



RESEARCH PAPER

Subverting Empire: Ideological Resistance and Colonial Subjectivity in R.K. Narayan's *The English Teacher*

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ABSTRACT

This study investigates the ideological response of Krishnan, the protagonist of R.K. Narayan's *The English Teacher*, within the context of the colonial educational system in British India, with particular emphasis on the influence of English literature in defining identity. It analyzes how Krishnan's transformation embodies a comprehensive criticism of colonial education as a mechanism of domination. Considering Gauri Viswanathan's *Masks of Conquest* (1989), the essay positions English literary education as an instrument of cultural hegemony that concealed imperial supremacy beneath the pretense of intellectual and moral advancement. The research employs qualitative textual analysis to examine Krishnan's developing consciousness and eventual repudiation of colonial ideas. Research indicates that Narayan intricately develops Krishnan's internal insurrection through spiritual enlightenment and cultural realignment, demonstrating the psychological impact of colonial indoctrination. This study advocates for a more profound engagement with postcolonial literature to reveal intricate forms of resistance and urges the establishment of a decolonized literary curriculum that prioritizes indigenous knowledge systems and perspectives.

KEYWORDS Discourse, English literature, Exploitation, Gauri Viswanathan, Hegemony, Ideological resistance, Power

Introduction

While ideology is recognized as a set of fundamental beliefs that influence values and validate social or political structures, scholars such as Beetham (1991) have reproached social scientists for emphasizing empirical social relations at the expense of normative standards. This limited emphasis, especially on the function of ideology in justifying inequality, may oversimplify the reasons individuals embrace such beliefs. Thus, it constrains our capacity to evaluate the legitimacy of contemporary states or to differentiate between legitimate and illegitimate authority (Beetham, 1991, p. 6). Destutt de Tracy originally utilized it to refer to the methodical examination of concepts (Seliger, 1979, p. 60). Subsequently, philosophers such as Althusser broadened this definition, characterizing ideology as "the imaginary relationship of individuals to their real conditions of existence" (Althusser, 2017, p. 43). This indicates that ideology is not merely a collection of concepts but a framework through which individuals interpret and assimilate their social realities, frequently influenced by prevailing power systems. In this regard, ideology serves as a mechanism for both preserving and challenging authority, influencing how individuals interact with their socio-political contexts (Althusser, 2017, p. 6).

Under British colonial control in India, the enforcement of the English language and literature became a potent ideological instrument for cultural subjugation. British officials purposefully utilized the English literary canon to validate their governance and

teach beliefs congruent with imperial objectives. English supplanted ancient indigenous languages like Persian, Sanskrit, and Arabic, so establishing itself as the medium through which colonial rule was established and sustained. The alteration of the educational system was not solely linguistic but also ideological, aiming to create colonial subjects who were "Indian in blood and color, but English in taste, opinions, morals, and intellect." R.K. Narayan's *The English Teacher* is a nuanced indictment of the colonial educational system, illustrating ideological resistance through the character of Krishnan – an English teacher ensnared in the paradox of instructing in the language that oppresses his people (Chandio, 2014, p. 14).

The Politics of English Literary Education in Colonial India

Macaulay contends in the Minutes of Macaulay 1835 and endorses the English language as the medium of teaching in the Indian school system. Thus, English establishes a basis for education in India. It has been established as a symbol of acknowledgment of literature and serves as a reminder of the dominance of the colonizer over the colonized in British India. Subsequently, the Government of India, particularly Lord Bentinck, underscores the advancement of English literature in India during British administration. He subsequently advocates for the education of the colonized individuals who are "Indian in blood and colour" to become "English in taste, opinion, morals, and intellect." Further, he contends that these individuals form a collective that safeguards British interests and supports their governance in India. Additional comments regarding the importance of English literature suggest that a single shelf of European literature surpasses the entirety of Indian and Arabian literature (Macaulay, 1835, p. 24).

Spear (1958) claims in *The Oxford History of India* that during the latter half of the nineteenth century, the East India Company enabled Indians by offering employment as clerical laborers. Primarily, Muslims learned the English language to secure employment and used it as a medium of teaching throughout this period. In this context, the British administrator designated resources for the advancement of the English language among the Indian populace. The British Government focused on the education of Hindus in British India, establishing a college to promote English literature as a medium of instruction and communication (Spear, 1958, p. 106).

Furthermore, Sir Syed Ahmad Khan urged the Muslim community to pursue modern education and founded the Anglo-Muhammadan Oriental College in 1875. The objective of this establishment is to encourage orthodox and fundamentalist Muslims to embrace Western education. A Muslim scholar, Abd ur Rahim, authored a booklet advocating for Western education. He further asserted that acquiring proficiency in the English language is a contemporary necessity (Kalhor, 2018, p. 175).

Gauri Viswanathan is a professor of English at Columbia University in New York. She has served as a lecturer at many universities, with a particular interest in education, culture, and religion. *Masks of Conquest: Literary Study and British Rule in India, and Outside the Fold: Conversion, Modernity, and Belief* (1998) earned her the Harry Levin Prize from the American Literature Association. She asserts that the literary curriculum enables the colonial power to exploit the colonized economically and socially. The objective of the literary canon is to marginalize the indigenous peoples and uphold the supremacy of the British Empire. They have successfully concealed these malevolent intents by emphasizing the acquisition of English rather than advocating for indigenous languages (Kumar, 2016, pp. 2-3).

Kumari and Narayana argue that R.K. Narayan's "The English Teacher: An Autobiographical Element" positions him as a distinguished Indian author with Raja Rao and Mulk Raj Anand in the English literary canon. These novelists possess a distinctive narrative style. Raja Rao adeptly explores philosophical and religious themes in his works. Mulk Raj Anand's specialty lies on addressing social injustice stemming from the underprivileged classes of society. Narayan, a prolific novelist, possesses a distinct writing style. Occasionally, he discusses stream of consciousness, expressionism, and existentialism. He meticulously scrutinizes the complexities of life, particularly focusing on the middle class, which serves as the focal point of his writing. On specific times, he is compared to Jane Austen (Kumari, 2016, pp. 1-5).

The study borrows insights from Gauri Viswanathan's work, *Masks of Conquest: Literary Study and British Rule in India*. Viswanathan believes that the British aim to seize economic resources and exert political dominance over the colonized via English literature. She identifies two motives: i) the alignment of English literary education content with the administrative and political demands of British authority, and ii) the manner in which these demands facilitate educational support for social and political control. She elaborates that English literature serves as a facade for material and economic exploitation, as well as an effective mechanism of political control Masks of conquest (Viswanathan, 2014, pp. 3-5).

This study seeks to examine how R.K. Narayan's *The English Teacher* addresses the issue of ideological resistance within a colonial educational context. This analysis explicitly explores how Krishnan's role as an English teacher at Albert Mission College illustrates the intricate complexity of opposing colonial ideologies ingrained in the educational framework. The paper examines how Narayan depicts personal and institutional resistance through the character of Krishnan and the overarching context of the College, emphasizing how this resistance contests the authority and cultural hegemony of colonial power.

Review of the Literature

Revisiting Colonial Discourse and Identity Formation in *The English Teacher*

This paper uses a "literature review as a research vehicle" (Biggam, 2015, p. 8) to tackle the interconnected objectives of the study. It examines and critically analyzes the English literary canon as a discourse of economic exploitation and political domination over the colonized subject. Krishnan, the English instructor, embodies the symbol of disdain and resistance against the malevolent intentions of invaders. The initial chapter of the story depicts a mundane scenario in which Krishnan is preoccupied with the household matters of married life. Although he instructs at Albert Mission College, he expresses frustration and anguish with his work life. He perpetually experiences mental anguish, and his conscience admonishes him for "engaging in wrongful actions" (Narayan, 2006, p. 1). Krishnan is shaped by the indigenous culture of Malgudi. He is aware that the English language is a product of colonialism and is utilized for their own interests. Nevertheless, he is compelled to instruct the identical language, namely English, at Albert Mission College. Krishnan portrays a contemporary, educated Indian who struggles to live a life of contentment and perpetually confronts a troubled existence. The indigenous culture is ingrained in the consciousness of the educated Indian.

The English Teacher portrays a monotonous routine of educated and contemporary Indians. Modern Indians lead their lives with both purpose and

aimlessness. They are fatigued by a monotonous and tedious pattern of life. They exhibit a lack of passion and excitement. Narayan illustrates the monotonous pattern of an educated individual's daily existence in the following lines:

The feeling again and again came upon me that as I was nearing thirty, I should cease to live like a cow (perhaps, a cow, with justice, might feel hurt at the comparison), eating, working, talking, etc. all done to perfection. I am sure, but always leaving behind a sense of something missing. (Kumari, 2016, p. 17)

Sarkar asserts in Narayan's *The English Teacher* that Krishnan represents the East while Mr. Brown epitomizes the West, highlighting a clash between the two (Sarkar, 2016, p. 3). Mukherjee argues that "In the novels written during the Gandhian era, we find the East-West theme operating as the conflict between pre-industrial modes of life and mechanization" (Mukherjee, 1974, p. 69). In the discourse regarding East and West, Gajapathy asserts, "The entirety of the West is in disarray due to its political awareness, and it is regrettable that the East should also emulate this condition" (Gajapathy, 2001, p. 16). The story commences in 1945 during World War II, as the West grapples with the aftermath of war, while the East endures its struggle for independence in 1947. Kumar contends, in reply to Gajapathy, that "Corporate life signifies the inception of civilized existence and the advent of values" (Kumar, 2016, p. 16).

Additionally, in the concluding phase of the narrative, Sarkar asserts in "Restoration and Eradication: A Postcolonial Study in the Writings of R.K. Narayan and Kiran Desai" that Krishnan's choice to resign from his position as an English teacher at the college and accept the headmaster's offer at a school stem from his frustration with the monotony of daily tasks. Simultaneously, he acquires knowledge in spirituality and engages in conversation with his wife, Susila. Narayan illustrates the maturation of his characters, exemplified by the instance when his wife confronts death, and he maintains communication with her via a particular channel (Sarkar, 2016, p. 92).

Additionally, the autobiographical aspects are examined in *The English Teacher*. Narayan artfully recounts the sorrowful event of his wife Rajam's demise in the narrative. Narayan's spouse, Rajam, succumbed to typhoid in 1939. The demise of his wife engenders profound sadness in his life, resulting in feelings of solitude and loneliness. Narayan illustrates the somber reality with the statement, "I have articulated this aspect of my experience regarding her illness and demise in the chosen novel so comprehensively that I do not, perhaps cannot, revisit it." The selected text is predominantly autobiographical, with only a little portion comprising fiction (Narayan, 2006, p. 150).

The English Teacher explores the autobiographical components. The other works also depict autobiographical themes. Narayan contends that in *My Days*, "I was prudent with finances, never expending more than a rupee daily" (Narayan, 2001, p. 147). The identical scenario is depicted in the chosen novel when Krishnan converses with his wife Susila, who states, "We must live within our means and save sufficiently." She states, "In our old age, we must not burden others for assistance." Additionally, bear in mind that there is a daughter for whom we must allocate savings for her marriage. The novel's contents illustrate the principles of Gandhian economic theory, specifically 'Simple Living and High Thinking.' The objective of this theory is self-actualization (Misra, 1995, p. 17).

Susila's letters convey an outstanding and poignant portrayal of Krishnan. This influence alters Krishnan's mindset. Narayan articulates his sentiments in *My Days*, "She consistently assured me that she would send a note at least weekly to confirm that she and the child were in good health, yet she was unable to fulfill this promise" (2001, p. 148). He introduces imaginary characters and their backgrounds in the novel. Through these figures, he depicts the existence of a contemporary individual who perpetually engages in futile pursuits and lacks a definitive purpose. He selects middle-class persons in the narrative and portrays them in a manner that leads to their unfortunate existence (Narayan, 2001, p.151). Similarly, RamTeke argues that "The death of his wife imbues the novel with the conviction that death does not signify the conclusion of all things and that humanity possesses multiple realms of existence" (Ramteke, 2008, p. 29). It encourages him to engage in psychic connection with the spirit of his deceased wife.

Jung proposes a concept within Jungian psychology that introduces the notion of 'anima,' representing the female part of man. Everyone appreciates the anima component of their personality, which Jung describes as "the technique of engaging in genuine dialogues with this figure of psychological imagination; it encompasses the objectivities of the anima" (1928, p. 211). Likewise, the identical psychological facet is evident in Susila's character when she asserts, "At designated times, I engage in psychic development to facilitate direct communication with you, bypassing the medium" (Narayan, 2001, p. 177).

Narayan used autobiographical aspects in *The English Teacher*, published in 1945, and dedicated the work to his wife, Rajam. The trilogy comprises *The Bachelor of Arts*, *Swami and Friends*, and *The English Teacher*. The tale unveils a poignant love narrative between Krishnan and his spouse Susila. The English language was employed as an instrument of imperialism when R.K. Narayan commenced his writing. English attained prominence and thrived in India. R.K. Narayan employed Krishnan as a vehicle to critique the education system, particularly the English language, in the selected novel. Krishnan on an intellectual, emotional, and spiritual odyssey throughout the narrative. These expressions help his self-development and foster inner tranquility. The events of the narrative not only assist him in obtaining guidance from others but also facilitate a smooth and economical existence (Gupta & Walia, 2015, p. 233).

Walsh (1983) asserts, "His prior idealism regarding his subject and his engagement with his students were both swiftly diminishing" (p. 48). He was perpetually plagued by the sensation that he was engaged in inappropriate work. Gupta and Walia assert in "Krishna's Journey towards Authenticity through his Wife: A Study of R. K. Narayan's *The English Teacher*" that Krishnan experiences a lack of flexibility in his teaching at Albert Mission College due to the stringent mandates of Mr. Brown, the Principal. He experiences profound anguish and sorrow regarding the college management. Krishnan lives his life in a mechanical manner, akin to cattle (Gupta & Walia, 2015, p. 234).

Helgesson asserts that in the novels of RK Narayan, Krishnan is unable of adequately nurturing his daughter while his mother resides with them. Consequently, he permits Leela to accompany his mother, and Holmstrom remarks on the situation: "Amidst his fluctuation between utter despair and the aspiration to derive meaning from existence, Krishna reconciles with his solitude, embracing it as an inherent aspect of life." This is the reason he consents to relinquish his daughter, who has been, since Susila's demise, his sole source of emotional stability (Helgesson, 2008, p. 48).

Material and Methods

The paper delineates the methodologies employed in conducting this study, with particular focus on the interpretation of the text. It addresses the research design and a suitable theoretical framework for the research effort. The study employs a qualitative, content-focused interpretative and exploratory design. The essay has conducted an in-depth analysis of the text sample, thereby elucidating its concealed meanings.

Theoretical Framework

Literature as Imperial Strategy: Viswanathan's Colonial Discourse Analysis

Considering Viswanathan's *Masks of Conquest: Literary Study and British Rule in India* (1989) as a theoretical framework to address the interrelated problems posed in the initial part. Viswanathan articulates the primary objective in *The Beginning of English Literary Study in British India*, which is to identify the origins of English literature in India as a literary discipline. She also examines the relationship between English literature and Indian education, as well as the inception of English literature in India (Viswanathan, 1987, p. 2). Said asserts that it 'encompasses all that emerges from it, regardless of the eccentricity of the development or the inconsistency of the outcome (Said, 1997, p. 12).

Adam indicates in the "Reports on Vernacular Education in Bengal and Bihar, Third Report", that there was an insufficient means of communication between the British administration and merchants during the tenure of Warren Hastings, the Governor-General from 1774 to 1785. They both irritated one another and expressed discontent with the communication. The absence of effective communication exacerbated the divide between the rulers and the Indians, hindering mutual comprehension. This distance illustrates the feelings as follows: "We dominate and engage with them, yet they fail to comprehend our nature, and we do not grasp theirs." The result is that we possess no influence over their sentiments and no place in their affections (Adam, 1893, p. 340).

English literature gradually shapes locals' perspectives and establishes itself in the annals of education. For the *Charter Act of 1813* to classify it as an English discipline, this is extremely important. Two improvements are intended to be brought about by this charter: management and supervision of missionary activities and responsibility for native education. The British wish to see the common Indians succeed and be happy, but they also tend to foster information that will help them become more morally capable (Ashcroft et al., 2002).

In *Masks of Conquest: Literary Study and British Rule in India* (1989), Viswanathan makes the claim that British administrators' dishonest behavior in India is crucial. There were two specific goals when writing this book:

To study the adaptation of the content of English literary education to the administrator of British rule and other is to examine how these imperatives, in turn, charged that content with a radically altered significance, enabling the humanistic ideals of enlightenment to coexist with and indeed and even support education for social and political control. (Viswanathan, 2014)

To support the idea, Viswanathan cites a framework in which language is used for both instructional discourse and meditation, which Edward Said dubbed "methodological attitude." An analysis of this embedded education system in India looks

at how colonial communities specifically develop an awareness of cultural dominance (2014, p. 4). She makes a distinction between the natives and the Englishmen, pointing out that the Englishmen appreciate and enjoy romantic and adventure stories for their trivial pursuits and even receive instruction, while the natives are unable to do so due to their low moral standards for literary comprehension (Viswanathan, 2014, pp. 5-7).

Viswanathan's *Masks of Conquest* (1989) critically examines how English literature functioned as a tool of colonial control in India. She argues that literary education masked political manipulation and material exploitation, serving as a disciplinary mechanism to uphold imperial authority. While the curriculum aimed to impose cultural domination, it also provoked resistance among the colonized. Language, in this context, operated as both an ideological instrument and a medium for reflection, reinforcing the hegemonic power of English literary studies in colonial discourse.

Krishnan's Role as a Site of Resistance and Cultural Assertion

The current research illustrates ideological resistance as experienced by a colonized subject in R.K. Narayan's *The English Teacher*. This article depicts the antagonistic persona of an English instructor, Krishnan, aimed at undermining the principles of the educational system in India. It aids in revealing the malevolent intentions of the colonial authorities shown through the educational system. This section of the essay critiques the techniques employed by the British administration to manage the indigenous population, establish political dominance, and secure economic resources. The current research elucidates the methods and strategies employed by the British in enforcing directives upon the general Indian populace.

This part delineates the role of the indigenous individual in opposition to the dominant narrative of colonialism, while also highlighting the significant efforts of an English instructor to mitigate the impact of English literature during instruction at Albert Mission College. In the analysis of the text, the assumptions made in the theoretical section undermine the stereotypical role of the native imposed by the colonizer in the colonial context. This examination examines how he endeavors to alter the discourse and reshapes the stereotypical image of the native. It is likely that a colonized individual is required to assume a subservient role within the colonial context. He is structured to fully execute the authorized directives of colonial authorities. Conversely, R.K. Narayan subverts the established framework for depicting a colonized subject, introduces variants, and generates ideological opposition through the protagonist Krishnan, an English teacher within the narrative.

This article analyzes ideological resistances of a colonized subject in this scenario and scrutinizes the negative comments made by a colonized individual while fulfilling the duty of an English teacher. Additionally, it assesses the potential and vocabulary employed by the character Krishnan. The interpretation of the book is categorized into two sub-groups: one challenges the stereotypical portrayal of the colonized, while the other demonstrates the study's role as a protector of the native's domestic culture.

At the beginning of the narrative, Krishnan, an English teacher, assumes many characters; at times he embodies *the English teacher*, at other times a poet or a colonized subject, ultimately representing the resilience of Indian culture. Krishnan is an educator at Albert Mission College and resides in a hostel adjacent to the college building. He lives perpetually in the shadow of sadness, isolation, and ultimately distanced from his family. The interpretation is structured such that, in the initial segment, Krishnan resists colonial

authority and partially opposes the dominant educational rhetoric of British India to preserve his own existence. Conversely, certain characters are unable to withstand the illicit authority of their masters and live their lives in servitude. Ultimately, such characters do not endure in a critical environment like that of Susila. She symbolizes household culture, and her death precipitates the demise of British India's distinct culture.

Narayan examines the role of Krishnan, the English teacher, in the chosen text. Additionally, it encompasses the significance of English literature. The East India Company has assumed the responsibility of civilizing the indigenous Indians. throughout this context, English literature was introduced throughout the subcontinent to educate the populace and cultivate a civilized society. In *The English Teacher*, he critiques the educational methods implemented by the East India Company on the promotion of English literature in India, stating, "mug up Shakespeare and Milton and secure high marks" (Narayan, 2001, p. 1). He contends that the East India Company developed a curriculum that mandates English literature as an obligatory subject. Every student must study Shakespeare and Milton to advance their understanding to the next level. They are cultivated in accordance with their emotions and aspirations through particular English literature. In other terms, they obtain political dominance over the indigenous population of India. Spivak asserts that knowledge is never innocent; instead, it embodies definite ideologies, and English literature exploits the locals and asserts dominance over them.

Moreover, a colonized individual feels obligated and guided by the college administration concerning the policies and procedures of instruction and lecture delivery. In this context, Mr. Brown, the principal of Albert Mission College, functions as a colonized authority in the chosen text. Narayan claims, "Could you envision a more severe shock for me?" I encountered an English Honours student who still unaware that "honours" must be spelled with a "u." (Narayan, 2001, p. 2). The objective is to provide the complete framework of English literature, encompassing both pronunciation and spelling of words. Mr. Brown, the principal, exerts pressure on the teachers and pupils, vehemently instructing them to fully adopt the colonial culture.

Likewise, Krishnan makes a comparison of 'blacker sins' with 'dropped vowel' during a conversation with Mr Gajapathy, the assistant professor at Albert Mission College. Krishnan emphasizes on blacker sins and brings the intention of the authority about the basic rights of the inhabitants. Narayan draws a comparison in the following lines:

I felt irritated and said, 'Mr Gajapathy, there are blacker sins in this world than a dropped vowel.' He stopped on the road and looked up and down. He was aghast. I didn't care. I drove home the point: 'Let us be fair. Ask Mr Brown if he can say in any of the two hundred Indian languages: "The cat chases the rat"'. (Narayan, 2016, p. 2)

The preceding sentences emphasize the exploitation by the ruling party and generate a resistance to the typical mistake of omitting the 'u' in the word honour. Krishnan references other significant transgressions, including cultural and economic exploitation.

Furthermore, the economic exploitation is represented vividly by the wage of the English teacher, Krishnan, in the selected book. "In compensation for this suffering, the

authorities graciously provided me with a hundred rupees on the first of each month and designated me as a lecturer" (Narayan, 2001, p. 5). Krishnan receives a salary of only one hundred rupees from the administration of Albert Mission College. The British Government deliberately educated the populace of the subcontinent to manage commerce. They employ individuals for their advantages, allocate various jobs such as clerical work and teaching, and compensate them with a paltry sum. In this manner, they commodify the natives and exploit them mercilessly.

Furthermore, Mr. Brown, the colonial authority, convened a conference of all educators to provide guidance on the grading of student papers that fail to adhere to the conventions of English speech. This action demonstrates the insidious character of the colonizer during the British Empire's dominion. Narayan states, "We must convene a staff meeting to determine the number of marks to be deducted for spelling 'honours' without the middle 'u'". This practice demonstrates that the colonizer exploits individuals not only economically but also psychologically. The indigenous individuals are psychologically distressed and incapable of performing their tasks effectively. This college administration meeting signifies the malevolent intentions of the colonizer and exposes their utilization of education to achieve sinister objectives.

The author's tone is sardonic and caustic regarding Indian education in the chosen novel. Narayan (2001) condemns the educational standards in British India, stating, "This education had reduced us to a nation of morons; we were strangers to our culture and camp followers of another culture, feeding on leavings and garbage" (Narayan, 2001, p. 164). Krishnan's abhorrence is articulated in the aforementioned sentences, suggesting that such education renders us dumb and inept. Typically, education imparts knowledge regarding lifestyles and establishes mechanisms for enhancing living standards; nevertheless, in this context, such education has adversely affected the lives of individuals, leading many ordinary Indians to adopt a foolish demeanor following their educational experiences in India. This indicates that they exploit Indians through education, particularly in English literature. This teaching fosters an unfavorable perception of their culture, leading to feelings of isolation and alienation within their community. Consequently, they embrace the culture of the colonizers. This phase signifies calamity and distress in the lives of individuals.

Furthermore, Krishnan's family adopts the colonizer's culture and hybridizes it. Although they exhibit opposition to it, they regard themselves as essential to this alien culture. Susila, the spouse of Krishnan, arrived in Malgudi with her daughter to reside there with her husband. Another aspect of the situation is that Krishnan gets melancholic and disinterested in his instruction. Mr. Brown's negative demeanor and harsh policies about education exacerbate the difficulties faced by Krishnan's family.

To get out of their monotonous routine, they resolve to acquire a house, prompting them to vacate their rental accommodation in pursuit of a superior residence in the neighboring area. Meanwhile, her wife photographs, "The door was so bright..." she said gently. I anticipated it would be clean inside as well. However, I was unable to exit after entering, since the door closed abruptly on its own. I believed a catastrophic event had occurred (Narayan, 2001, p. 148). The luminous entryway symbolizes the superficial aspect of colonialism, while the interior surroundings reveal the grotesque nature and avaricious motives of the colonizer.

Furthermore, Narayan (2001) illustrates the detrimental impacts of a foreign culture with the phrase, "A fly came and sat on my lip ..." She refused to close her lips.

She continued to brush them with her fingers to eliminate the sensation of the fly" (p. 55). This situation leads to calamity in Krishnan's marital life, and thereafter, "She received the holy water from the priest and touched her lips and eyes" (Narayan, 2001, p. 57). Subsequently, she derives solace from the holy water, indicating that the indigenous culture positively influences the character's physical well-being. However, the fly infestation adversely affects Susila's life, leading to her suffering from typhoid fever, which ultimately results in the death of his wife from the same illness. Narayan asserts that the protagonists endure significant suffering due to the detrimental impacts of the colonial environment, despite numerous attempts to escape it.

Narayan articulates the linguistic torment experienced by a colonized individual, stating, "as a student I had found the language torture, and as a teacher, I still found it a torture" (Narayan, 2001, p. 94). Narayan's characters were unable to escape the torment of the English language. For an extended period, Krishnan has endured linguistic torment and has been unable to extricate himself from it. He does not discover any place where he experiences tranquility and serenity.

To endorse his aversion to colonial culture, he plans to resign from Albert Mission College. Simultaneously, a beacon of hope emerges in his life through dialogue with his wife via meditation. Narayan (2001) critiques the colonial milieu, asserting that it perpetually poses a threat, from which only meditation offers liberation. He asserts, "Here we are, a collective of spirits endeavoring to bridge the chasm between life and the afterlife." We have been searching for a method to facilitate our communication" (Narayan, 2001, p. 102). Narayan formulates a mechanism, namely meditation, to protect the skin of a colonized individual from the detrimental and lethal consequences of the colonizer. Krishnan establishes touch with the soul of Susila, thereby managing his mental disorder. The aforementioned reading of the passage summarizes the inventory of adverse effects of an extraterrestrial culture. Consequently, all the characters inside the Malgudi civilization are influenced by them. The article examines the diverse outcomes of the colonial era in the chosen literature. This research study examines all assumptions derived from Viswanathan's *Masks of Conquest: Literary Study and British Rule in India* (1989) in Narayan's *The English Teacher*.

Conclusion

The paper analyzed ideological resistance in Narayan's *The English Teacher*, with a focus on how English literary education operated as a tool of colonial control. Drawing on Viswanathan's *Masks of Conquest* (1989), the study reveals that the British used literature to legitimize their rule, conceal exploitation, and shape colonial subjects through cultural manipulation. The Albert Mission College serves as a symbol of how education was instrumentalized to serve imperial interests, presenting English literature as a civilizing force while subtly enforcing political domination.

Through the character of Krishnan, the novel illustrates resistance to both institutional authority and the broader colonial system. His personal journey exposes the emotional and psychological impact of colonial rule, while the suffering of characters like Susila reflects the destructive influence of imposed ideologies. The narrative contrasts the nurturing influence of local culture with the alienation caused by colonial values, offering a critique of how the British educational system disrupted indigenous identities. *The English Teacher*, thus, serves as both a postcolonial reflection and a cultural critique of imperial education.

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