah highlighted that how English as a dominant language worldwide is forcing an unfamiliar pedagogical and social culture on to its learners, socio-psychologically, linguistically and politically putting them in danger of losing their first languages, cultures and identities and contributing to the devaluation of the local knowledge and cultures (Guo& Beckett, 2007, p. 119). It is clear that worldwide spread of English language is not a consequence of colonialism but it is also a tool of controlling the culture. Which shows that the relationship between knowledge and power. Michel Foucault expressed it as 'knowledge is power'.

Knowledge linked to power, not only assumes the authority of 'the truth' but has the power to make itself true. All knowledge, once applied in the real world, has effects, and in that sense at least, 'becomes true'. Knowledge, once used to regulate the conduct of others, entails constraint, regulation and the disciplining of practice.

Thus, there is no power relation without the correlative constitution of a field of knowledge, nor any knowledge that does not presuppose and constitute at the same time, power relations (Mustapha, 2014, p. 27).

He believed that citizens of modern democracies are controlled less by the army, police, economic power, or a centralized, visible state apparatus, than by pronouncements of expert discourse, which he calls 'regime of truth'. In which the expert discourse has a powerful impact on society as much through what it says as by what it does not say; as much by what is constructed as an object of investigation as by what is rejected as insignificant and then left beyond representation (Ryon, 2005, p.57). The interaction of knowledge and power poses challenges on linguistically, economically and socially marginalized sections of the society.

Medium of Instruction and Linguicism

The medium of instruction can be defined as "the language through which any subject taught or instructed by the teacher to the student in the classroom." From elementary education to University level education most of the institutions in the country provide the education to people in their native language (First Language of the country) or in their mother tongue. In contrast to that multilingualism in India poses different scenario, where state-government schools (or public schools) instruct students in their vernacular or mother tongue up to secondary level, that continue till college or graduation level. Whereas, students from different linguistic medium get enrollment in Indian Institute of Technology (IIT), All India Institute of Medical Sciences (AIIMS), central universities such as University of Delhi and Hyderabad Central University etc. where education is provided only through English medium.

For Students' learning process through their mother tongue or regional language is more beneficial in comparison to other language. Ashok R. Kelkar argues that the 'own language' learning has "beneficial effect on other language learning and teaching."

Potsy M. Lightbrown and Nina Spada have also observed that continued education in the home language contributes substantially to a successful acquisition of the school language in the long run (Mohanty, 2017, p. 31). If student attaining education continuously in their own language their power of understanding, confidence level, positivity never goes down. Such students are mentally and psychologically very strong. To substantiate this argument Jim Cummins' observation gains significance and for him "to reject a child's language in the school is to reject the child" (Mohanty, 2017, p. 31). A Dalit student from Central university "dropout the Masters programme was when he was yelled at during his viva for English and told to go read Agatha Christie. There is no one to provide help here, and it is shameful for our lack of language skills to be exposed here" he said (Karthikeyan, 2017). This statement reflects that how language affects the individual life.

Researcher got enrolled in University of Delhi as a student of Master of Arts in Department Political Science. "I never thought that this space is dominated by English medium students and teachers in which I had ventured to obtain education. After enrollment and attaining the classes I felt that this space is not mine and it is excluded, but this tussle between me and medium of instruction in the classroom has been continuing as I pursued my studies. This feeling of being not part of the education space not only occurred to me, but also to many other regional medium students who experienced the same. Such condition leads to discrimination among the teachers/students and students."

Linguistic Discrimination or Linguicism in Indian Universities

Discrimination is an unequal treatment or deferential behavior towards a particular targeted individual or group, because of their belongingness in the educational institutions. This discrimination based on language is known as linguistic discrimination or

Linguicism. The Term 'Linguicism' coined by prominent linguistic scholar Tove Skutnabb-Kangas in 1980s. According to her, linguicism is "ideologies, structures and practices which are used to legitimate, effectuate, regulate and reproduce an unequal division of power and resources (both material and immaterial) between groups which are defined on the basis of language" (Skutnabb-Kangas, 2000, p. 30). It plays a decisive role in who uses which language for educational purpose and that determines their group to use their 'linguistic human right'. This right is related with culture and identity. The mother tongue inherently related with human mind and body. Imposition of the one language over the other language in the society through cultural and linguistic nationalism is a process of hegemony of language. This hegemonic language pushed the other languages to the corner; this leads to violation of the linguistic rights of the individual, group in the society. The United Nation in its Human Development Report (United Nations Development Program 2004) emphasized that language is a major factor for cultural liberty and human development and argued that:

Language is often a key element of an individual's cultural identity. Limitations on people's ability to use their mother tongue and limited facility in speaking the dominant or official national language can exclude people from education, political life and access to justice. There is no more powerful means of 'encouraging' individuals to assimilate to a dominant culture than having the economic, social and political returns stacked against their mother tongue. Such assimilation is not freely chosen if the choice is between one's mother tongue and one's future (UNDP, 2004, p. 33).

In the context of Indian Universities, linguistic imperialism exercised by the English medium pedagogy and the students, faculties. It is creating a knowledge and power relations binary between English and other regional medium groups. The domination and hegemony of the English language, directly and indirectly has been supported by the government through educational institutions and their officials policies and programme.

Consequently, minority language medium students are feeling inferiority complex and consequently losing their confidence. These students are not based on number but based on usages in the classrooms. Most of the academic resources are available only in English. This domination negatively affects the learner psychology. This leads to violation of linguistic right of students and teachers in the institutions. According to Skutnabb-Kangas:

Everybody, not just privileged elites or poor minorities, needs to be fluent and literate in at least two languages, preferably more. Everybody, not just minorities, needs to become aware of and acknowledge the importance of their ethnic and linguistic roots, in order to be able to develop, analyse, criticize, and reflect. Language rights for all are part of human rights. Language rights are prerequisite to many other human rights. Linguistic human rights in education are a prerequisite for the maintenance of diversity in the world that we are all responsible for (Skutnabb-Kangas, 1999, p. 58; (Rojas & , 2003, p. 5)).

The language is not just a matter of communication and speaking, but people have to share their ideas and thought. It is a major tool for every life activity of human beings. Majority of the Universities provide the information regarding admission, curriculum, prospectus, advertisements and other activities only in English. For Example University of Delhi, Jawaharlal Nehru University and Hyderabad Central University have uploaded all the information only in English on their websites. Most of the students who come from regional medium face problem to understand the information which is provided through their websites. The relation between power and knowledge began from here. The level of confidence slowly goes down, the feeling of inferiority complex starts from this entry point. This reflects that the imposition of one language formula on the student community. It is clear that institutions are ignoring three language formulas (TLF) (MHA, GOI, 2014, p. 2). According to this formula:

1. The First language to be studied must be the mother tongue or the regional language.

2. The Second language

I. In Hindi speaking States, the second language will be some other modern Indian language or English.

II. In non-Hindi speaking States, the second language will be Hindi or English.

3. The Third language

I. In Hindi speaking States, the third language will be English or a modern Indian language not studied as the second language.

II. In non-Hindi speaking States, the third language will be English or a modern Indian language not studied as the second language.

Instead of this formula all the reputed educational institutions only follow a monolingual formula. Public institutions use regional medium till graduation and private institution use English till higher education. The idea of three language formula was that the students get opportunity to learn native language and foreign language. The United Nations Educational, Scientific and Cultural Organization (UNESCO) declaration highlights that mother tongue is a best medium for child education. Therefore, it is important that educational institutions should follow the three language formula for quality education.

As Haugen points out that, the imposition of the (Language of Wider Communication) LWC for international advantage "is disruptive of the life pattern, leaving people uprooted, lonely, aggressive and unsocial" (Dua, 1994, p. 5). Social justice cannot be achieved by ignoring indigenous or vernacular language medium when they are facing language deprivation and become marginalized.

It is essential to examine that why English is imposed through various ways as a matter of link language. Who is implementing the English language and what is the purpose of it? Language domination has been beneficial only for English speaking elites. They are exercising power on vernacular speakers through

knowledge system, because it is widely influenced and in the clutch of English language. S.M. Shannon argues that Hegemony is part of the working process of society. A balance of power exists in all relationships because as Foucault argued, like Gramsci power is not possessed by an individual, group, or their ideas-it is exercised (Shannon, 1995, p.177). Therefore, Hans R. Dua argued that just as communication at the international level concerns only a minority, the relevance and justification of pan-Indian communication is projected by only a few who want to retain their power and hegemony through the usage of English. Consequently, they adopt the dominant language and try to avoid their own language in order to gain higher status. The significant relationship between language and ideology as expressed by Donald shows that Language for Wider Communication cannot be considered an exception to this:

[L]anguage is politically important because of its ideological power-its meanings shape our perceptions and our experience of the world. Our consciousness is formed by the language we encounter, when and where we encounter them. These relationships are possible because language actually constructs places for 'I', 'me' and 'you' within the symbolic world it signifies. We become social subjects as we enter culture. We enter culture by learning language (Dua, 1994, pp. 9-10).

Therefore, it is clear that language, culture and society are related with each other. Human mind imagines in mother tongue and express its imagination through it. However the elite status of English language creates line of demarcation between the educational societies. Furthermore, the purpose of education is creating a skilled labour not for Dewey's aim of education. Now, the aim of education is to enhance the individual condition only. But, Dewey emphasized that educated individual needs to work for societal upliftment also. Nevertheless, language is also hierarchal in nature similar to caste system in India. Correspondingly, regional medium students are intellectually oppressed primarily in the higher educational institutions. Their ideology, mind and

psychology are controlled by the English knowing people, teacher and students. For example, Hindi medium students are compelled to read English sources and write their answer in their language. They have to struggle a lot in understanding the theoretical concepts in English. Consequently, there is an identity crisis for regional medium scholar because of the dominance of English language. Therefore, most of the regional medium students try to convert their medium for academic success.

In this regards Paulo Freire argues that, education thus act of depositing, in which students are the depositories and the teachers are depositor. Instead of communicating, the teacher issues communiques and make deposits which the students patiently receive, memorize and repeat. This is the banking concept of education, in which the scope of action allowed to the students extends only as far as receiving, filing and storing the deposits (Freire, 2005, p.72). Hindi medium students struggle to understand the English language (meaning and grammar) and after that they attempt to understand the concepts of their subjects. The process of learning and language shifting creates disinterest in knowing and acquire knowledge from the subjects. A regional medium student spends much time to understand the subjects and secure passing marks, which never helps in further study. The examination system and evaluation system is also unfair and unjustifiable, because most of the evaluators assume that Hindi medium students are not laborious and they do not have the ability to explain better in comparison to English medium students. It happens because of increasing importance of English language. Linguicism can be seen when teacher stigmatizes the student because of Hindi language usage. A consequence of stigmatization leads to language discrimination which is an unequal detachment of power and resources. The Ghana's sociolinguist, Gilbert Ansre, describes linguistic imperialism as:

The phenomenon is which the minds and lives of the speakers of a language are dominated by another language to the point where

they believe that they can and should use only that foreign language when it comes to transactions dealing with the more advanced aspects of life such as education, philosophy, literature, governments the administration of justice, etc.....Linguistic imperialism has a subtle way of warping the minds, attitudes, and aspirations of even the most noble in a society and of preventing him from appreciating and realizing the full potentialities of the indigenous language (Phillipson, 2011, p. 56).

Ansre's, analysis of linguistic imperialism is relevant here; it is the power which allows to English speaking groups to dominate the Hindi speaking group in the educational institutions and political spheres. Even gradually English has maintained its elitist status in the Indian society. Every language has its own social, political, emotional and psychological value. Knowing language is not a concern, but oppression and suppression of other language medium are the violations of their linguistic spaces. Consequently, these oppressed groups are affected by negative experience and they feel inferiority complex, ignorant, stigmatized, and excluded, unconfident, humiliated, loneliness etc. and sometime it leads to suicide. Therefore, Linguicism is not just about the discrimination but it is the violation of human existence. It gives English medium group a better access to resources and for other regional language an unavoidable disadvantage. Regional medium groups are excluded from not just educationally but also, socially and economically. So, it needs to maintain the Indian multilingual status in education and other domains of the society at the policy, institutional and other spaces. According to British Broadcasting Corporation journalist Soutik Biswas:

Many Dalit students who get into colleges and universities through affirmative action quotas - restorative justice for centuries of historical wrongs against the community - come to campuses with deficiencies in education, including a feeble command over the English language. Most of them are first generation graduates, come from poor families - like Mr Vemula, born of a father who works as a security guard and a mother who's a tailor - and often struggle to fit in (Biswas, "BBC News", 2016).

Ratan Lal, who teaches in University of Delhi's Hindu College, pointed out that how ability of reading and writing in English represent knowledgeable itself. This linguistic hegemony becomes a basis of systemic discrimination in higher education and leading to exclusion those who are not able to express themselves in this language. This inability however, does not mean that the student lack merit-because merit is after all socially construct. What was needed, he said was for universities to provide a space where minds can question freely and grow, irrespective of linguistic proficiency (The Wire Staff, 2017). A student from Rajasthan enrolled in All India Institute in Medical Sciences and committed suicide on March 4th, 2012 because of language inability. According to his batch mate

Anil was a brilliant and hardworking student. He had made it to the AIIMS studying at a Hindi medium government school in his village. He faced difficulty in following lectures in English at AIIMS and thus failed in all three papers in the annual exam. He cleared one of papers in the second attempt, but the weightage for internal exams in the final result was increased after declaration of the result and he again failed in all three papers (Staff Reporter, 2016).

Conclusion

In human society, language plays a fundamental role in acquiring and producing knowledge in every sphere of life. Furthermore, it is an important medium of creating a good relationship between teachers-students, students-students and students-content. It is the basis for creating a healthy classroom environment which has become inclusive in nature.

At the policy level, the government needs to implement the three-language formula in Indian education institutions. And a government needs to provide the study material and teachers to regional medium students equally. Instead of contending about complete eradication of any one language from the educational institution, efforts need to be made to create equalitarian space for the existence of diverse languages. In which the regional languages require equal status in India. It quite apparent it will

make the learner not only knowledgeable but also morally and psychologically strong.

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