



INTERNATIONAL INSTITUTE FOR  
HIGHER EDUCATION RESEARCH &  
CAPACITY BUILDING  
*Institution Building for Nation Building*  
O.P. JINDAL GLOBAL UNIVERSITY



COMPARATIVE AND GLOBAL EDUCATION

# WORKING PAPER SERIES

November 2018  
Volume 1 Issue 2

## THINKING THURSDAYS

Research Seminars

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**O.P. Jindal Global University**  
*A Private University Promoting Public Service*



## Message from the Vice-Chancellor and Director, IIHEd

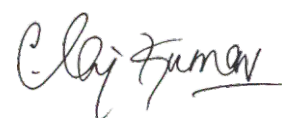
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I was delighted to support the launch of the Comparative and Global Education Working Paper Series - "Thinking Thursdays" from IIHEd in April 2018. The vision and mission of IIHEd is to promote research and capacity building in higher education. Since its inception, IIHEd has hosted many seminars, conferences and workshops, and the IIHEd faculty have already published three books and conference proceedings.

This is the first time we are publishing a Working Paper Series that brings forward works-in-progress of senior, as well as young and promising researchers at JGU. The researchers delivered talks at IIHEd during the "Thinking Thursdays" research seminar series that hosted several researchers over the past year and half. Through the Working Paper Series, we aim to disseminate their research work for public knowledge and to generate future research collaborations.

Our University is young, but it has already created a record in terms of its commitment towards research and teaching excellence. Last year, we were featured in the BRICS QS rankings, as the youngest university in India in the international rankings and one of the top ten private universities in India promoting public service through our teaching and research excellence. Recently, JGU was awarded the highest Diamond Rating by QS I-Gauge at the launch of India's first nationwide higher education rating system in the presence of Shri Pranab Mukherjee, Former President of India and Dr. Virender S. Chauhan, Chairman, NAAC. Further, this year JGU has been ranked among the top 450 universities in Asia in the QS Asia Universities rankings, which places us in the top 3% in the region that consists of more than 13,000 universities. JGU has also been ranked the youngest Indian university in the QS BRICS rankings. This is evidence of our growing reputation for high quality teaching and research.

We are now publishing three working papers in Volume 1 Issue 2 (November 2018). It is encouraging to see that all three authors are women scholars, who are doing important work in their respective area of research from a comparative and international perspective. One of the papers, by Dean of the Jindal School of Liberal Arts & Humanities, Professor Kathleen Modrowski, directly deals with issues of women's leadership in academia presented during a special International Women's Day panel organised by IIHEd on 8 March 2018. These ideas have significant implications for educational policy and practice. I hope that with the publication of this second issue of the Comparative and Global Education Working Paper Series, other presenters and authors will be also inspired to submit their working papers to disseminate and receive feedback on their work in progress.



**Professor (Dr.) C. Raj Kumar**  
Founding Vice-Chancellor, O.P. Jindal Global University and  
Director, IIHEd

## Foreword

*"Comparative Education is the application of the intellectual tools of history and the social sciences to understanding international issues of education" — Erwin H. Epstein*

*"Global education is the term used internationally to describe a form of education which:*

- enables people to understand the links between their own lives and those of people throughout the world*
- increases understanding of the economic, cultural, political and environmental influences which shape our lives*
- develops the skills, attitudes and values which enable people to work together to bring about change and take control of their own lives*
- works towards achieving a more just and sustainable world in which power and resources are more equitably shared." – David Hicks*

The Centre for Comparative and Global Education at O.P. Jindal Global University was inaugurated a year in April 2017 under my leadership with the aim to promote comparative and international research in education to inform educational policies and practices. I am personally grateful to the founding Vice-Chancellor and Director of the International Institute for Higher Education Research and Capacity Building (IIHED) at O.P. Jindal Global University, Prof. (Dr.) C. Raj Kumar for his encouragement and support to help me establish this new centre for research under the umbrella of IIHED. The faith and freedom entrusted by him has helped me to garner resources and support from various sources to institutionalize the work of the Centre over the past one year.

The mission and vision of IIHED is to promote research in higher education and capacity building for research. Over the past one year since its inauguration, the Centre has hosted several noted national and international "Thinking Thursdays" speakers, including a special international women's day panel of 8<sup>th</sup> March 2018. The Centre also organized a major collaborative international research symposium during 11<sup>th</sup> -12<sup>th</sup> December 2017 to deliberate on some of the recent methodological and epistemological debates in the field. The Working Paper series is the Centre's attempt to share the knowledge shared by "Thinking Thursdays" speakers more widely with a global audience by digitally archiving the work in progress of these scholars to generate interest in the topics and future research collaborations.

There are three papers in the Volume 1 Issue 2 of the Working paper series. Two of the papers are about women's education, empowerment and position in society, particularly within the Indian context. One of the papers is written by a visiting Fulbright scholar from United States, Dr. Rekha Datta, whom we hosted at O.P. Jindal Global University to facilitate her empirical research project in India. The other co-authored paper on women's leadership was presented at a special "International Women's Day panel" by our Dean of JSLH, Kathleen Modrowski organized by Centre for Comparative and Global Education on 8th March, 2018. The third paper is also written by one of our woman faculty members. It deals with issues related to Foreign Language pedagogy in India. I thank my colleagues at IIHED, Prof. Deepak Maun and Ms. Nandita Koshal in providing editorial assistance to put this issue together. I sincerely hope that the release of the Volume 1 Issue 2 of the the Working Paper series will usher new beginnings for research, collaboration, policy and practice!



**Dr. Mousumi Mukherjee**  
Assistant Director & Assistant Professor, IIHED  
Executive Director, Centre for Comparative and Global Education  
O.P. Jindal Global University, India

## Women in Higher Education: Leadership in Academia

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### About the Authors

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#### **Prof. Kathleen Modrowski**

Professor and Dean

Jindal School of Liberal Arts and Humanities, JGU

**Kathleen Modrowski** studied in the United States and France, where she received an advanced degree in cultural anthropology and ethnology of the Arab world at the School of Advanced Studies in the Social Sciences (EHESS). Modrowski held faculty and administrative position at Long Island University at the Southampton Campus in 1991. She initiated the four-year Global Studies B.A. directed from the Brooklyn LIU campus in 2005.

Modrowski worked as a consultant at the United Nations Economic, Social and Cultural Organisation (UNESCO), at its Paris headquarters for many years. One of the projects was for the Division of Environment on visual documentation in social science research. Another was for the Division on Human Rights and Peace, for the creation of a program for community-based participatory research in human rights education.

Since 1994 Kathleen has worked with People's Movement for Human Rights Education, formerly The People's Decade for Human Rights Education (PDHRE) to promote human rights learning and the Human Rights Cities Program. Within PDHRE she has served as a member of the Board of Directors and Chair Education Program Committee. Ms Modrowski developed and conducted training programs in non-formal human rights education and human rights – based community development in many countries. Her recent projects include, developing Human Rights Cities in Kenya, Mali and India, right to health and traditional medicine and experiential education. Recent research is on comparative pedagogies and education policy in India and rural development.



#### **Ms. Divya Patpatia**

Executive Assistant

Jindal School of Liberal Arts and Humanities, JGU

**Ms. Divya Patpatia** is Executive Assistant to Dean JSLH and Research Assistant at O.P. Jindal Global University. Along with the Dean, she conducts workshops on "Gender sensitisation at Workplace" for faculty and staff at O.P. Jindal Global University. She is the secretary of JGU Sexual Harassment Committee. She also works as a Human rights lawyer for women and children.

In *The Second Sex*, French philosopher, Simone de Beauvoir, explained oppression of woman with the phrase, “*One is not born, but rather becomes a woman.*” (Beauvoir 293). The weight of this socially constructed identity on women's lives is enormous and penetrates all aspects of her being- social, economic, spiritual and physical. In her masterful analysis of the condition of women, Beauvoir illustrates the way that women throughout history have been seen as the *other*, a lesser being always in comparison to the stronger, more powerful (in every way) male human being. A woman's dependence on a male figure for her subsistence has made her weak and powerless. Beauvoir and many other men and women realized that only by gaining independence through work and the fruits of a woman's own efforts will she be free.

In the post-industrial society, education is a key to access to a decent livelihood and intellectual satisfaction. In the twenty-first century, the rise in women's access to higher learning has been recognized as a measure of development that permits an elevated economic standard. However, as Simone de Beauvoir recognized, as long as institutions remained the handiwork of men, they would inevitably be inclined to replicate a male model of power. Having women in education as faculty and as administrative leaders creates a precedent for a different type of leadership and will bring into focus a model for other women. The fact that many women do not have female leadership role models at home, in the community, or schools while they are growing up makes it especially important to have such mentors in university.

A report carried out by the University of Sussex states clearly that “*worldwide, the number of women in higher education is below that of men. If education is the means to accessing desirable jobs, assuring independence and gaining influence, then the disparity in numbers need to be taken seriously by those who have the power to change the equation, including; governments, institutions, policymakers, and especially women.*” (Morley and Crossouard 9) In developed western countries, women are moving ahead. Forbes reported that in 2017, more women than men earned doctoral degrees in the USA. Yet, only 30 percent of institutions of higher education (tertiary level) are headed by women, a number that does exceed that of women CEOs which figures only 3 percent.

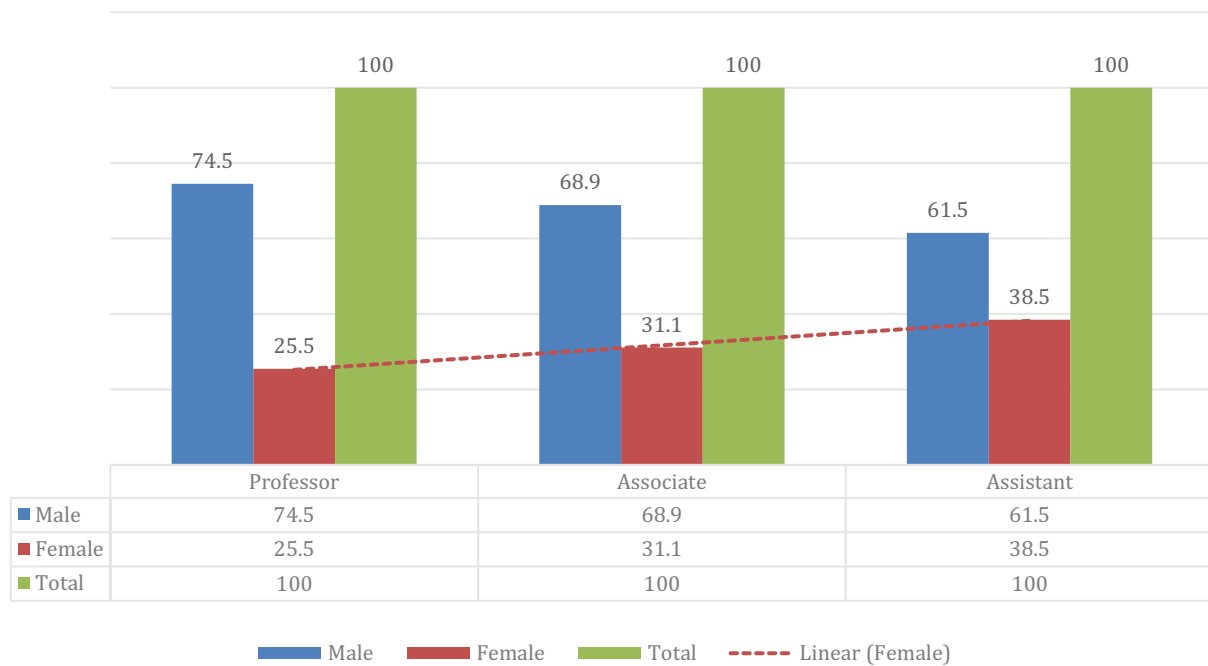
Women's participation in higher education is particularly important in Asia where globalization has opened new occupations for women and with these, new requirements. Although more women are being admitted to colleges and universities in Asia, the gender parity index shows that after completion of the Master's degree, men greatly outnumber women in their enrollment and completion of graduate study. (UNESCO)

## **Identifying patterns of women in higher education**

Higher education employment generally refers to jobs in teaching, research, policymaking, and administration. The chart below compares the designation of women and men in Indian institutions of higher learning. Distribution of the titles comprises teaching as well as research, shows that in each category – assistant, associate, and full professor – men outnumber women by over 50 percent. Regular promotion allows an individual to gain the experience and the recognition needed for promotion. According to the 2014 statistics, women represent 25.5 percent of full professors, 31.1 percent of associate professors and 38.5 percent of the total number of assistant professors.<sup>1</sup> If women remain at the assistant professor level, their move to positions of leadership will be stifled.



Number of Women compared to Men in Higher Education in India (Chart 1)



The discrepancy in gender parity has not gone unnoticed by the Indian government. A Special Government of India Task Force recognized the failure to have a more balanced workforce in education. The task force reported in a survey published by the British Council (British Council) that the gender gap was the result of widespread discrimination against women. However, there is no evidence that any serious effort is being made to advance women by removing some of the institutional and cultural barriers that stand in their way. According to a report published by the World Economic Forum (WEF), "as of 2015, India ranks 114 out of 142 countries on the negative end of the WEC report on the Gender Gap". It is telling that statistics related to academic positions were not systematically disaggregated by gender until 2011. Because of the absence of such data, it has been difficult to measure real progress.

### Barriers preventing women's access to leadership

Several arguments have been cited to explain the current situation. One is that women often prefer to remain in teaching and research because the time commitment is less than in administration. The obligations women assume beyond the workplace are considerable. Whether married, with children or single, women take on major responsibilities as caregivers, home organizers and family advisors. While all these responsibilities provide experience that develops valuable skills, these skills are rarely recognized in the workplace. Despite having acquired these organizational skills, there is a strong argument that women are not prepared with adequate courses and training to undertake administrative positions in higher education. It is a fact that in Indian institutions faculty development does not do much to train either men or women for academic institutional management. Individuals coming from the corporate sector often fill university administrative positions and these employees often lack any sense of academic needs.

Power distance in Indian society works against women breaking the 'glass ceiling'. (Kakar 21)<sup>2</sup> Women's social role in Indian society has a limiting and often self-limiting dimension. For example, societal norms expect women to refrain from engaging in conversations, or developing social relations with men, who are usually the ones occupying positions in upper management. Gestures that are acceptable when made by a man to a male supervisor, such as, dropping by the office, initiating a conversation, proposing a dining engagement are often seen as inappropriate when made by women. They are seen as going against the accepted cultural norms. Most institutions work within the norms of patriarchal society to the extent that those who are in a position to change the dynamics are not even aware that the structures greatly favor men. (Sussex 9-10)

## **Woman and Men in leadership positions – Leadership Styles and Perception**

Men and women are often associated with different styles of leadership and their leadership profiles are distinctly different. One of the major differences that is often cited is the criterion each uses to make decisions. Women tend to be more inclusive and to seek a consensus. They rely more on group problem solving and in that sense, are more open to innovation. Yet, referring to Kakar that the ideal leader is "the benevolent authoritarian", this role may be distasteful and antithetical to a woman's leadership style (Kakar 18). If a woman leader does not demonstrate the criteria traditionally associated with a strong leader, she is often characterized as being weak. Men, on the other hand, "forge their institutional identities to reflect their own traits and talents in response to the gendered expectations from their constituents (Kakar 46)".

It is widely recognized that women are judged by different criteria when it comes to promotion and selection for appointment and even for committee roles and such. Women are judged and they judge themselves by bringing into consideration age, race, regional and national identity, marriage status, children and pets. These elements are not the only ones used to judge competence, as others include accomplishments in scholarship, research, work history, etc. Even in instances where a universal rating system is used, the more subjective attributes will be cited informally and will be weighted to a greater degree for woman than for a man.

## **Societal norms and historical roles of women and men**

Women worldwide lag men when it comes to leadership in academia as affirmed in the 2015 British Council Report carried out by Sussex University. Places where greatest disparity occur may be identified as those associated with a historical bias against women. While judging a woman's leadership capabilities, arguments include genetic inferiority associated with their gender, those qualities that are identified with a woman's child-bearing capacity and which focusses on her body. As mentioned earlier, women often limit themselves by making decisions concerning work and career by taking into account their parallel roles as mother, caregiver, and family overseer. The report points out that majority of women will, at some point, take off time from their careers to engage in care-giving or child-rearing. The economic burden placed on women who would prefer to hand over these tasks to someone else is often prohibitive and where family support is available, the burden usually falls on female members of the extended family or under-paid household help. An additional factor that often diminishes the role and the image of a woman in academia is that when decisions concerning relocation are made, it is normally the man's position that is valued. He is considered the breadwinner while the woman is the caregiver even in instances when both the man and the woman earn almost equal salaries. Such career moves usually favor the man and leaves the woman looking to replace her lost position. This behavior further anchors the assumption of employers that a woman will not be reliable.



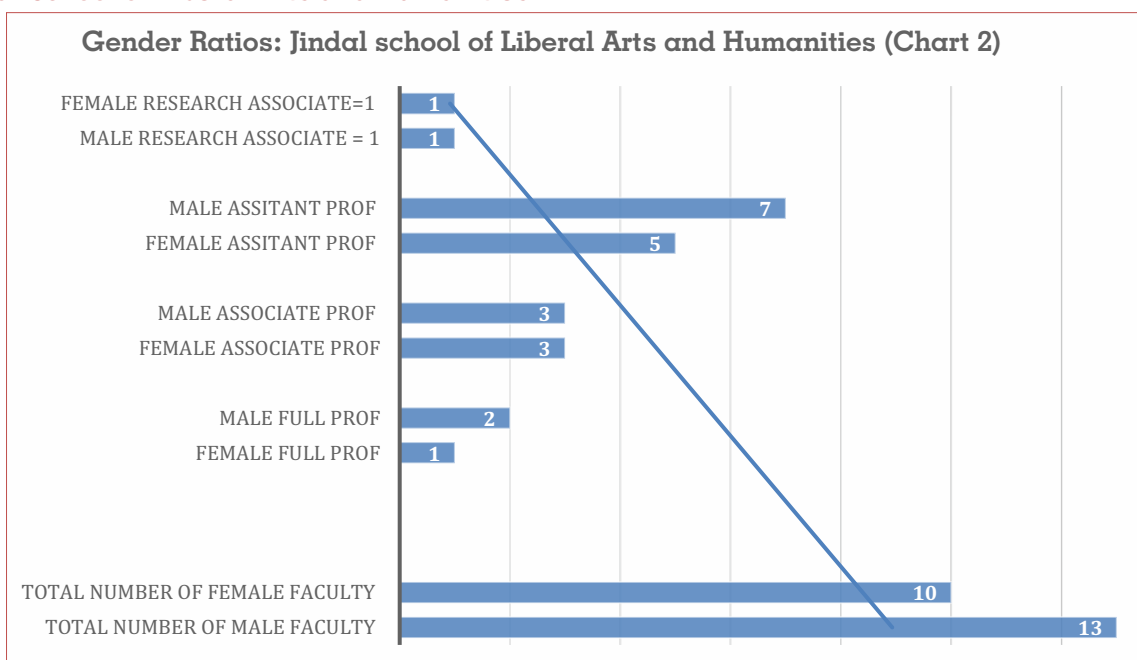
The image of woman as mother and nurturer is pervasive throughout the workplace including academia. It is assumed that women will take up "nurturing" positions for which men are not considered well-suited and which are often dead-end and without prominent visibility or great institutional value. Some of these positions include student affairs, housing coordinator, counseling, and mentoring. In contrast, men take positions "that involve contract management, money management, grants promotion, extended research" (British Council). And we will add to the list, those positions that require visibility and interaction with a wider public or prestigious state and economic actors. The hard work, skill and value added that are associated with the "nurturing" positions are not recognized within the organization, neither through monetary compensation, nor promotion.

Men seem to work longer and harder than women. Successful men work 80-100 hours a week. Women work hard as well but for reasons of parallel obligations, women tend to take work home. The displacement of the work from office to home makes it appear that women are less serious and an additional disadvantage is that women spend less time interacting with colleagues at the workplace. Just as women's work and women at work are often seemingly invisible, management boards often do not respect gender parity. This may be one of the reasons why Boards do not select women to fill management positions and in South Asia, women are often overlooked by recommending bodies. Another reason may be that UGC rules and other criteria guiding best practices are not rigorously followed or do not insist on accountability. In most instances, it appears that men are favored over women.

### Women in academic positions: O.P. Jindal Global University (JGU)

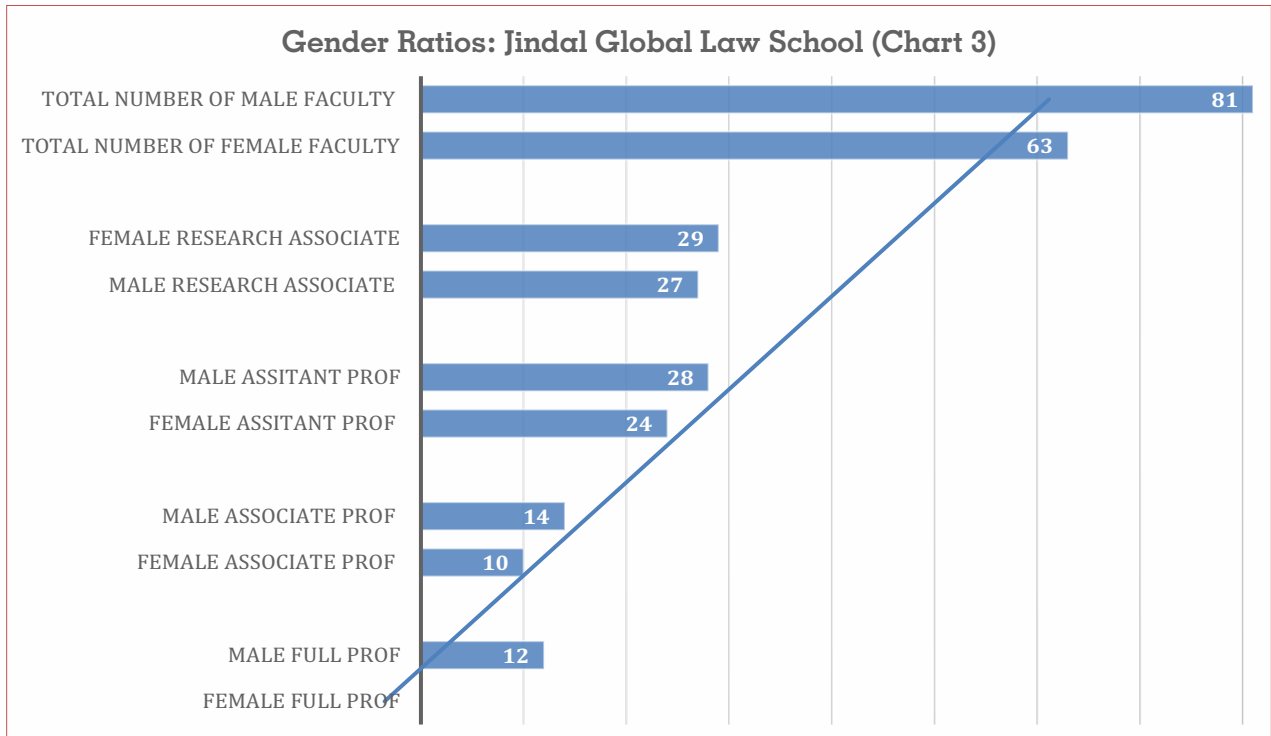
The University prides itself as having a policy that encourages hiring women and making an effort to retain women in academic positions. At present, the numbers in the academic positions are good in comparison to other private institutions. The total number of permanent teaching staff on campus hired on a contractual basis including foreign national is 334<sup>3</sup>. Of these, 143 are women, making 43 percent of the teaching staff. There are differences in the gender balance that are revealed by looking at the specific schools. The Jindal School of Liberal Arts and Humanities (JSLH) is one of the newer schools that opened in 2014. The total number of faculty is 23 with a fairly even gender ratio of 10 women to 13 men. The full professor ratio is 1 woman to 2 men. Besides JSLH, the Jindal Global Business School (JGBS) is the only other school to have a woman as a full professor.

#### Jindal School of Liberal Arts and Humanities



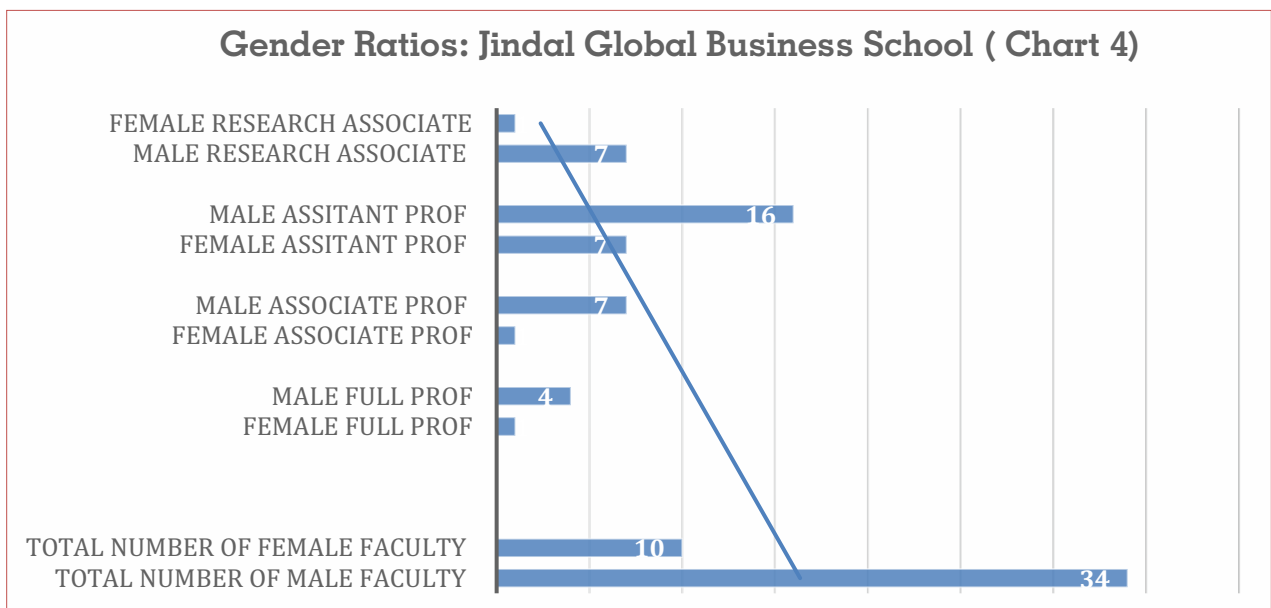
The Jindal Global Law School (JGLS) is the first and largest of all the schools at the university. Founded in 2009, the Law School has a total faculty of 144. The gender ratio is slightly less than balanced with the largest number of women faculty being at the lowest level of research assistant: 29 women to 27 men. At higher levels there is less parity. There are 10 women associate professors compared to 14 men, while the ranks of assistant professors have 24 women to 28 men. There are no female full professors compared to 12 male professors.

### Jindal Global Law School



### Jindal Global Business School

Comparing the gender gap among faculty in several schools within the university can offer some indication of the fault lines in career choices and preparation. The Jindal Global Business School has the largest gap. Of the 44 full time faculty, 34 are men and 10 are women. The lack of parity between women and men on the faculty is evident at all levels where full professors are 1 woman to 4 men and at associate professor level, there is 1 woman to 7 men.



The gender gap in the university faculty needs to be examined further. For example, it is a common problem that the most glaring inequality remains in the sciences – in India, as well as the world. While women are now entering the ranks of STEM faculty, it has taken a number of years for this to happen. It is known that liberal arts schools have traditionally attracted large numbers of women and it is gratifying to see gifted students, both women and men enrolling in liberal arts programs. Shifts are occurring elsewhere in the world also. For example, 2017 witnessed more women than men receiving law degrees (Forbes) and women are increasingly enrolling in STEM programs. Women leadership in academia is very much needed, not only for creating role models for these young men and women but also to change the patriarchal culture that still persists in academia. The stifling traditions inherited from an anachronistic colonial model and from the social inequalities in Indian society are still firmly entrenched and need to change.

### What can be done?

There are several actions that can be taken rather than waiting passively for the tides to change. Women in academia can and must step to the front to assure that change does occur. One of the obvious actions is to get out the numbers. Universities ought to publish their statistics showing the current status of women and then marking the progress on a yearly basis. By calling attention to the number of women at each level, any obvious inequalities will be seen. Pay attention to the women who are institutional leaders in financial, managerial and contractual areas. These positions often wield a great deal of decision-making power.

Insist that open searches be held, and faculty become at least a recommending body when key academic positions are filled, including Deans, Vice-Deans, Provosts, Vice Chancellors, etc. All faculty should insist on transparency in the process. Faculty searches need to make it a stated priority to seek women and not leave it to chance that enough qualified women will apply for jobs. Salaries, work conditions, and benefits need to appeal to women. Many jobs and work schedules favor men because the assumption is that someone other than the man is taking care of everything at home. Distribute nurturing positions equally among men and women and in all departments. Do not make annoying assumptions, for example, that men can travel, and women cannot; that men can represent the institution with more authority than women, etc. Avoid replicating patriarchal behaviors by not accepting women taking the initiative. Create policies such that women receive their fair share of grant and travel opportunities. Avoid favoring women who correspond to the socially constructed norm of the “attractive” woman. Women as well as men must become the face of the institution through public appearances, media and photo opportunities.

Indian Universities are improving but not fast enough to catch up with the gap already created by the historical biases. Moving beyond mere slogans about education and job equality will require a very powerful collective will and unified efforts. The results will be worth the effort.

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## End Notes

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1. States with most female academics in order of numbers include; Jammu and Kashmir, Delhi, Nagaland and Goa. Muslim woman at 14% of total and women with disabilities at 1.9% total, are the least represented groups in academia.
2. Kakar cites a GLOBE report that describes power distance as, "...the degree to which the culture's people are separated by power, authority and prestige".
3. All statistics were provided by the JGU Office of the Registrar and Executive office of mentioned schools.

# From Object to Agency: Assessing Gender Discrimination, Education, and Empowerment of Women Against GBV in India

*[A Working Paper: Please Do Not Quote or Cite]*

## About the Author



### **Dr. Rekha Datta**

**Professor of Political Science  
Monmouth University in New Jersey**

Dr. Rekha Datta is Professor of Political Science at Monmouth University in New Jersey. Dr. Datta was a 2017-18 Fulbright Scholar, and is serving as a Visiting Professor and researcher at the Jindal School of Government and Public Policy, O.P. Jindal Global University under the Fulbright-Nehru Award for Academic and Professional Excellence in Teaching and Research.

She received her Ph.D. in Political Science from the University of Connecticut, USA. She has first class Bachelors and Masters degrees in Political Science from Presidency University and Calcutta University. Her scholarly interests cover foreign policy analysis, domestic politics and foreign relations in South Asia, gender and development, gender-based violence, child labor, and human security. Her teaching portfolio includes courses on Women and the World, International Relations, Youth and Citizenship, Food and Globalization, Early and Modern Political Thought, Comparative Politics, Politics in South Asia, and Ethics in Public Policy.

Dr. Datta's work received national recognition in 2011 with the Outstanding Leader in Experiential Learning Award from the National Society for Experiential Learning (NSSE). She received the Global Visionary Award (2012) and Distinguished Teacher Award (2003) from Monmouth University, and the Humanitarian of the Year Award from the Jersey Shore chapter of the National Conference for Community and Justice (2004). In 2005-06, she served as a Member of the Higher Education Transition Team for the Governor of New Jersey. Currently, she serves on the Committee on the Status of Representation and Diversity of the International Studies Association and is an affiliated faculty of the South Asia Center at the University of Pennsylvania.

Worldwide, gender-based violence (GBV) is ubiquitous and even seems to be on the rise. International agencies, national governments, and NGOs have been at the forefront of addressing and attempting to reduce such violence. Along with structural causes, the culture of violence, discrimination, and misogyny permeate in society, allowing for GBV to continue. The literature suggests that education is key to empowerment of women. This paper, which is a work in progress, argues that gender inequality and discrimination is key to causing GBV and examines if education brings agency to women, empowering them against GBV. The paper surmises that in a country such as India, as long as cultural perceptions of gender based inequality and discrimination persist, they will offset the positive outcomes of education and economic opportunities for women and make it difficult for them to overcome GBV.

## **Ubiquity of Gender-Based Violence and the Role of Education: The Puzzle**

Gender-based violence (GBV), or violence against women, is a worldwide problem. GBV connotes the social-structural implications of the violence that women face because of their gender. We are painfully familiar with the headlines of gruesome killings, assault, and torture that are committed in the context of dowry, family honor, rape in peacetime and war, domestic violence, child marriage, and other forms of GBV. "It is estimated that 35 per cent of women worldwide have experienced either physical and/or sexual intimate partner violence or sexual violence by a non-partner at some point in their lives. However, some national studies show that up to 70 per cent of women have experienced physical and/or sexual violence from an intimate partner in their lifetime" (UN Women 2017). Other reports reach a similar conclusion - one in three women around the world face sexual violence (World Bank: 2014).

Globally, and in South Asia and India, there is a lethal combination of norms surrounding patriarchy, institutional failures, and challenges to implementing laws aimed for security and safety of women and girls, lack of infrastructure, and failure to recognize women and girls as equal citizens. In India, according to data released by the National Crimes Records Bureau, in 2015, there were overall 3, 27, 394 incidences of crimes against women, compared to 3, 37, 922 in 2014. During the same period, rape dropped from 36, 735 to 36, 651, and gang rape declined from 2, 346 to 2, 113. While this might seem good news, or at least better news, the data shows a rise of kidnappings of girls to be sold into trafficking. More than 50% of human trafficking victims were underage (i.e. minors) and 90% of them were girls who would end up in prostitution. Likewise, crimes against Dalits, scheduled castes, and scheduled tribes also remained very high (Indian Express: 2016, Sep.1).

This paper begins with the premise that such structural challenges, along with social norms, linkages to alcohol use and abuse and other causes have made the situation critical for women. A World Bank Report of 2014, titled, "Violence Against Women and Girls: Lessons from South Asia," examines the forms, causes, and ways to address GBV in the region. Among its findings are that unequal power status is a major factor behind opening up girls and women to abuse by perpetrators, either known or unknown to the victims (World Bank 2014: 6). The result is a variety of forms and ways in which GBV is practiced on girls and women ranging from infants to the elderly. Female foeticide, infanticide, child abuse, harassment in public spaces and in the workplace, inside the home, marriage-related abuse, including child marriage, dowry, and marital rape, elderly abuse – these represent various forms of violence that affect girls and women at different stages in their life-cycle.

The Report combines this "life-cycle" approach, which includes GBV encountered at different stages in the life of a girl and a woman, with the social-ecological model. The social "ecology model" includes the various "risk factors" as a composite, including several other contributing conditions such as complex relationship issues, situations in daily lives that open them up for violence, and norms and practices that permeate through generations and in social settings (World Bank 2014: 12).



## **Education, Empowerment, and GBV**

Due to lack of power and low status, "... most girls and women in South Asia are exposed to some form of violence throughout their lives (World Bank Report 2014: 6). Education is key to giving a woman equal opportunity to participate in reproductive and financial decision-making within the family. Education affects a woman's economic empowerment. "In the long term, the lack of education affects a girl's future capacity to seek and get employment and to have an income. Economic independence is reflected not only in a woman's capacity to spend, save, acquire property and invest, but also in the freedom to get out of abusive domestic relationships, particularly economic violence" (Santagastino, 2015). While education is key to empowerment, it appears that despite progress in educating more women, India is witness to rising GBV. The source and panacea of GBV must therefore lie in sources beyond education and overall structural and cultural moorings. This paper seeks to explore them.

## **From Object to Agency: Conceptualizing and Understanding the Sources of GBV in India and Education as a Source of Empowerment Against GBV**

While education might be a key source of empowerment, there needs to be a conjoint effort to address discrimination against women, which leads to gender inequality and GBV. Especially in South Asian societies, deeply entrenched patriarchal institutions and mindset underscore gender inequality, which in turn help to perpetuate violence against females by the collective power that men hold in such cultural contexts (Lindner 2004: 39-61).

### ***Gender Discrimination, GBV, and CEDAW: Conceptual Linkages***

Examining the relationship of gender-based discrimination to GBV, we find that the linkages between discrimination, inequality, and violence are established through international norms such as the 1979 Convention on the elimination of all Forms of Discrimination against Women (CEDAW).

### ***How Gender Inequality and GBV are Linked in CEDAW***

CEDAW was initially intended to promote gender equality by ending gender based 'discrimination.' According to UN Women, it "does not explicitly mention violence against women and girls, but General Recommendations 12 and 19 clarify that the Convention includes violence against women and makes detailed recommendations to States parties" (UN Women). Looking into General Recommendation 12, adopted in 1989, we find a detailed description of how states party to the convention are to protect women against various kinds of GBV in the home and workplace and other contexts under any form of "social life." It also recommends that states report on the laws, measures, support services and data on how they are protecting women from sexual violence, domestic abuse, workplace sexual harassment, and so on. General Recommendation 19, adopted in 1992 provides a comprehensive definition of what constitutes GBV, and the various forms and cultural contexts under which GBV can occur. It offers an explicit connection of how violence and inequality are connected. "GBV is a form of discrimination that seriously inhibits women's ability to enjoy rights and freedoms on a basis of *equality with men.*"

Furthermore, it goes on to say, "The Convention in article 1 defines discrimination against women. The definition of discrimination includes GBV, that is, violence that is directed against a woman because she is a woman or that affects women disproportionately. It includes acts that inflict physical, mental or sexual harm or suffering, threats of such acts, coercion and other deprivations of liberty. GBV may breach specific provisions of the Convention, regardless of whether those provisions expressly mention violence" (CEDAW Recommendations: UN Women Watch).

Subsequently, the 1993 UN General Assembly *Declaration on the Elimination of Violence Against Women* provided a framework for taking action against the epidemic of violence. In 1997, for the first time, the Supreme Court of India, in a landmark decision, upheld the guiding principles set down by CEDAW and established what came to be known at the *Vishakha Guidelines* against sexual harassment in the workplace. This was a momentous decision in that not only was an international law used to guide national policy; it also considered sexual harassment a violation of a Fundamental Right under the Constitution. Despite its limitations and drawbacks, CEDAW is often cited as having had a positive impact on women's empowerment.

## Gender Inequality, GBV, and “Missing Women”

In 1990, Amartya Sen wrote about the more than 100 million missing women, most of them in China and India. Sen compared the ratio of men to women and found that biology tends to favor the longevity of women. Yet, in countries such as China and India, there is a serious gender mortality gap. Sen argues that “In India, for example, except in the period immediately following birth, the death rate is higher for women than for men fairly consistently in all age groups until the late thirties” (Sen 1990: 1).

In exploring the causes behind such an anomaly, Sen found that neither East-West perspectives nor economic development or underdevelopment constitute the root cause. Sen also demonstrates that along with literacy, employment, property inheritance through the female lineage, and communal medicine help toward removing the barriers and disadvantages women in other regions and countries with lower survival rates for women face (Sen 1990: 11).

Revisiting the issue of the “missing women” in 2003, Klasen and Wink show that of the major South Asian countries, Nepal, Sri Lanka, Bangladesh and Pakistan have shown progress in the sex ratio balance. India's progress was “moderate.” Affirming Sen's earlier conclusion, Pakistan's improvement in the sex ratio seems to lie in better education and employment opportunities for women, with a positive impact of urbanization as well (Klasen and Wink 2003: 285-86). In India, female the sex ratio has improved between 1991 and 2001 for those between aged seven and above. However, largely due to sex selective abortions, there is increased gender gap in the 0-6 year-old group. (Klasen and Wink 2003: 287). According to the 2011 Census, India's female to male sex ratio is 940:1000. Kerala, with highest literacy rate (94%), has the highest sex ratio with 1084 females per 1000 males. The state of Haryana, with a literacy rate of 75%, has the lowest sex ratio in India with just 877 women per 1000 males. (*Sex Ratio by State Variations, Census, 2011*).

Despite progress in education, India is struggling in overcoming structural and cultural discrimination leading to imbalance in sex ratio, especially among it youngest citizens. Until women earn equal status, GBV will also not decline. Laws have been put into practice ensuring gender equality, yet India's record is poor compared to her neighbors. Gender inequality generates an imbalance of power, and that in turn make women vulnerable to different forms of violence. According to the Global Gender Gap Report of the 2017 World Economic Forum, India fell 21 places to 108, behind China and Bangladesh (Chattopadhyay 2017: WEF Data Report 2017).

## Conclusion: Which Way Forward?

In retrospect, we find that while violence against women in India persists, the country is showing some progress in enrolment and literacy, with caveats. International norms and instruments such as CEDAW are making a positive impact, sometimes in conjunction with national laws and policies.

What Ester Boserup recommended reducing sex discrimination in education to help women achieve parity in agriculture (Boserup [1970] 2007: 69). Female workforce participation rates in India are showing a decline. Moreover, high rates of literacy and educational empowerment may not always lead to a reduction in the level of violence. The puzzle continues.

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## How “foreign” are Foreign Languages?

### About the Author



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Prof. Shruti Jain is Assistant Professor and Assistant Director for Teaching German as a Foreign Language at the Global Languages Centre of the O.P. Jindal Global University. As a student of German Literature, Language and Cultural Studies at the Jawaharlal Nehru University, she has a deep interest in the area of Indo-German Encounters. She recently defended her doctoral thesis on the topic: Nietzsche and India. She is also deeply interested in issues related to Foreign Language pedagogy.

As a DAAD scholarship recipient, she visited the University of Humboldt in Berlin, Germany. She is a qualified teacher of German as a Foreign Language, trained at the Max Mueller Bhavan, Pune and the Goethe Institut in Munich and in Berlin. She has worked as a German language teacher at the Max Mueller Bhavan, Delhi and after that at her own language institute, German Language Circle, Rohini, New Delhi. She has worked as a guest lecturer at the Jawaharlal Nehru University and conducted courses on German Literature and cultural history for B.A. students. She has co-authored the Diploma of Teaching German as a Foreign Language (DTG) for the IGNOU in cooperation with the University of Vienna and teachers of the Max Mueller Bhavan. She has edited books on German for schools and also conducts workshops for German Language teachers.

## 1. 2014: A Controversy erupted

I would like to begin my paper with a controversy that arose in the year 2014. India's Sanskrit Shikshak Sangh (SSS) (Sanskrit Teachers' Association) filed a case in Delhi's High Court arguing that the continued allowance of German in the school curriculum of the Kendriya Vidyalayas (KV) or Central Schools went against the national education policy. The group also described the teaching of foreign languages in Indian schools as "a Western conspiracy."<sup>1</sup> The Ministry of Human Resource Development, Government of India, headed by Smriti Irani refused to renew the Memorandum of Understanding (MOU) regarding the teaching of German in the 1000 KV schools signed between the Kendriya Vidyalaya Sangathan and the Goethe Institut in 2011, and declared it illegal. It was pointed out by the MHRD that this MOU was against the Three Language Formula.<sup>2</sup> Hereafter, German and all other foreign Languages were relegated to an additional subject that will not count towards the final grade of the student. This decision affected teachers in the 250 Kendriya Vidyalayas and the 50,000 students<sup>3</sup> all over India who were learning German at that time. Several parents and teachers from all over India signed petitions to reset German to its earlier status. This also led the German Chancellor Angela Merkel to discuss the matter with the Prime Minister of India. The outcome was that India and Germany signed a joint declaration of intent regarding the teaching of German as a foreign language in the Kendriya Vidyalayas and the promotion of four Indian languages (Hindi, Sanskrit, Tamil, and Malayalam) in Germany. As a long-term measure, in December 2014, the MHRD thought it fit to appoint a seventeen-member expert committee headed by Kapil Kapoor, former Pro-Vice Chancellor of Jawaharlal Nehru University (JNU), to have a fresh look at the language policy. However, four years down the line, there is still no information available in the public domain as to whether the Committee completed its task. According to the Indian Express, four German teachers from the Goethe Zentrum, Thiruvananthapuram, were sent to Germany in order to teach Hindi and Malayalam<sup>4</sup> for three weeks, but whether the languages are being formally offered in German schools is not yet known. Moreover, the latest news headlines stated that the CBSE was "Likely to exclude 'purely foreign' languages from three-language formula" (8.10.2017, NDTV).<sup>5</sup>

## 2. What is "foreign"?

What catches one's attention in the news headline is the term "*purely foreign*". In one of his papers, the German linguist Konrad Ehlich poses the question – What makes a language foreign? Ehlich points out that *foreign* is a notion whose meaning is relative. In fact, the German expression "etwas ist mir fremd" – takes this into consideration. Foreignness is a relational concept – something can be foreign with respect to something or someone else. In this way, the *Other* cannot be detached from the *Self*.<sup>6</sup>

Although languages conventionally are labelled as foreign by virtue of the fact that they are taught to non-native speakers in a classroom setup, there are, as Ehlich rightly puts it, different degrees of foreignness. These are, on the one hand, a consequence of formal features such as syntactical, phonological or lexical differences, and on the other hand, are determined by the role languages play as markers of national identity. Furthermore, linguistic foreignness is not only used as a means of demarcation between nations but also for drawing up borders within nations, especially to speakers of immigrant or minority languages. Ehlich argues that this misuse of linguistic foreignness to sustain national identity conflicts with recent trends of global communication and transnational migration.<sup>7</sup> Ehlich refers to the present state of education in the European Union that remains embedded in the traditional monolingual habitus and fails to recognize the multilingual repertoire of the migrant students.

The Indian Germanist, Anil Bhatti (Professor emeritus, Centre for German Studies, JNU) looks at the problem of cultural homogenization and heterogenization from an Indian perspective and pleads for an identity that is based on pluri-culturalism. Pluri-culturalism, according to Bhatti, understands difference and otherness as being basic constituents of culture, and not as conflicting with the system. The understanding of cultures as being adversarial, on the other hand, is dealing with differences as a disruptive factor, and is relegating otherness. In this way, cultural monads are constructed and hierarchies are fixed.

In the context of globalization, the term foreign language is a misnomer, and the use of the term foreign to describe the field of second- or third-language education fails to reflect the interconnectedness of the world's peoples, their languages, and their cultures. The word *foreign* also denotes exclusion, isolation, and alienation, rather than a sense of acceptance, collaboration, and community. This realization has caused educators in many states of the USA "to shift their thinking and, as a result, to adopt the term *world languages*, renaming the discipline to reflect a world where peoples and cultures are in a constant state of movement and interaction, and where knowledge of world languages will enable students to think and communicate globally in their future lives as citizens and workers."<sup>8</sup>

### 3. Foreigners and Foreign Languages in India: How "Indian" are Indian Languages?

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In the words of the Comparative literature scholar Rebecca Saunders, "*primary among the meanings of foreign is **not belonging (emphasis mine)**, a meaning that marks the negative, relative, and dependent nature of foreignness and forces us to approach it á rebours: to understand foreignness, we must back up and investigate belonging*"<sup>9</sup> A discussion about "foreignness" is incomplete without reflections on what gets considered to be the "Own". The question that needs to be addressed is then: how "Indian" are Indian Languages? In his book *Foreigners and Foreign Languages in India*, Chaudhary writes "*India has always been a multiracial, multi-ethnic, multinational and multilingual country.*"<sup>10</sup> First among the foreigners came from Europe: the Greeks (*yavanas*), as traders and military adventurers, and returned soon, leaving some of their clans behind. Then came the Persians, the Arabs, and the Turks. Later came the Portuguese, the Dutch, the English, and the French.

Indians too travelled to China and beyond, up to the remote islands of the Philippines in the East and to Alexandria in the West. They went as merchants, missionaries and mercenaries. They exchanged goods and thoughts. Benares, Champā, Cochin, Kakinada, Masulipatnam and Surat were metropolises comparable with others of the time such as Alexandria and Shanghai. During the Buddhist period, Takshashila and Nalanda became known worldwide as seats of learning. They attracted thousands of students and scholars. Rajgir, Vaishali, and Sarnath had many foreigners and pilgrims.

During the Muslim rule too, India remained a centre of knowledge. Delhi, Patna, and Jaunpur were known as centres of Islamic learning. During the British rule, between late eighteenth and mid-twentieth centuries, first Calcutta, and later, Bombay and Madras, attracted foreigners in a similar manner. These foreigners interacted with the local population as both, friends and invaders. Their contact extended to agriculture, arts and architecture, business, commerce, crafts, culture, engineering, language and literature, law, marriage, medicine, navigation, technology, war, and more. In all of these, words were lent and borrowed; languages at home and those from abroad were used.<sup>11</sup>



Barring such exclusivist exceptions (mlechha)<sup>12</sup> among the upper-class Brahmins, India has predominantly been inclusivist in spirit. In fact, Chaudhary claims that there is hardly an Indian language today that has no words of foreign origin. Tribal languages are no exception. Even Maithili, which is spoken predominantly in plains of Bihar and Nepal, has words from many foreign languages (e.g. gaarii- Persian, baranda – Portuguese, ekspres and draaibhar – English, sipaahi – Turkish).

It is evident from the aforesaid that the essence of languages lies in their non-essence and fluidity. One needs to look at all languages, foreign, not-so-foreign, and native, as a part of one's unitary repertoire from which one can draw upon, depending on the situation. Perhaps, one could use a musical metaphor to comprehend this phenomenon. *"The ability to deal with musical material allows a musician to play freely. The musician can improvise, create variations, change styles and tonalities. Multilingualism is something similar. It allows one to function with a language repertoire in an environment where the purity of essentialized language is not privileged. All attempts to sabotage multilingual situations wish to establish homogenized languages that can negotiate between one's "own" language and "foreign" languages."*<sup>13</sup>

#### **4. The queer case of Indo-German cultural relations**

Inda and Rosaldo rightly point out that owing to the "deterritorialization of cultures"<sup>14</sup> in the era of globalization, the traditional link between place and languages has been severed. Culture is visibly dislodged from its particular locales. This is, however, followed by a simultaneous process of re-territorialization. Confirming these processes are myriads of diasporic communities all over the world today. In Germany alone live about 1,69,000 people of Indian origin (2017 figures) including both German and Indian passport holders. The Indian diaspora mainly comprises of professionals, technocrats, businessmen/traders and nurses. In the last few years, there has also been an increase in the number of qualified Indian professionals in the fields of IT, banking, finance, etc. There are several Indian organizations and associations active on the business/cultural front, cementing ties between India and Germany at the people-to-people level.<sup>15</sup>

However, the cultural interpenetrations between Germany and India go back to the 18<sup>th</sup> Century. One could recall the *Oriental Renaissance* of the likes of the Schlegel brothers and Herder and their commitment to self-discovery via India. Sanskrit was highly looked upon by the German Indologists. Max Müller, the co-founder of the Department of Indology at Oxford, translated many ancient Indian texts into German. Paul Deussen and Schopenhauer were among the many others who brought India closer to Europe. At the turn of the century, one witnesses an increasing interest among modern Indian thinkers in engaging with Germany.<sup>16</sup> Sri Aurobindo, for instance, learnt Latin, Greek, German, Italian, French, Arithmetic and Geography during his stay in England. Iqbal came to Heidelberg specifically to learn the German language. His tutor was Emma Wegenast. He wanted to speak German well enough to successfully pass the oral examination of his doctoral dissertation at Munich University.<sup>17</sup> Rabindranath Tagore took keen interest in German culture in his teens when he started to learn German and tried to read Goethe's Faust in the original. The bilingual edition of Goethe's Faust bearing Rabindranath's pencil marks on the German text is still preserved in the Rabindra Sadan at Santiniketan.<sup>18</sup> Early 20th century is also marked by the beginnings of teaching of German around 1914 in Mumbai and Pune by the philologist Pandurang. D. Gune. In 1957, the first "Max Mueller Bhavan" was inaugurated in Kolkata. It was then opened in Delhi (1959), Madras and Bangalore (1960), Pune (1962), and Bombay (1969) as well. With the aim of making German language, literature and culture accessible to Indian students, the Jawaharlal Nehru University in Delhi opened its "Centre for German Studies" in 1971.<sup>19</sup>

Today, migration and mobility have to be accepted as a given. These factors have led to spatial interlinkages across the world. This, however, does not reduce diversity. Despite the spatial exchanges, the heterogeneity and the difference surprisingly remain intact, simply because of their distinct and unique meanings in the particular cultures. Bollywood in India and Bollywood in Berlin does not mean the same to Germans and Indians. Why are Kinder joy eggs in India packaged differently than the German *Überraschungsei*? The *SchwarzwälderKirschtorte* does not taste exactly the same as the Black Forest pastry in Indian bakeries. Why was a street in Berlin named after Rabindranath Tagore and a road in Delhi christened as the Max Mueller Marg? It would be worth exploring the conditions under which Indology in Germany and German Studies in India flourished? The increasing spatial overlapping and entanglements could serve as an immediate food for thought for any learner. It is the task of the language teacher to promote the spirit of investigation and self-discovery that ought to be an integral part of any transcultural discourse, thereby leading to the development of the situated, context-sensitive, historically-aware multilingual subject. This alone can beat the attitude of foreignness that is based on a restricted monolingual understanding of the self.

## 5. The Complex Attitude of foreignness and its implications for Modern Foreign Language Learning (MFL):

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Robert C. Gardner defines *attitude* as “an evaluative reaction to some referent or attitude object, inferred on the basis of the individual's beliefs or opinions about the referent.”<sup>20</sup> Bartram, however writes that attitude appears more strongly connected with the environmental variables than individual attributes. According to him, environmental variables comprise of educational and sociocultural influences.<sup>21</sup> The attitude of *foreignness* is essentially a socio-cultural attitude that influences learners' perceptions about a particular language. It is based upon the perceptions of language utility and difficulty. These perceptions, in turn, exercise control over the educational factors such as teacher-student relationship, curriculum, school ethos and even institutional policies.

While globalization has its rewards, it also brings along a massive, uncontrollable influx of opinionated knowledge. The overflow of information leads to students entering classroom with pre-conceived notions about languages. As a result of this, the human agency of the teacher is not even given a chance in some cases. A glance at *Quora*, a question-answer-platform, can provide a hint about the prevailing attitudes that exhibit the dominant tendency of segregation and hierarchization:

“Which language has more scope: French, Chinese, Japanese, German or Spanish?”<sup>22</sup>

“Which language should I learn: German, French or Spanish?”<sup>23</sup>

The perception of utility is almost always marked by a process of selection based on the extrinsic worth of the language. In following the edicts of the job market, intrinsic goals like the joy of learning, the development of personality, understanding and tolerance for other people and other cultures are almost forgotten. This unfortunately forces teachers to act as marketing agents of the languages that they teach.

Closely linked to the attitude of foreignness is the perception of difficulty. Students frequently ask me whether German is a difficult language to learn. Difficulty, just like foreignness, is a relational concept. Nothing can be difficult in itself. It is the learner who can possibly ascribe difficulty or ease depending on her individual learning experience.

Even the colleagues who teach content subjects inadvertently fall prey to the attitude of foreignness towards foreign language teachers. In my experience, their dominant perception is that the language teachers do not teach but they conduct fun classes. Interestingly, the idea of language teachers being perceived as working at the base of the pyramid of educational competence was also echoed by the applied linguist Claire Kramsch<sup>24</sup> (Professor Emerita of German and Education at the University of California, Berkley) in her talk on *The Challenges of globalization in foreign language education*. She shares her experience of how a fellow professor asked her to teach the form of the language and leave the critical thinking and meaning to the realm of the content subject teachers.

## **6. Back to the Controversy: The Glocal challenges**

Owing to the media intervention and sensationalization, the controversy of 2014 unnecessarily led to a polarisation between a so-called native language and a so-called foreign language. The media never questioned why the Sanskrit teachers went to the High Court in the first place. Was it really a western conspiracy that they were trying to uproot, or was it an existential threat that the Sanskrit teachers were facing due to their failure to attract more students to Sanskrit classes compared to German?

A closer look at the Article 9.18.2 of the National Education Policy of India reveals how open to interpretation the policy is. It states:

*"Language being a highly emotive issue, no prescription will satisfy all. Maximum flexibility needs to be given to state governments and local authorities in determining the choice of languages to be taught in the schools. With the passage of time, the states have responded to local aspirations and preferences voiced by parents who would like their children to possess language and communication skills that can facilitate intra-state, intra-regional, as well as global mobility."*<sup>25</sup>

Although the basic objective behind the 'Three Language Formula' was, and still is, national unity and easy intra-state, inter-state and international communication,<sup>26</sup> its implementation suffers at the grass root level. Neither Tamil or Malayalam are being taught in the Hindi speaking states as the third language, nor is Hindi being taught properly in many non-Hindi speaking states. Added to this is the fact that learning a foreign language as a fourth or fifth language could make studies rather burdensome for students. The Indian education policymakers need to wake up to the challenges posed by the foreign and the local controversy. The increasing popularity of foreign languages has aggravated the already existing lack of support for the promotion of the Indian languages in India. The solution to the problem does not lie in forcing a new trend of foreign language learning in schools into the closet. Instead, there is a need to look at them as an asset and to allow them to flow freely and contribute to the nation's empowerment. To start learning a foreign language, the students should not be made to wait till they enter the university. At the same time, it is imperative to empower the regional languages that suffer from a lack of demand in the present market driven economy.

## **7. Conclusion**

Way back in the 1960s, Jawaharlal Nehru posed the question: Why do we want a foreign language in India? India, he says, *"had risen to great heights in many ways. But it had a tendency to get itself cut off from the rest of the world, although it did not happen always. We have lived for long in a shell of our own."*<sup>27</sup> Opening up to the world however does not imply a blind acceptance of the edicts of the economy and technology driven globalization. This is something that the foreign language education should not succumb to.

The need to learn and integrate multiple languages (including foreign languages) into one's being should primarily arise from a situated, context-sensitive, historical awareness. The meaning need not always be based on the extrinsic worth of learning the language, but one should be open to the possibility of its intrinsic worth too, which lies in the possibility of shaping/creating of a human being, who will contribute to humanity, peace and a global community. The goal of foreign language education cannot be reduced to creating mono-culturally restricted, information seeking consumers. It should be steered towards building global citizens, who may be willing to come out of their comfort zones of compartmentalized national identities and take a plunge into the unknown, into the foreign, and still finding themselves.

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## End Notes

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1. <https://www.dw.com/en/sanskrit-or-german-a-row-over-foreign-languages-in-indias-schools/a-18069963> (Last accessed on: 2.10.2018)
2. The First language to be studied by a child must be the mother-tongue or the regional language.  
The second language –
  - (i) in Hindi speaking states should be some other Modern Indian language (MIL) or English, and
  - (ii) in non-Hindi speaking states should be Hindi or English.The Third language –
  - (i) in Hindi speaking states will be English or a Modern Indian Language (MIL) not studied as the Second language, and
  - (ii) in non-Hindi speaking states will be English or Hindi not studied as the Second language.
3. <https://www.goethe.de/ins/in/en/spr/eng/dts.html> (Last accessed on: 3.10.2018)
4. <http://www.newindianexpress.com/states/kerala/2017/nov/02/german-school-students-to-get-a-taste-of-malayalam-hindi-1689626.html> (Last accessed on: 3.10.2018)
5. <https://www.ndtv.com/education/cbse-likely-to-exclude-purely-foreign-languages-from-three-language-formula-1760109> (Last accessed on: 4.10.2018)
6. It is interesting at this point to delve upon the semantics of the expression 'foreign'. "For German fremd, English dictionaries offer the translations strange in the sense of unbekannt ('unknown'), ungewohnt ('unusual'); foreign in the sense of ausländisch ('outlandish'), fremdartig ('different'); exotic as applying to nonnative plants; and, last but not least, outside in the sense of nicht dazugehörig ('not-belonging'). If consulted in the other direction, they also yield alien in the sense of 'foreign', 'outlandish'. Alien, however, is also listed as a translation for andersartig ('different'), zuwider ('repugnant') and even a nicht naturalisierten Bewohner des Landes ('non-naturalised inhabitant of a country', Langenscheidt, 44)." (Knapp, K./Seidlhofer, B./Widdowson, H. (Ed.) (2009): Handbook of Foreign Language Communication and Learning. Vol. 6. Walter de Gruyter: Berlin/New York. p.23f.)
7. See Ibid. p.4f.
8. Jensen, J/Sandrock, P/Franklin, J. (2007): The Essentials of World Languages, Grades K-12. Effective Curriculum, Instruction and Assessment. Printed in the United States of America. Copyright: ASCD publications. p. 1f.
9. Saunders, R. (Ed.) (2003): The Concept of The Foreign. An Interdisciplinary Dialogue. Lexington Books: Oxford. p. 19.
10. Chaudhary, S. (2009): Foreigners and Foreign Languages in India. A Sociolinguistic History. Cambridge University Press India Pvt. Ltd.: New Delhi. p.3. Chaudhary describes the Indian culture as "an admixture" of six types:
  - a. The Negrito, immigrants from Africa,
  - b. The Proto-Australoids, who came from the West,
  - c. The Mongoloids, living in Assam, Chittagong Hills and the Indo-Burmese frontiers,
  - d. The Mediterranean people, speaking Dravidian languages,
  - e. The Alpine, Dinaric and Armenoid, mainly in Bengal, Orissa and Gujarat of today,
  - f. The Nordic group, speaking the Aryan languages, as in the early Vedas.



11. Chaudhary, S. (2009): *Foreigners and Foreign Languages in India. A Sociolinguistic History*. Cambridge University Press India Pvt. Ltd.: New Delhi. p. 4f.
12. Deriving from classical textual expositions, Wilhelm Halbfass has discussed in his book *India and Europe* India's aryan xenology, or ways of dealing with foreigners. Probably one of the earliest brahmanical term depicting a foreigner was *mlechha* (800 B.C), i.e. someone who was not a part of the ritual, religious, social and linguistic community of the Aryans. The *Bṛhadāraṇyaka Upaniṣad* injunctioned the Aryans from travelling 'to the ends of the world'. Neither should one learn *mlechha* language, nor visit their lands. In *Somadeva's Kathasaritsagara* (eleventh century), *mleccha* refers to the Muslims. He found it advisable not to have contact with *mlecchas*. *Arthasastra*, on the other hand, upholding its pragmatism, left the issue of collaboration with *mlecchas* to the discretion of the rulers. (Ray, J. K. (Ed.) (2007): *Aspects of India's International Relations 1700 to 2000: South Asia and the World*. Vol. X Part 6. Pearson Longman: Delhi. p. 544)
13. Bhatti, A. (2014): *Heterogeneities and Homogeneities. On Similarities and Differences*. [http://blog.wbkolleg.unibe.ch/wp-content/uploads/Bhatti2014\\_Understanding-Multiculturalism\\_for-WS-participants-only.pdf](http://blog.wbkolleg.unibe.ch/wp-content/uploads/Bhatti2014_Understanding-Multiculturalism_for-WS-participants-only.pdf) (Last accessed on: 4.10.2018), p.33
14. Inda, J.X./ Rosaldo, R. (Ed.) (2002): *The Anthropology of Globalization. A Reader*. Blackwell Publishers: Massachusetts/Oxford. p.10f.
15. ([https://www.mea.gov.in/Portal/ForeignRelation/Bilateral\\_brief\\_5\\_January\\_2018.pdf](https://www.mea.gov.in/Portal/ForeignRelation/Bilateral_brief_5_January_2018.pdf) (Last accessed on: 3.10.2018)
16. <https://www.indiatoday.in/education-today/gk-current-affairs/story/sri-aurobindo-facts-355680-2016-12-05> (Last accessed: 4.10.2018)
17. See Mir, M. (2014): *Iqbal*. I.B. Tauris: London/New York. p. 8.
18. Silberstein, T: *Tagore and Germany*. *Indian Literature* Vol. 4, No. 1/2, Tagore Number (Oct. 1960/Sept.1961), pp. 90-92
19. <https://www.goethe.de/ins/in/en/spr/mag/20844619.html> (Last accessed on: 3.10.2018)
20. Bartram, B. (2010): *Attitudes to Modern Language Learning. Insights from Comparative Education*. Continuum: London/ New York. p. 34.
21. *Ibid.* 43ff. According to Bartram, Educational influences on Attitudes are:
  - Teacher (Method of teaching/ use of target language/ Lesson activities)
  - Textbook and curriculum
  - School ethos (School exchanges/Timetabling/availability of resources)
 Socio cultural influences on Attitudes are:
  - the learner's close social environment; (the role of parents, friends and peers)
  - the learner's experiences and perceptions of the target- language speakers and communities;
  - the perceived social status of the languages learned. (media, perceptions of utility, perceptions of difficulty)
22. <https://www.quora.com/Which-language-has-more-scope-French-Chinese-Japanese-German-or-Spanish> (Last accessed on: 4.10.2018)
23. <https://www.quora.com/Which-language-should-I-learn-German-French-or-Spanish> (Last accessed on: 4.10.2018)
24. <https://www.youtube.com/watch?v=ye7oj4ETuF4> (Last accessed on: 2.10.2010)
25. <http://nuepa.org/new/download/NEP2016/ReportNEP.pdf>, (Last accessed on: 3.10.2018)
26. Dixit, R. (2011): *Language Education in India Policy and Practice*. [https://www.asthabharati.org/Dia\\_Apr%20011/raje.htm](https://www.asthabharati.org/Dia_Apr%20011/raje.htm) (Last accessed on: 2.10.2018)
27. Nehru, J. (1996): *Future of English in India*. In: *Jawaharlal Nehru's Speeches (1963 -1964)* Vol. 5. New Delhi: Publications Division. p.35.







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