

## **A Detailed Evaluation of Colonial Attitudes towards Education and Learning under the Mughal Empire in India**

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### **Abstract**

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*In the areas of study and education, the Mughal period made significant investments. Initially under Muslim rule, for instance they provided more in the area of promoting education through ways that, regrettably, Vidyapeeths, Maktabas, and Madras lack because of their remarkable zeal for study. The Public Works Division used to build schools and universities under Babur shuhrat-reign. The Mughal emperors valued culture and craftsmanship. India's glorious past is interwoven into the framework for coordinated education. The Gurukul system coordinated developments in the physical, mental, and spiritual realms. Education was viewed as a personal matter, and industry-appropriate large-scale production methods were not accepted. Education and learning are social interactions that are inextricably linked to their social context. Even though the Western world was pulsing with philosophical and logical ideas throughout the Mughal period in India, these ideas were inapplicable there since the socio-social and epistemological foundations upon which they were based were entirely different from those of Mughal India.*

**Keywords:** Colonial Attitudes, Education, Learning, Mughal Empire, India

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## 1. Introduction

The Mughal period in India is famed for its display of extravagant wealth, lofty architecture, and advancement of fashionable tastes. However, there is also a prevalent perception that the Mughal administration displayed disinterest in study and education, if not outright hostility. It didn't exhibit any enthusiasm for advancing both science and innovation in general and education in particular. However, the state-run governments in European provinces were indisputably more sensitive to their citizens' needs in terms of education. The goal of the current paper is to refute this general understanding. The essay is divided into two pieces, and each portion aims to investigate a single crucial question. The first section explores how the colonial grant represented and introduced education and learning in India, particularly during the Mughal period. The following section investigates what the current, later native, and other sources may teach us about the abstract scene in Mughal India. The final section addresses the question of how important this colonial portrayal was in terms of Indian socio-social activities and what drove the colonial essayists to provide a derogatory view of Mughal India.

Fundamentally, these developments took place in the midst of a swiftly expanding business. It is already common knowledge that India in the seventeenth and eighteenth centuries had unusually advanced trading organisations and was deeply entangled in the circuits of the global economy. These allowed the state to amass enormous sums of actual money, and corporate groups began lubricating this money nexus's machinery. These organisations were not weakened with the demise of the Mughal Empire in the late 1700s or the regionalization of governmental authority.

As the empire grew, Iranians, Indians, and Afghans were incorporated. The Mughal Sovereigns handled the diversity of people and societies with their political heritage and decisive authority and maintained the concord and success whereas Raj placed Marathas and other groups in its framework. The Public Works Division set up frameworks for schools and universities throughout Babur's shuhrat-reign. In Delhi's Madrasa, Mughal Sovereign Humayun offered a research on math stargazing and geology. Math, accounting, and policy execution were added by Akbar. Jahangir showed appropriate reverence for the education of women, which Saha Jahan also promoted. Other than horticulture, which served as the economy's cornerstone, there were various

options for occupations available due to the empire's unusual size in its peripheral region. The Mughal emperors benefited from craftsmanship and culture. Numerous authentic remnants are evidence of the great allure of design form, painting and other labor-intensive tasks. This helped in developing a distinct book sense that was distinct from normal capacities, such as those of government employees, merchants, and so on. At fact, it is still possible to find tuneful dancing and music in this time. For the purpose of researching modern-day Mughal excursions, two categories—rural-based and non-farm-based—may be used. Due to the lack of adequate technological advancement throughout these times, Modern products were primarily of high quality. Various types of skilled employees at home from the home business with an eye on agriculture. The main industries in non-farming areas include cotton and wool products, sugar, tobacco, wine, and even silk products. Coordination of education has a long history in India. India has a distinguished history of social activities and value education. One of the oldest educational systems in existence, the Gurukul system was founded with the intention of significantly advancing universal aims and real, profound, and genuine human progress.

### **1.1. Objectives of the Study**

- . The objectives of the study may be categorized in the followings ways
- The foundation of an inquiring mind is to understand the unknowable.
- To understand the several popular careers and their characteristics throughout the Mughal period.
- To understand the significance of the Mughal Emperors' protection of vocational education.

## **2. Literature Review**

Two remarkable monarchs with unusual heredities were related to the Mughals. They were related to Genghis Khan, the ruler of the Mongol clans, China, and Central Asia, through their mother. They were the successor to Timor, the ruler of Iran, Iraq, and modern Turkey on their father's side. Such outstanding rulers were unable to contain their initiative to improve the educational structure. They started a constructed educational framework with a modern perspective and adequate degree

to open doors to new positions. All areas of life improved throughout the Mughal era, including the military, art, engineering, manufacturing, handicraft, culture, music, and more.

Information is stored in related writing. It is crucial to evaluate writing before moving on to the next step in the issue. To handle a point for paper, the related writing is helpful. In this approach, the review of related material reduces the risk of repetition, offers ideas, theories, and extensions for solving the problem, and increases the agent's overall grant. It is the foundation upon which the rest of the test is based. A review of the related material on any problem area helps the specialist discover what is already known, what others have tried to learn up to this point, what methodologies have been used, and which strategies are useful to address the problem. The expert has made an effort to explain the significance of and attitude toward professional education during the Mughal era in the current arrangement. The researcher has made an effort to provide a thorough picture of the studies that are directly or indirectly related to the current study.

Andrew de la Garza's *Mughals at War: Akbar and the Indian Military Unrest, 1500–1605* is the finest example of regarding the abobe education system. The primary goal of this book is to remove all obstacles between war and the readiness for war, both of which were crucial in shaping the political, social, and social character of the Mughals. This work focuses mostly on innovation, methodologies, tasks, coordinated operations, backing, and other related things.

An article by V K Maheswari entitled *middle-age education in India* shows all these perspectives of the education system in Medieval India. This study examines how education was organised in India from around the eleventh century to the middle of the eighteenth century. It is a more advanced piece of educational framework from that time.

During the Mughal era (1526–1857) in India, Sri Suyanta and Silfia Ikhlas provided Islamic instruction. The Mughal line stimulated the fresh restoration of the old and almost stifled human growth, as shown in this piece. We can see from this work that, at the same time that mosques and science topics were improving, the educational system received outstanding care throughout this time.

Anwar Farooq and Masher Hussain provide a brief overview of Muslim education in pre-colonial India (1206–1857). The ruler's dedication to the education is shown in this audit. Muslim sultans, especially during the Mughal era, liberally supported universal education. However, a with Muslim custom has its strong points. Modern education was considered crucial for everyday extraterrestrial opportunities in this planet and going further.

### **3. Colonial Perceptions**

European explorers of the sixteenth and seventeenth centuries were the first to speak about the Mughals in relation to the West, and this representation had a great influence on the early colonial authors as they subsequently echoed similar images and ideas. Although there are different opinions about how they relate to colonialism, the fact remains that these movement compositions, which had not yet directly engaged in colonial endeavour, established an epistemological framework in which Europe served as the ideal exemplar. Generally speaking, the European explorers saw India as being traditional, rigid, and uneducated; they also extended these viewpoints to Indian learning and education. There were little learning among them, which Edward Terry, who travelled to Sovereign Jahangir's court with Thomas Roe, the English envoy, saw. This may be explained by their lack of books, albeit there weren't many of them. After arriving in India in 1626, a Dutch traveller named Francisco Pelsaert wrote his account and stated that "a labour that one man would complete in Holland here travels through four men's hands before it is done." They "based their ideas upon habit, not reason; and were content to die with their front parents," according to Terry, which is the basis for their lethargy and lack of originality. He also believed that the Hindu customs of genetic ministry, standing framework, and marriage only among members of their own tribes, organisations, and professions were proof that "they never advanced themselves." This viewpoint was supported by a French explorer named Monsieur Duquesne, who said: "Assuming you ask into the explanation of their [Indian] silly notions and crazy imprudences they promptly answer that they got them from their Precursors, in whose model their brilliance in, without minimal longing of being better informed." In the following lines, Francois Bernier expressed his opinion on the state of education and learning in Mughal India:

In those states, a flagrant and serious ignorance rules. To his larger book, A Background characterised by the Tactical Exchanges of the English Country in Hindostan, which appeared in 1763, he added a treatise on the foundation created by the Mohammedan winners in Hindostan. He relied on European explorers as his primary sources of information, and when these sources grew richer with tales of the treachery and savagery of the Indians, he also uncritically included such tales in his descriptions.

#### **4. Methodology of the Study**

In India, education and learning practises have existed since the dawn of development. The focus of fundamental education was on the processes of tuning in and remembering. Such oral transmission of sophisticated education, also known as Shruti or Vedas, served as the main source of knowledge from one period to the next. Numerous Organizations and Colleges, such as Taxila, Vikramshila, Nalanda etc. Were set up as the foundation for standardising education was gradually constructed. The educational landscape swiftly shifted as India's first Muslim kings came to power. The primary current period of educational thought, particularly with regard to professional education, was during the Mughal period. As a result of the Empire's huge financial growth, the merging of many communities, the advancement of society, and higher political heritage, there were more than enough livelihoods distinct from farming areas throughout the Mughal period. Some were given employment, while others were reinstated via diligent work and effective professional consequences of Mughal rulers' discredited educational policy. Professional education is competency-based education linked to a specific trade or sector.

In light of the logical approach, research is a precise request that is concerned with the understanding, prediction, and management of peculiarity. The positivist worldview, which is how objectivists approach research, is distinguished from the non-positivist or humanistic worldview, which is how subjectivists approach research. Positive and non-positivist focuses on educational inquiry may be thoroughly categorised into two heads in light of these two Ideal models.

#### **4.1. Quantitative Research:**

A certain viewpoint is necessary for quantitative investigation. It includes the following.

Exploratory analyses look at the relationships between factors that may be at play in a particular educational anomaly.

Semi-experimental studies, where semi- denotes ostensibly but not really. The trial design for exploratory studies is completed by allowing the expert to assign individuals to groups at random or have complete control over the scheduling of test conditions. Unusual situations like these are not included in the semi-exploratory plan.

A sort of illustrative analysis called connection research is concerned with determining the strength of the link that exists between several aspects.

#### **4.2. Qualitative Research:**

A non-positivist viewpoint is necessary for subjective evaluation. It includes the following.

Expressive studies are concerned with focusing on the present. It explains and makes sense of the quirks of schooling. Unmistakable exams come in a variety of forms, including contextual investigations, evaluations of various structures, formative investigations, content examination, and more.

Genuine investigation makes an effort to examine past events in order to determine how relevant they are to the present and future of existence. Verifiable research can take many various forms, including bibliographical analysis, lawful investigation, focusing on the historical context of logical and philosophical ideas, focusing on the historical context of educational foundations and associations, and so on.

Philosophical investigation is done into the nature, relevance, and applicability of educational concepts and suggestions.

Verifiable exploration is the purposeful process of reviewing earlier occurrences to provide a record of what has already happened. It is not just a list of facts and dates, nor is it simply a description of past events. It is a dynamic, compelling account of past events that incorporates knowledge of those events and tries to recapture the nuances, personalities, and ideas that affected those events. To convey knowledge of past events is one of the goals of verified examination.

## **5. Analysis and Result**

### **5.1. The Gravity of Aegis of Mughal Emperors for Vocational Education**

The Mughal Empire's management and military prowess led to exceptional financial, economic, and educational prosperity. The world has been represented by travellers as a fabled land of wealth. A large portion of the Mughal Heads' income was spent on pay rates and goods by their mansabdars. This consumption benefited the proletariat and artisans who supplied them with goods and food. The enormous wealth and possessions revealed by the Mughal Tip Top made them a highly powerful group in the late 17th century.

The Mughals made an effort to educate the populace as a whole. Both young men and women received crucial education. The main locations for education were mosques and maktabas. The following are the rulers' symbolic meanings:

### **5.2. Zahiruddin Muhammad Babur: (1526- 1530)**

He was an accomplished researcher who spoke Turkish, Arabic, and Persian. He was praised for writing Turkish poetry. His "Journals" provide light on this problem. Babar was also well-known for his Persian composition. He created the modern "Mubaivan" stanza trend. He was a remarkable scholar with exceptional talent. Babar was a choosy pundit as well. He wrote the novel "Mufazzal." He was very skilled at music. Babur created a style of writing known as "the Babaruihandwriting" and wrote a copy of the Quran in it. As he was, Honda boobed Babu claimed the library of Ghazi Khan. He also enjoyed looking at paintings. Babar mandated that the state be responsible for promoting education. Babar had a large audience of learned men.



It was Babur's Surat-I'm Public Works Division's responsibility to distribute newspapers and lay the groundwork for buildings and educational institutions. Babur's regulation program's inclusion of the establishment of educational institutions as a key component speaks volumes about his success in promoting education in his Indian Empire.

### **5.3. Naseeruddin Mohammad Humayoun :(1530-1556)**

He was a good investigator. He liked to discuss academic topics with the landmen and offered them enormous comfort. Head plant man's well-being is held in the highest regard. Mir Abdul Latif was one of his knowledgeable associates. He divided up the different social classes into 12 bolts, with the XII Bolt—the most notable—being crafted of pure gold while the other 11 were composed of basic materials. Humayun was particularly fascinated by geology and astronomy. During his reign, this branch of science made major advancements. He created his own earthly and heavenly globes and wrote a paper on the concept of components. He created the stanzas himself and had a strong attachment to poetry. Farishta informed us that he equipped 7 lobbies and assigned them to 7 planets for the assembly of his officials. The lobbies of Saturn and Jupiter were invaded by the land manual.

### **5.4. Sher Shah :(1552-1556)**

Despite his short reign, Sher Shah, who deposed Humayun and ruled for a considerable amount of time, made significant contributions to the progress of education in his realm. His devotion to education did not conflict with the Mughal emperors' moral character. He more or less got ready for Akbar. His passions were philosophy, history, and memoir. He was also smitten with intelligent people and built the Sher-shahi Madrasa, a gigantic madrasa, at Naruaul.

### **5.5. Akbar the Great: (1556 -1605)**

Harmony and prosperity were shown as hallmarks of Akbar's leadership, as well as that of his child and successor, Humayun. This controlled the price of providing India with adequate opportunity for academic activities. Men of literature like Abul Fazal, his brother Abul Faizi Abdul Kadir,

Baon I Abdur Rahim, and others were present in large numbers in his court. As a result, we get abstract masterpieces like the Ain-I-Akbari.

There were a few well-known locations notable for educational and social activities during the reign of Akbar.

### **5.6. Tribute, Fiscalism and the Nature of the Transition in India**

According to one important theory, the divide between the construction and provision of security by state-run administrations has been defined as the costs that people must pay in order to get security under ancient systems. Thusly described, this method may be used to maintain the remarkable commercial machine of the organization running, for which it is very essential that the cargo arrangement for boat arrival be ensured. As a result, the Aurangzeb [manufacturers] started implementing financial planning in advance, and there was also a need for items to be acknowledged in a timely manner. These previous standards and uses were not altered by the promotion of the organization to the Public authority of the Country by the Diwani in 1765, but the enormous growth of their Assets and the abundance of their Workers, all of which were to be finally concentrated in Europe and transported there only in the form of goods, greatly increased the demand for the Market of Bengal. most confusing systems in history, and they were capable of spanning several ordered ranges. Two examples from India are the Mughal approach toward the Rajputs in the sixteenth century and Wellesley's set up of auxiliary unions in the nineteenth century. However, in a situation where the state's financial system operated as it did in Bengal (and in India) in a widely accepted context, identification as a politically motivated arrangement of asset reallocation would be missing. Contrarily, fiscalism has been defined as the effective state effort to increase government revenues regardless of the monetary or social goals; in other words, "the undertaking to augment the public revenues continuously for other than financial objectives." Therefore, it is plausible to argue that praise and fiscalism coexisted in late-Mughal and early-colonial India as income (mdl), as it typified both the reality of the state's political unrivalled quality and the business (that is, the intervention of the market) extraction of the surplus from the maker. This was frequently demonstrated during the Mughals, when the emphasis was on moving

assortments during the economically most active rural season to produce the most assortments of harvests—a practise that continued unaltered throughout the early-colonial system.

As a result, Bengali workers were given their wages in three sections (kists), which corresponded to the three harvests: aman (winter), aus (spring), and boro (a halfway reap). In general, the aman harvesting gather was the most significant in terms of industry, especially its rice, which was mostly produced for sale. Aus was a fairly subpar gathering, and its outcome—sold or not—was not seen as having major commercial significance. Boro produced the least significant harvest because its rice was coarse and was planted in low, moist terrain after the monsoons had subsided. Table 1, which depicts the distribution from four places during the 1780s in Dhaka, Rangpur, Jessore, and Midnapur—frames the amount to which each gather bore to income. The link between income and commercial farming in early colonial Bengal may be clear-cut.

### 5.6.1. Tribute, Fiscalism and the Nature of the Transition in India

**Table: 1. Data about Tribute, Fiscalism and the Nature of the Transition**

	Jessore	Rangpur	Dhaka	Midnapur	Average
<b>Aman</b>	62.64	47.22	40.00	62.78	52.38
<b>Aus</b>	34.00	27.45	23.14	23.40	15.73
<b>Boro</b>	2.14	2.22	27.64	24.52	8.53

The typical understanding that the Organization's fiscalism addressed another system that increased expenses. Additionally, as Richard Travers has recently emphasized, there is additional difficulty in drawing comparisons between the Nizamat's income decline and that of the Organization due to both the various domains that have been included over time and the various tax collection methods that have been used for the jama under various regimes. Keeping this in mind, looking at the net revenues numbers is one way out.

### 5.7. The Specifics of Early-Colonial Fiscalism

While there is no doubt that the organisation benefited greatly from its "Indian" forebears and that its finances were firmly sourced from local sources, such notable departures from established norms of financial propriety also help to explain why the organisation, in the words of Chris Bayly, "was obviously more than a white Mughal Empire." The Ulmar and Taxim Jamabundy, which Akbar fixed in the 1580s, served as the nazims' attempt to determine their income, but in reality, they were frequently satisfied by the temporary convenience of receiving money by setting up yearly discussions with the zamildals over incomes during the puniya ceremony, which gave them regular opportunities to impose new imposts (abivabs) from time to time. The English, on the other hand, promptly shifted to longer-term contracts in an effort to balance out income disparities, ultimately moving to set the land burden rates on a very long-term basis. This was true in the 1780s, but prior to them, the Organization's mediation produced considerable disruptions in the institutional processes involved in the appraisal and collection of money.

The Organization's inequality also resulted from the intriguing fact that one state in India blatantly combined imperial work and forcible trade as its two primary administrative objectives. The fundamentals of the Organization's arrangements were therefore abnormal for the objectives of the Mughals or those of their political successors, and one manifestation of this difference was its steadfastness in financial matters and its determined (and practically savage) approach to trying to control its sources: land income, non-horticultural assessments (sa'ir), market costs, and travel obligations (rahdari).

Finally, these states did not serve as the "ligaments" of the Organization's military-financial enterprise, which has a remarkable impact in understanding the transformation of India. However, it is also apparent that they were constrained by severe main restrictions. It is true that many of the native states attempted to build up armed forces organized following European lines. The majority of late middle-aged states were unable to marshal sufficient resources on a sustained basis to foster effective standing militaries, instead amassing enormous collections of civilian army that were frequently no match for the Organization's sepoys. The unique exception was Tipu King's Mysore for a brief period. The infantry of Wodeyar Mysore consisted of employees who may periodically

return to farming or other occupations, and its positions were manned by a mixed group of paid European and non-European troops. Awadh's military was composed of a mixture of ashraf officers, fighting nearby workers, fighter plain groupings, Gosains, Mewatis, and European visitors. The numerous of the Marathas and the Raja of Banaras both relied on an arrangement of obligations from surrounding landholders. Contrarily, the Organization showed enormous, well-organized, and meticulous interest in its tactical apparatus. The numbers for the maintenance of the Bengali armed force in Table 2 demonstrate that the uses were likewise enormous.

**Table: 2. Year of Expenditure on Bengal army**

Year	Expenditure on Bengal army as a share of total military charges
1761	£0.27 million (23.5%)
1762	£0.33 million (51%)
1763	£2.08 million (43%)
1764	£36% (amount not started)
1765	£3.32 million (35%)

## 6. Conclusion

The integrated part of India's rich past is the coordinated educational structure. Education was viewed as a personal problem and was not given the same consideration as industrial manufacture on a broad scale. Men were thought to have been created by creative rather than mechanical means. Without any doubt, the purpose of education was to develop the student's character within the confines of his or her natural and inherent abilities. The ancient Indian theory of education suggests that the preparation of the mind and the most prevalent style of reasoning are essential for learning. For the children of wealthy fathers, education was often visible among Muslims through coaches. It was a blue-blooded origination of education as an ornament, occasionally serving as a guide to a man of endeavours and authority, but more often serving as a source of aggravation and posing a public risk to someone destined for destitution in a lowly position. It was assumed that Muslims made up the majority of the population overall since, aside from Akbar, no Muslim ruler made any

significant efforts to develop Hindu knowledge. Despite a few of these instances, however, education advanced significantly throughout the Muslim period, to the point that Muslim universities in middle-class India were overrun with students, instructors, and frequently big audiences.

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