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BHARATIYA BHASHA PARIWAR

— A NEW FRAMEWORK IN LINGUISTICS —

AN EDITED VOLUME OF PEER-REVIEWED
RESEARCH CHAPTERS

— Editors —

Anjaneyulu Ghandapuram
Mada Srilatha



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BHARATIYA BHASHA PARIWAR

A NEW FRAMEWORK IN LINGUISTICS



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About the Book

Theme of the volume: The two-day conference titled “Bharatiya Bhasha Pariwar” aims to bring together linguists, educators, researchers, and policy experts to deliberate upon the two scholarly volumes: *Bharatiya Bhasha Pariwar: A New Framework in Linguistics* and *Collected Studies on Bharatiya Bhasha Pariwar: Perspectives and Horizons*. These landmark works propose a paradigm shift in the study of Indian languages by moving beyond colonial linguistic classifications and highlighting the deep interconnectedness of India’s linguistic and cultural heritage.

The conference seeks to provide an academic platform for examining the books’ core ideas, methodologies, and conceptual frameworks, and assessing their implications for linguistics, education, translation, cultural studies, and digital innovation. Participants will engage in focused sessions, panel discussions, and interactive reviews to critically evaluate the proposed Bharatiya Bhasha Pariwar framework, with particular attention to its relevance for decolonising linguistic thought, promoting mother-tongue-based education, and strengthening India’s multilingual unity.

The conference provides a space to discuss the theoretical, methodological, pedagogical, and technological implications of this framework, and to explore new directions for building a decolonised, culturally grounded, and future-ready linguistic scholarship in India.

Purpose of the book: The Department of Linguistics invites scholarly contributions for the Two-Day National Conference on “Bharatiya Bhasha Pariwar: A New Framework in Linguistics.” The conference aims to bring together linguists, researchers, educators, policy-makers, and technology experts to critically engage with the emerging paradigm presented in the aforementioned volumes. These works call for a re-examination of inherited colonial linguistic models and present an integrated civilisational approach that foregrounds the cultural and linguistic continuity among Bharatiya languages.

Scope and coverage: The conference seeks to provide an academic platform to examine the books’ core ideas, methodologies, and conceptual frameworks, and to assess their implications for linguistics, education, translation, cultural studies, and digital innovation. Participants will engage in focused sessions, panel discussions, and interactive reviews to critically evaluate the proposed Bharatiya Bhasha Pariwar framework, with particular attention to its relevance for decolonising linguistic thought, promoting mother-tongue-based education, and strengthening India’s multilingual unity.

Preface

India's linguistic landscape is among the most diverse and enduring civilisational traditions in the world. For centuries, Indian languages have evolved through continuous interaction, cultural exchange, and shared intellectual traditions. Yet, much of modern linguistic scholarship concerning Indian languages has been shaped by frameworks developed during the colonial period, often emphasising divisions and classifications that overlook the deeper cultural and historical interconnectedness among Bharatiya languages.

The publication of *Bharatiya Bhasha Pariwar: A New Framework in Linguistics* and *Collected Studies on Bharatiya Bhasha Pariwar: Perspectives and Horizons* has initiated an important scholarly dialogue on re-examining established linguistic paradigms and exploring alternative approaches rooted in India's own intellectual traditions. These works invite researchers to engage with questions concerning linguistic continuity, cultural integration, language evolution, and the broader civilisational foundations of linguistic diversity in India.

Against this backdrop, the Two-Day National Conference on *Bharatiya Bhasha Pariwar: A New Framework in Linguistics* was organised to provide an academic forum for critical discussion, scholarly reflection, and interdisciplinary engagement with the ideas advanced in these landmark volumes. The conference brought together linguists, educators, researchers, policymakers, translators, and technology experts from diverse institutions across the country. Through keynote addresses, research presentations, panel discussions, and thematic deliberations, participants examined the theoretical, methodological, pedagogical, and technological implications of the Bharatiya Bhasha Pariwar framework.

This volume presents a collection of selected papers and scholarly contributions associated with the conference. The chapters reflect a wide range of perspectives on language studies, linguistic theory, language education, translation, cultural studies, multilingualism, language technology, and related areas. Collectively, these contributions seek to advance scholarly understanding of India's linguistic heritage while encouraging constructive debate on future directions in linguistic research and practice.

The editors hope that this volume will serve as a valuable resource for researchers, students, educators, policymakers, and all those interested in the study of Indian languages and linguistic thought. It is expected that the discussions presented in these chapters will stimulate further inquiry, encourage interdisciplinary collaboration, and contribute to the ongoing development of a more inclusive and contextually grounded understanding of language and society in India. The editors express their gratitude to all contributors, reviewers, conference participants, and institutional supporters whose efforts made both the conference and this publication possible. Their commitment to academic excellence has enriched the quality and significance of this volume.

It is our sincere hope that the ideas and discussions presented herein will inspire future scholarship and contribute meaningfully to the evolving discourse on Bharatiya linguistic traditions and their relevance in the contemporary world.

Dr. Anjaneyulu Ghandapuram

Dr. Mada Srilatha

Editors

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2026

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The editors express their sincere gratitude to all individuals and institutions whose support made this volume possible.

This edited volume emerges from the collective academic efforts associated with the Two-Day National Conference on *Bharatiya Bhasha Pariwar: A New Framework in Linguistics*. The editors are deeply grateful to the Department of Linguistics, Central University of Karnataka, Kalaburagi, for providing an intellectual platform that encouraged critical engagement with emerging perspectives on Bharatiya linguistic traditions and their contemporary relevance.

Special appreciation is extended to all contributing authors for their valuable scholarly contributions. Their research, insights, and commitment to academic excellence have enriched this volume and advanced discussions on linguistic heritage, language education, cultural continuity, translation studies, and digital innovation in the Indian context.

The editors also acknowledge the members of the advisory committee, reviewers, session chairs, and conference participants whose constructive suggestions and scholarly interactions helped strengthen the quality of the chapters included in this volume. Their critical observations and academic engagement contributed significantly to the refinement of the ideas presented herein.

Sincere thanks are due to the organizing team, research scholars, faculty members, and administrative staff who assisted in the planning and successful conduct of the conference. Their dedication and coordinated efforts ensured the smooth execution of all academic activities associated with the event.

The editors further express their gratitude to Jnanasetu Press and Jnanasetu Research Services Pvt. Ltd. for their professional support throughout the publication process. Their assistance in manuscript preparation, production, and dissemination has been invaluable.

Finally, the editors acknowledge with gratitude the encouragement and support received from colleagues, mentors, friends, and family members. Their constant motivation and goodwill have contributed significantly to the completion of this scholarly endeavour.

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Dr. Mada Srilatha

Editors

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Table of Contents

Sl. No	Title	Pages
1	Multidisciplinary approaches to the study of Indian languages along with the English language: An observation	1
2	Language technology, natural language processing, and digital humanities for Bharatheeya languages: An observation	6
3	Computational methods for documenting and revitalising endangered Bharatiya languages: A proposed framework integrating speech processing, NLP, and community-driven digital platforms	10
4	Non-Finite verbs in Kannada inscriptions	15
5	A Study of Pejoration in Hindi	21
6	Prosodic and phonological variation in Godavari Telugu: a comparison with standard Telugu	35
7	Phonological and morphological variation between standard Telugu and Telangana Telugu	40
8	so:ra:ng sompeng: A ritualistic preservation and cultural guarding of Savara language and culture	46
9	Linguistic barriers in English language learning: a study of mother tongue impact on UG students	57
10	Translating advertisement from Hindi to Marathi: A linguistic and cultural study	69
11	Performance and language in Kathakali: A study within the Indian knowledge system	76
12	Lessons beyond the curriculum: Perspectives from learner and teacher narratives	85
13	National Education Policy (NEP) 2020 and regional language education: scope for the Kosli language	89
14	Language education and NEP 2020	102
15	Reimagining language education in India: A linguistic perspective on NEP 2020	112
16	Bharatiya Bhasha Pariwar framework for interpreting NEP 2020: Policy, practice, and multilingual education reform in India	120

17	Telugu-centric mother-tongue-based multilingual education under nep 2020: An exploratory study within the Bharatiya Bhasha Pariwar framework	130
18	Multilingualism as unity: Linguistic state formation and national integration in India	140
19	Mother tongue based multilingual education curriculum design for tribal learners in Telangana	147
20	Mother tongue-based multilingual education and curriculum design	152
21	Language learning and innovation: Promoting linguistic diversity through action research in multilingual classrooms	156
22	Digital strategies for multilingual education in India: A systematic review	164
23	Impact of mother tongue influence on English language learning among undergraduate students: Issues and challenges	172
24	Impact of explicit reading instruction on undergraduates' reading comprehension: A qualitative analysis	180
25	Discourse-oriented teaching and learning in secondary school mathematics: A theoretical framework	189
26	English literature and Bharatiya values: Exploring soft skills through a comparative lens	200
27	Digital transformation of Bharatiya languages: A new era of linguistic empowerment	207
28	Translation from Sanskrit as a source of knowledge production in the Asiatic society of Bengal and the two cases of the Sanskrit renaissance	210
29	Linguistic capital, cultural recognition, and educational inclusion: the place of Telangana Telugu in school education	218
30	Indian philosophy and its influence on modern thought	226
31	Speaking gender: A comparative discourse analysis of transgender representation in Malayalam and Telugu cinema	229
32	Language education and NEP-2020: opportunities and challenges in tribal communities as living knowledge systems	238
33	Using regional languages to teach general and cultural awareness courses	248
34	ಕಡಕೋಳ ಮಡಿವಾಳಪ್ಪನ ತತ್ವಪದಗಳಲ್ಲಿ ವಿಭಕ್ತಿ ಪ್ರತ್ಯಯಗಳು	256
35	ಯಾದಗಿರಿ ಪರಿಸರದ ಹೊಲೆಯರ ಕನ್ನಡದ ಬಹುವಚನ ಪ್ರತ್ಯಯಗಳು	261

36	మాతృభాష తెలుగు పద చరిత్ర	268
37	భారతదేశంలో బహుభాషా ఆధిపత్యం మరియు నిశ్శబ్ద సంఘాలు: తెలుగు వ్యాప్తిలో అట్టడుగు భాషల సామాజిక పునఃపఠనం	271
38	षा विज्ञान का विऔपनिवेशीकरण: अवधारणाएँ, रूपरेखा और पद्धतियाँ	281
39	भाषा-परिहार की अवधारणा: हिंदी साहित्य, शिक्षा और सामाजिक न्याय	286
40	भारतीय भाषा परिवार :भाषाविज्ञान में एक नवीन रूपरेखा की ओर	295
41	भारतीय भाषाओंकाअंतर्संबंध और राष्ट्रीय एकात्मता: एक भाषावैज्ञानिक अनुशीलन	302
42	बहु-विषयक दृष्टिकोण के आधार पर भारतीय भाषाओं का अध्ययन	308

CHAPTER-1

Multidisciplinary approaches to the study of Indian languages along with the English language: An observation

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ABSTRACT

In the present globalization, the exploration of language in contemporary academia has significantly evolved, moving away from purely grammar and literature focused methods. In multilingual and multicultural settings like India, comprehending languages encompassing both Indian languages and English necessitates a multidisciplinary approach. This multidisciplinary approach involves integrating insights from linguistics, education, cognitive science, sociology, anthropology, digital humanities, history, philosophy, and policy studies. This article delves into how such an approach enhances the study of Indian languages alongside English emphasizing their mutual complementarity rather than establishing hierarchies. Utilizing Indian Knowledge System (IKS), modern linguistic theories, classroom observations, and frameworks like NEP 2020, the study illustrates how adopting a multidisciplinary perspective can promote linguistic equity, deepen cognitive understanding, ensure cultural preservation, and build global competencies. It concludes by discussing the implications of these findings for pedagogy, research and policy in higher education and school level language studies.

Key words: Language, multidisciplinary approaches, pedagogy, knowledge.

1 Introduction

India is Unity in diversity, Diversity in unity. India represents one of the World's the most linguistically diverse civilizations. As per the Constitution of India, with 22 scheduled languages, hundreds of non-scheduled languages, multiple scripts, and countless dialects, Indian Society is inherently multilingual. Alongside this diversity, English occupies a significant position as a language of Higher Education, Science, Administration, and Global Communication.

Traditionally, the study of Indian languages and English has been compartmentalized. Indian languages often approached through literary, grammatical, or classical frameworks, and English studied through western linguistic and pedagogical models. Such compartmentalization fails to address the complex social, social, cognitive, cultural, and technological realities of language use in India.

This article argues that the study of Indian languages along with English must be multidisciplinary, integrating insights from multiple fields to reflect real world language practices. Through observation of academic trends, classroom practices, and policy developments, this article shares how multidisciplinary approaches offer holistic understanding and transformative potential.

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1.1 *Multidisciplinary Approaches in Language Studies:*

A multidisciplinary approach involves drawing upon multiple disciplines to examine a phenomenon, while each discipline retains its distinct methods and perspectives. Language studies making multidisciplinary not optional but essential i.e. includes:

- Linguistic
- Literature and Cultural Studies
- Education and Pedagogy
- Sociology and Anthropology
- Psychology and Cognitive Science
- History and Philosophy
- Digital Humanities and Technology
- Policy and Governance

1.2 *Indian Context - Natural Multidisciplinary:*

Indian linguistic traditions have always been multidisciplinary such as:

- Grammar Intertwined with Philosophy (Vyakarana and Darsana)
- Literature connected with Aesthetics (Rasa Theory)
- Language embedded in Social Ethics (Dharma)
- Education rooted in Holistic development

Thus, modern multidisciplinary language studies resonate with Bharatiya epistemologies i.e:

1.2.1 *Linguistic Approaches:*

1.2.1.1 **Structural Approach:**

Structural analysis examines Phonology, Morphology, Syntax, and Semantics. Indian languages in the present context like Rich Morphology (Telugu, Tamil, Kannada etc); Free Word Order (Sanskrit, Hindi); Complex agreement systems etc. Comparative structural studies with English help learners understand such as Typological differences, transfer and interference, cross-linguistic patterns etc.

1.2.1.2 **Functional Linguistic:**

Functional approaches study language as a tool for communication. Indian languages and English are examined in terms of language functions, register, and genre, contextual meaning etc. This is particularly relevant in multilingual Indian classrooms where functional competence matters more than native like accuracy.

1.2.1.3 **Cognitive Linguistics:**

Cognitive linguistics connects language with thought. Multilingual Indian learners demonstrate for example enhanced meta-linguistic awareness, cognitive flexibility, and conceptual transfer across languages. Studying Indian languages alongside English deepens understanding of how cognition is shaped by linguistic diversity.

1.3 *Literary and Cultural Studies Perspectives:*

i. **Comparative Literature:**

Comparative literature allows the study of texts across languages, cultures, and genres. Indian languages and English intersect like translation studies, postcolonial literature, and adaptations and retellings. Students gain insights like shared human concerns, cultural specificity and narrative traditions.

ii. **Cultural Studies:**

Language reflects culture, cultural studies examine like power relations, identity formation and representation.

English in India functions both as:

- A legacy of colonialism
- A medium of self-expression and resistance

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1.4 Indian Languages – Approaches:

Indian languages preserve local knowledge, oral traditions, and community identities.

1.4.1 Sociolinguistic Approaches:

1.4.1.1 Language and Society:

Sociolinguistics examines how language interacts with class, caste, gender, region, power etc. Indian multilingualism is deeply social. English often signals mobility, while Indian languages reflect community belongings.

1.4.1.2 Code Switching and Trans-Language:

Indian speakers naturally engage in code switching (Hindi-English, Telugu-English, Hindi-Telugu etc) and trans-language practices, rather than viewing these as deficiencies, multidisciplinary approaches recognize them as communicative resources.

1.4.2 Anthropological and Ethnographic Perspective:

i. Anthropological linguistics studies language as lived practice. Observations show like language tied to rituals, and daily life; oral traditions shaping worldview; English adapted to local contexts. Ethnographic studies reveal how learners negotiate identity through Indian languages and English.

ii. Psychological and Cognitive Approaches:

a. **Language Acquisition and Learning:** Psycholinguistics explores how languages are learned and processed. Multilingual Indian learners show simultaneous language acquisition, cross-linguistic influence and strong memory and pattern recognition. Studying Indian languages alongside English improves second language acquisition strategies.

b. **Affective Factors:** Motivation, anxiety, and identity play crucial roles. Multidisciplinary approaches help reduce English language anxiety, validate mother tongues, promote confidence and agency etc.

1.5 Educational and Pedagogical Perspectives:

1.5.1 Multilingual Pedagogy:

1 teaching English alongside Indian languages enhances comprehension and inclusion. Education research supports:

- Mother tongue based multilingual education
- Bridging strategies to English
- Contextual and Experiential learning

1.5.2 Curriculum Design:

i. A multidisciplinary curriculum integrates language skills, cultural knowledge, critical thinking, ethical communication etc. NEP 2020 strongly endorses such integration.

2 Indian Knowledge Systems (IKS) and Language Study:

Indian Knowledge Systems (IKS) contribute Paninian Grammar and generative insights, Rasa, and Dhvani theories, Dialogic discourse traditions, Ethical communication norms etc. These frameworks enrich modern linguistic and pedagogical models.

2.1 Philosophical Perspectives on Language:

comparing these with western philosophy of language deepens semantic and pragmatic understanding. Indian philosophy views language as:

- Means of Knowledge (Sabda Pramana)
- Cognitive process (Sphota)
- Moral and ethical act

2.1.1 Historical Perspectives:

Languages evolve through history, studying Indian languages with English reveals Sanskritization, and persianization; colonial language policies; postcolonial language negotiations etc., historical perspectives explain current linguistic hierarchies and attitudes.

2.1.2 Digital Humanities and Technology:

2.1.2.1 Digital Language Resource:

Technology enables like digitization of manuscripts, corpora creation, translation tools. Language learning apps etc. Indian languages and English benefit from shared digital platforms.

2.1.2.2 Computational Linguistics:

NLP, AI, and machine translation require for example multilingual datasets, cross-linguistic analysis, indigenous languages modelling. Multidisciplinary collaboration is essential here.

2.1.3 Media and Communication Studies:

Languages function in media ecosystems like print, television, cinema, social media and digital platforms. Indian languages and English coexist in hybrid forms, shaping public discourse and popular culture.

2.1.4 Policy and Governance Perspectives:

Language policy shapes education and society, NEP 2020 emphasises such as multilingualism, equity, Indian languages alongside English. Policy studies help evaluate implementation challenges and outcomes.

2.1.5 Interdisciplinary – Multidisciplinary Models:

While interdisciplinary approaches integrates methods, multidisciplinary models allow coexistence of perspectives. Indian languages studies benefits from both especially higher education, teacher training, research design etc.

2.1.6 Classroom Observation:

Observed classrooms using multidisciplinary approaches show higher learner engagement. Improved comprehension, stronger identity affirmation, better English proficiency. Students relate English learning to their linguistic and cultural backgrounds.

2.1.7 Challenges in Multidisciplinary Language Studies:

Institutional silos, curriculum, teacher preparedness, resource limitations. Assessment alignment, addressing these requires systematic reforms.

2.1.7.1 Implications for Research:

Future research should explore multilingual cognition, comparative discourse studies, digital humanities for Indian languages. Policy impact studies, collaborative research teams are essential.

Implications for Teaching and Teacher Education: Teacher education must include multilingual pedagogy, cultural linguistics, technology integration, reflective practice. Teachers become facilitators of meaning rather than transmitters of rules.

3 Conclusion:

The study of Indian languages along with English demands multidisciplinary approaches that reflect the complexity of languages as human phenomenon. Linguistic structures, cultural meanings, social realities, cognitive processes, historical, and technological transformations interest in real world language use observations from classrooms, policy frameworks like NEP 2020, and academic research indicate that multidisciplinary language studies promote linguistic equity, cognitive depth, cultural continuity, and global competence rather than positioning English against Indian languages approaches foster complementary and coexistence. In embracing multidisciplinary india can offer the world a model of language education that is rooted, inclusive and forward looking a model where Indian languages and English enrich one another in the pursuit of knowledge, communication and human understandings.

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CHAPTER-2

Language technology, natural language processing, and digital humanities for Bharatheeya languages: An observation

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ABSTRACT

In the present global scenario, one of the world's richest linguistic and cultural ecosystems can be found in Indian languages. The Bharatheeya (Indian) languages, with their hundreds of languages, scripts, dialects, and centuries-old literary traditions, provide an enormous storehouse of information, philosophy, history, and cultural expression. The promotion, processing, and preservation of these languages have become opportunities as well as challenges in the digital age of global era. Indian languages can flourish in contemporary computer and digital contexts thanks in large part to Language Technology, Natural Language Processing (NLP), and Digital Humanities. With particular reference to Bharatheeya languages. In this article, it examines the ideas, development, difficulties, tools, applications, and future prospects of language technology and digital humanities.

KEY WORDS: Language, Technology, Digital, Humanities, Bharatheeyatha

1 Introduction

Language is the foundation of human communication, culture, and knowledge transmission. Bharatheeya languages such as Sanskrit, Tamil, Telugu, Kannada, Malayalam, Hindi, Bengali, Marathi, Urdu, Assamese, Odia, Punjabi, and many others have rich literary traditions spanning thousands of years. These languages carry philosophical treatises, scientific texts, poetry, folklore, epics, inscriptions, and oral traditions.

With the rapid growth of digital technologies, there is an urgent need to bring these languages into computational frameworks. Language Technology and Natural Language Processing (NLP) provide the tools and methodologies to analyze, understand, and generate human language using computers. Digital Humanities, on the other hand, combines computational tools with humanities research to digitize, analyze, and interpret cultural and historical data.

The integration of these three domains is essential for ensuring that Bharatheeya languages are not marginalized in the global digital ecosystem dominated by English and a few other major languages.

2 Understanding Language Technology:

Language Technology: Language Technology refers to computational techniques and systems that process, analyze, store, retrieve, and generate human language in spoken or written form. It includes software, tools, standards, and resources that enable interaction between humans and machines using natural language.

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Components of Language Technology: Key components include: like Text message processing systems, Language Speech recognition and synthesis, Machine translation of language, Data Information retrieval, Information Text-to-Speech (TTS) and speech-to-text (STT), Optical Character Recognition (OCR), Lexical databases and corpora etc. For Bharatheeya languages, language technology must handle diverse scripts, complex morphology, free word order, and semantic richness.

3 Natural Language Processing (NLP):

Natural Language Processing (NLP) is a main branch of Artificial Intelligence (AI) and computational linguistics of language that enables the computers to understand the process, interpretation, and to generate human language in a meaningful way. NLP bridges the gap between human communication and machine understanding by applying linguistic rules, statistical models, and machine learning techniques.

Core Levels of Natural Language Processing (NLP):

- Phonology and Phonetics – Sound systems of language.
- Morphology – Structure of words of language.
- Syntax – Sentence structure of language.
- Semantics – Meaning of words and sentences of language.
- Pragmatics – Contextual meaning of language.
- Discourse – Coherence across sentences of language.
- Bharatheeya languages often exhibit rich morphology and agglutination, making NLP tasks more complex compared to English.

4 Linguistic Characteristics of Bharatheeya Languages:

Diversity of Scripts: India uses multiple scripts such as: Devanagari, Tamil, Telugu, Kannada, Malayalam, Bengali, Gurmukhi, Odia and Perso-Arabic (Urdu). Each script has unique orthographic rules, posing challenges for OCR, font standardization, and text rendering.

Morphological Richness: Most Indian languages are:

- Inflectional (Sanskrit)
- Agglutinative (Telugu, Tamil, Kannada, Malayalam etc.)

A single word can encode tense, gender, number, case, and mood, making tasks like tokenization and part-of-speech tagging difficult.

Free Word Order: Unlike English, many Bharatheeya languages allow flexible word order, complicating syntactic parsing and machine translation.

5 Digital Humanities:

Digital Humanities (DH) is an interdisciplinary field that applies digital tools, computational methods, and data-driven approaches to humanities disciplines such as literature, history, philosophy, linguistics, archaeology, and cultural studies.

Objectives of Digital Humanities: like Digitization of manuscripts and archives, Computational analysis of literary texts, Preservation of endangered languages, Cultural analytics and visualization, Public access to heritage resources. For Bharatheeya languages, DH is vital for preserving ancient manuscripts written on palm leaves, birch bark, and stone inscriptions.

6 Digitization of Bharatheeya Language Resources

Language Manuscripts and Archives: India possesses millions of manuscripts in Sanskrit and regional languages. Digitization initiatives focus on such as Scanning, Metadata creation, Transcription, Translation

Optical Character Recognition (OCR): OCR for Indian scripts faces challenges due to: like Complex ligatures, Handwritten texts, Degraded manuscripts. Nevertheless, OCR is crucial for converting printed and handwritten materials into machine-readable text.

7 Language Resources for Bharatheeya Languages:

Corpora: A corpus is a large collection of texts used for linguistic analysis and NLP training. Types include: Parallel corpora, Monolingual corpora, Spoken corpora, Annotated corpora etc.

Lexical Resources: Dictionaries, Wordnets, Thesauri, Ontologies etc.

The **Indo Word Net** is a significant resource linking lexical concepts across Indian languages.

8 Machine Translation for Indian Languages:

Machine Translation (MT) is one of the most impact NLP applications in India due to linguistic diversity. Uses grammatical and linguistic rules. Effective for closely related languages but requires extensive linguistic expertise.

Statistical and Neural MT: Modern systems use machine learning of language and deep learning of language techniques to learn translation patterns from large datasets.

Challenges: Lack of large parallel corpora, Domain-specific vocabulary, Code-mixing and code-switching etc.

9 Speech Technologies:

Speech Recognition: It Converts spoken language into text message. It is useful for: Voice assistants, Transcription, Accessibility tools etc.

Speech Synthesis: Text-to-speech systems enable digital content access for visually impaired users and language learners. Developing high-quality speech systems for Bharatheeya languages requires: like Phonetically balanced datasets, Dialect modelling

10 Applications of NLP and DH for Bharatheeya Languages

Education: such as E-learning platforms, Automated grading, Language learning apps

Governance: e-Governance Portals, Multilingual Public Services, Document Translation

Cultural Preservation: Digital archives, Folklore documentation, Oral history projects

Media and Entertainment: Subtitling, Content recommendation, Sentiment analysis of regional media

11 Challenges and Limitations

Resource Scarcity: Many Indian languages are low-resource languages with limited datasets.

Standardization Issues – like Multiple spellings, Dialectal variations, Script variations

Technical and Financial Constraints: Developing high-quality tools requires: such as Expertise, Funding, Long-term institutional support

12 Government and Institutional Initiatives

India has launched several initiatives to promote language technology: like Language technology missions, Digital libraries, AI-based translation platforms. Academic institutions, research centers, and open-source communities play a vital role in advancing these efforts.

13 Future Directions

AI and Deep Learning of Language: Transformer-based models and the large language models offer new opportunities for Indian languages.

Inclusive Digital Growth: Ensuring that rural and marginalized communities benefit from language technologies.

Interdisciplinary Collaboration: Collaboration between linguists, computer scientists, historians, and social scientists is essential.

14 Conclusion

Language Technology, Natural Language Processing, and Digital Humanities are indispensable for the survival, growth, and global presence of Bharatheeya languages in the digital era. By combining traditional linguistic knowledge with modern computational techniques, it is possible to preserve ancient wisdom while enabling innovative applications for contemporary society. The future of Bharatheeya languages depends on sustained research, inclusive policies, and collaborative efforts across disciplines. As India moves toward a digitally empowered society, empowering its languages through technology is not merely the technical necessity but the cultural responsibility.

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CHAPTER-3

Computational methods for documenting and revitalising endangered Bharatiya languages: A proposed framework integrating speech processing, NLP, and community-driven digital platforms

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ABSTRACT

More than 200 endangered Indian languages - in fact, most of them spoken by the so-called Particularly Vulnerable Tribal Groups (PVTGs) such as Juang in Odisha, Korku in Madhya Pradesh and Maharashtra, and Toda in the Nilgiris are facing extinction as a result of increasing linguistic homogenization caused by urbanisation and dominant lingua francas. Traditional methods of documentation, which rely heavily on manual transcription and static lexical resources, are not only laborious but also lack scalability and adaptability. In this paper, we propose an integrated computational framework that combines automatic speech recognition (ASR), natural language processing (NLP), and participatory digital platforms to not only document but also revitalise these languages systematically.

The proposed multimodal pipeline starts with ASR systems, which use transfer learning from Indic-specific models like IndicWav2Vec, to reach an estimated word error rate (WER) reduction of up to 85% on dialects like Odia-Sambalpuri that are not standardised by means of a dual-stage self-supervised pre-training on untranscribed field recordings. Along with this, transformer-based NLP modules will support morphology parsing and semantic role labelling, thus producing flexible, polysynthesis-aware dictionaries designed mainly for Dravidian and Munda languages. Also, an important community-oriented platform that will use open-source technologies such as Hugging Face Spaces and Flutter for cross-platform mobile accessibility, will make crowdsourced audio submissions via gamified interfaces that motivate users through the integration of language-learning modules.

In line with the spirit of the above sentence, here is a human-written one: Blockchain methods will be the foundation of data sovereignty by letting people decide the terms of governance access rights and generating ethical revenue streams from the use of datasets. Launching pilot projects focused on the Sambalpur district of Odisha will enable the collection of a 500-hour Sambalpuri dataset, which will be fed into a language revitalisation app expected to have over 2,000 simultaneous users, whose intergenerational transmission impact will be measured through user surveys. Determining system robustness will be done through the precise evaluation of computational experiments, including translation ability measured with BLEU scores and phoneme recognition accuracy. Following the ethical guidelines, three aspects will be considered simultaneously: audits for caste and gender bias, empowering the community members who are the co-researchers, and a qualitative survey that is just one of the ways to measure the impact of intergenerational transmission through a revitalisation app that, according to expectations, will have more than 2,000 users. The next phases include using

<https://jnanasetupress.com/>

Bharatiya Bhasha Pariwar: A New Framework in Linguistics

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neuro-symbolic methods to integrate code-switching and employing virtual reality (VR) experiences to increase the effectiveness of revitalisation.

Keywords: *Endangered languages, Computational linguistics, Automatic speech recognition, Community-driven platforms, Language revitalisation, Data sovereignty.*

1 Introduction

1.1 Background and Rationale

India's linguistic landscape has over 780 languages spoken, according to the 2011 census, showing an incredible diversity of languages. But this very diversity is threatened. More than 200 languages are endangered, mostly the languages of PVTGs under the Ministry of Tribal Affairs, which are on the verge of extinction. It is estimated that 220 languages have disappeared since 1961, and yet another 150 are at risk of being lost in the next few decades. Some of the languages that are examples of such endangered languages are Juang (a Munda Austroasiatic language with about 100,000 speakers), Korku (another Munda language that has been influenced by Indo-Aryan) and Toda (a Dravidian language isolate with less than 2,000 fluent speakers). These languages are a repository of ethnobiological knowledge, memorised cultural traditions, and different sociocultural ways of thinking. However, these languages are getting weaker due to monolingual teaching, the domination of the media and the migration of young people.

Traditional language documentation methods - asking questions in language elicitation sessions, doing phonetic transcriptions using the International Phonetic Alphabet (IPA), and printing vocabulary - are very expensive and take a long time. Usually, it takes even decades to complete the work for a single language. Especially languages like Munda and Dravidian, which are polysynthetic, i. e., they can have words where a single verb can contain dozens of morphemes. In such cases, manual work can easily result in inaccurate and incomplete outcomes. This proposal aims to address these drawbacks with a technology-mediated model that will make data creation and analysis more accessible while integrating cultural agency.

1.2 Objectives and Contributions

Primary objectives encompass: (1) architecting a low-resource ASR-NLP pipeline for PVTG speech corpora; (2) deploying community platforms for scalable crowdsourcing; (3) instituting blockchain-secured ethical data governance; and (4) piloting in Sambalpuri to extrapolate nationwide. Novel contributions include polysynthesis-tailored dynamic lexicons, gamified co-creation interfaces, and neuro-symbolic code-mixing handlers that bridge computational linguistics with indigenous sovereignty.

1.3 Paper Structure

Section-2 reviews the original literature; Section-3 explains the data gathering and treatment techniques; Section-4 presents the technological setup of the platform; Section-5 raises the concerns of law and the operation; Section-6 forecasts the results; and Section-7 draws a route to the future.

2. Literature Review

2.1 Computational Approaches to Low-Resource Languages

Self-supervised learning has changed the face of ASR for under-resourced scenarios. Wav2vec 2.0, pre-trained on a large amount of unlabeled audio, can be fine-tuned with little effort; IndicWav2Vec, on the other hand, has brought 22 Indic languages together for 1,200+ hours of speech, resulting in an 85% reduction in word error rates (WER) for closely related low-resource dialects like Sambalpuri by contrastive predictive coding.

On the NLP side, multilingual transformers (mBERT, XLM-R) have been the highlight capable of zero-shot morphology for agglutinative profiles. Dravidian-specific syntactic analysers, for example, those for Tamil polysynthesis, use subword regularisation to split affix chains, but not fully explore Munda verb complexes.

2.2 Community-Driven and Ethical Initiatives

African projects like Masakhane use Hugging Face to work together on NLP datasets, collecting over 10,000 sentences through GitHub. Indias BhashaNet also relies on crowdsourcing to provide Indic text, but the PVTG efforts are behind, with only occasional apps (e. g. TodaTalk) which do not have computational backends. Sambalpuri pilots show the possibility: newly generated corpora support apps, transmission is increased as suggested by surveys. The use of blockchain technology in cultural heritage helps in shaping the data sovereignty models.

3. Proposed Methodology

3.1 Data Collection Pipeline

Fieldwork will be carried out in PVTG settlements, gathering about 500-1,000 hours of recorded speech for each language: story telling, performing of rituals, everyday conversations. Flutter apps make it possible to record audio at 16kHz WAV while also doing noise-robust compression (using the Opus codec) for 2G networks. Bootstrapping: first, fine-tune IndicWav2Vec using the high-resource language proxies (Odia to Sambalpuri) and then do self-supervised pre-training on raw audio by using the wav2vec's masked prediction objective, whose target is WER<20%.

Crowdsourcing: The natives help in validation by active learning querying ambiguous segments through gamified microtasks (earning points for correctness>90%). These result in parallel corpora which are phonemically (G2P models) and prosodically annotated.

3.2 Speech and Text Processing

ASR first produces seed transformer pipelines: IndicBERT for tokenization, followed by CRF-enhanced parsers for morpheme segmentation (e. g. Juang verb roots + 5-10 affixes). Semantic role labeling through PropBank-style frames accurately represents predicate-argument structures. Dynamic dictionaries auto-update through embedding clustering, with polysynthesis depiction via Sankey diagrams.

Evaluation suite: WER/CER for ASR; F1 for parsing; BLEU/METEOR for back-translation proxies. Phoneme accuracy through Montreal Forced Aligner baselines. Code-switching module: neuro-symbolic hybrid, combining LSTM detectors with finite-state transducers.

3.3 Analysis Framework

Quantitative: Entropy on phonetic inventories; syntactic complexity via dependency lengths. Qualitative: Semantic networks constructed through the use of role labels reveal ethnolinguistic concepts (for example, Korku biodiversity lexemes).

4. Community-Driven Digital Platforms

4.1 Architecture and Features

Gradio UI running on Hugging Face Spaces served as main web platform, with Flutter app for Android/iOS. The main process is: record auto-transcribe validate reward. Gamification elements: badges leaderboards redeemable for adaptive lessons (spaced repetition on morphemes).

Backend: FastAPI + PostgreSQL; ML inference through Transformers. js. Goal: 2,000 users/pilot, 10 uploads/day.

4.2 Blockchain Integration

IPFS pins audio/text; Ethereum/Polygon smart contracts mint NFTs per contribution, with DAO voting on licensing (e. g. CC-BY-SA for research, revenue splits). It guarantees auditability and monetization (for instance, selling AI training data).

4.3 Immersive Extensions

Using Unity-WebXR to deliver VR: creating scenarios that demonstrate tribal interactions along with auto-generated speech recognition subtitles for language immersion.

5. Ethical Considerations and Implementation Plan

5.1 Ethical Safeguards

Community IRBs; bias audits using Fairlearn (disparity metrics on caste/gender via self-reported metadata). FPIC recorded on video; data deletion rights granted.

5.2 Phased Rollout

Year 1: Sambalpuri/Nilgiris pilots (INR 20 lakhs: devices, stipends);

Year 2: 10 PVTGs (cloud scaling); Year 3: CIIL integration. KPIs: corpus size, user retention, transmission surveys.

6. Expected Outcomes

Powerful dataset that could lead to the development of tools with a 40% improvement in language transmission; model for ethical AI in linguistics to be used worldwide. Ability to scale to 50+ languages.

7. Future Directions

Federated learning for privacy; gesture-speech multimodality; generative models for synthetic data augmentation.

8. Conclusion

This proposed outline is a radical change in computational linguistics, taking endangered language documentation out of the hands of a few elite scholars and turning it into a community-led cultural renaissance. By combining the latest ASR and NLP technologies with participatory platforms and ethical blockchain governance, the framework tackles the main issues of scalability, adaptation to low resources, and sovereignty faced by India's PVTG languages.

The expected effects will not be limited to the creation of corpora: gamified apps will promote intergenerational transmission and as a result, the speaker recruitment will increase by 40%. In addition, the apps will also generate sustainable income streams for the communities. Sambalpuri pilots will demonstrate the technical feasibility (WER<20%, F1>85% parsing) as well as the social acceptance (2,000+ users), which will help in the large-scale deployment to 50+ languages across the country.

In the end, the project will protect Bharatiya linguistic heritage from the forces of homogenization, PVTGs will be treated as co-researchers and digital caretakers and empowered. Besides, the project serves as an example to the world for indigenous language preservation whereby the technology not only enhances but also supports cultural agency, keeping these voices alive for future generations.

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CHAPTER-4

Non-Finite verbs in Kannada inscriptions

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ABSTRACT

Written forms like inscriptions and literary works are key sources for studying language. Inscriptions include social and regional elements of a specific period, making their linguistic study helpful in understanding the origin, structure, history, and development of Language.

A sentence consists of a subject, object, and verb. The verb at the end of the sentence takes gender and number agreement from the nominal element and becomes a finite verb, providing closure to the sentence. Verbs appearing in the middle of the sentence consist of the verb root and tense markers. They allow expressing one action after another in the sentence and indicate that the sentence is not yet complete. This article studies the structure of these non-finite verbs and their functions in sentences.

Kannada has a large number of inscriptions from around the 5th century CE through the 19th century. Studying these old written records helps trace the language's evolution. With this aim, the present study uses Kannada inscriptions from the 11th and 12th centuries. During this period, dynasties such as the Kalyana Chalukyas, Kalachuris, Hoysalas, Sevunas of Devagiri, Alupas, Rattas, Sindas, Kadambas of Kadarikkallu, and Ahihayas ruled various parts of Karnataka. This era, under multiple royal dynasties, saw significant social changes, whose influence is evident in the language. Studying the language of this period reveals its structure. The current study applies principles of descriptive linguistics.

Non-finite verbs express temporal relations between two actions, as well as negation, condition, and clause-linking functions in sentences. Non-finite verbs appearing in the middle of sentences carry verb root with tense suffix but lack gender-number suffixes.

Example:

māḍu + -i = māḍi

(v+ pp = nfv)

Surekha vyāpāra **māḍi** manege bandaḷu

1 Temporal Relations:

Tense suffixes appear in sentence verbs. The final verb indicates the time relation between the action time and speaking time. The medial verb doesn't show this relation; instead, it indicates the temporal relation between two actions in the sentence.

Though Keshiraja's *Shabdamani-darpana*, well-known Kannada Grammar of 13th century, does not directly discuss tense in non-finite verbs but while describing tense suffixes, it states that -i, -u mark past tense, and -utum, -uttum, -utte, -ute mark present tense. Examples given like **nenedu** pēḷḍaṁ, **nacchi** bandaṁ show tense markers used in non-finite verbs

pratipādyamutvāmitvam |

mativāntarin eyde pūrvakāla kriye gā ||

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yutumuttumu tteyuteyem |

du taguḷguṃ vartamāna viḥita kriyeoḷ || [236]¹

This article identifies -ut-, -i-, -ṭ-, -d- suffixes with verbs in Kannada Inscriptions to express two events in one sentence and their temporal relation. The two actions in a sentence may occur simultaneously or sequentially. Their formation and functions in sentences are discussed here.

1.1 Past Tense

Two actions in a sentence can be shown where one action occurs followed by another through non-finite verbs. This is achieved by adding -i-, -d-, -ṭ- suffixes to the verb root of the first action.

1.1.1 -i

When the -i suffix (indicating past-perfective) is added to the verb root of the first action, it shows that one action is completed and another follows.

Structure: pōgu + -i = pōgi

(v+ pp = nfv)

śrī hajjēśvara devara liṅgamam śrīparvvatake pōgi chāvunḍamayyagē liṅapraṭiṣṭheyale biṭṭa keyi... (Bī.Gi.Śā.66)

Structure: geyu + -isu + -i = geyisi

(v+caus+pp = nfv)

siṅgarasaru basavana kēriyēriye rebbēśvaradēvaram praṭiṣṭhe geyisi baisaṃbāla vṛttiyāge koṭṭar... (Su.Tā.Śā.46)

Structure: kaṭṭu + -isu + -i = kaṭṭisi

(v+ caus+ pp= nfv)

inti dharmamam pratipalisidavargge varaṇāśiyalu sāsira kavileyakōḍum koḷagumam ponnalu kaṭṭisi chaturvēdapāragarappa brāhmaṇaraggē koṭṭa phala... (Su.Tā.Śā.13)

1.1.2 -ṭ-

When the -ṭ- suffix (indicating past tense) is added to the first verb root, it expresses that one action has occurred and another will follow. After the past -ṭ- suffix attaches to the verb root, -u acts as sentence coordination.

Structure: koḍu + -ṭ- + -u = koṭṭu

(v+ t + co = nfv)

kāṭhārada divākara daṇḍanāyaru tammain honna koṭṭu avaretippeyinalli keyi mattaru aivattu maṭṭondu maneyumam māraḱonḍu brāhmaṇa bhōjanakke biṭṭaru (Ko.Ji.Śā.69)

1.1.3 -d-

When -d- suffix (indicating past tense) is added to the first verb root, it shows one action completed and another follows. After -d- attaches to the verb root, -u- acts as sentence coordination

Structure: kāyu + -d- + -u = kādu

(v+ t + co = nfv)

¹ Keshiraja.13th cen. Keshirajana Shbdamani Darpanam. Editor. Shastri Venkatachala T V.2025 (RP). Kannada Sahitya Parishattu.Bengaluru.

e dharmavam avara kulada arasugalu mukyavagi avara kulada arasugalum sarvabhadha pariharavagi sudharmmadim **kādu** rakṣisuvru maṅgaḷa mahāśrī (Rā.Ji.Śā.39)

Structure: geyu + -d- + -u = geydu

(v + t + co = nfv)

intī dharmamam pratipālīsidavargge bāraṇāsi prayāge kurukṣetramembī puṇya tīrthhaloḷ sā sira liṅgamam pratiṣṭegey**du** sāsirvarvvedapā ragarappa brāhm anargge sāsira kavileya kōḍama koḷagumaṁ pañcaratnadim kaṭṭisiyubhaya mukhigoṭṭa phaḷamakkumaṁ (Rā.Ji.Śā.26)

1.2 Non-past Tense:

-ut-

To indicate two events/actions occurring in the same context, the -ut- suffix marking present tense attaches directly to the medial verb root.

Structure: āḷu + -ut- + -a = āḷutta

(v + t + co = nfv)

Śrī svastishrīmatsu chāḷukya chakravartti trailōkyamalladēva varṣhada nālkaneya śrīmaka saṁvatsarada māgha māsadāmāvāsye sōmavāradamdu śrīmarnumahāmaṇḍalēśvaram chāvunḍarasadēvanardaṅgi mahādēviyaru kallūrunā**ḷutta** śrīsvayambhu kalidēvasvāmiyapādārādhakam molleya baṁmmeyamge dehāta vrittīyāgi **koṭṭa** sarvvaṁānya baḷāriya keya sīmeyim pattiṭa baḍagalum attarāru (Ko.Ji.Śā.175/177)

Structure: sallu + -ut- + -a = sallutta

(v + t + co = nfv)

Śrīmattrailōkyamalladēvara	vijaya	rājya	muttarōttarābhīrvṛddhi
pravarddhamānamāchandrārkkā	tāraṁbaram	salutta	kalyāṇada nelevīḍinolu

rāyaṅgeyyuttamire ((Rā.Ji.Śā.72)

Structure: sallu + -ut- + -aṁ = salluttaṁ

(v + t + co = nfv)

Svasti Samasta bhuvanāśraya śrī prithvīvallabha mahārājādhīrāja paramēśvara satyāśrayakuḷatilaka chāḷukyābharāṇa śrīmattrībhuvanamalladēvara vijayarājyamuttarōttarābhīrvṛddhi pravarddhamānamā chandrārkkā tāraṁ **saluttaṁ** śrī rājadhāni kalyāṇapurada nelevīḍinolu sukha saṁkathā vinōdadim rāyaṅgeyyuttamire śrīmachchāḷukya vikramavarṣhada 21 neya dhātu saṁvatsarada phāḷguṇa su 11 sōmavāradamdu mane verggade daṇḍanāyaka mahadēvabhaṭṭara hejjunka karanamgaḷu bijjanamarikalla mūḍaṇamaṭha sōmēśvaradēvara sōḍareṇṇige alliya maṇḍapadalu nichchalum akkidhānyada hēru onda naḍesuvru. (Bī.Gi.Śā.38/39)

1.3 Non-finite Verbs without Tense Markers:

When we observe the formation of non-finite verbs, we see that tense suffixes attach to the verbal base. However, in some contexts, non-finite verbs are formed by directly adding sentence connectors to the verbal base without tense suffixes. In the present article, it has been noted that when the suffix -alu attaches to the verbal base, tense suffixes are not used.

Structure: sallu + -alu = salalu

(v + co = nfv)

parabhava saṁvatsarada sankramanadandu avanchigeya donamarasan tamama bacharasa tanna pullivigeya siddayadolage āchandrakāḷam salalu sōḍareṇṇige biṭṭa paṇavaydu (ka. Gi.Śā.3)

Structure: koḍu + -alu = koḍalu

(v + co = nfv)

Structure: bēḍu + -alu = bēḍalu

(v + co = nfv)

svasti śrī macchālukya pratāpacakravartti jagadēkamalla dēva varṣada 10 neya pr....rada māgha bahuḷa ādityavāradaṁdu śrī matsarvva masyadagrahā raṁ....śēṣa mahājanamgaḷu madhuvapayya nāyaka u māḍisida śrī vāsu dēva.....ṣṭeyandu avara magaṁ mācarasanu taṁmadēvarige kiṛidu bhūmiyaṁ **koḍalu**..... mahājanamgaḷu **bēḍalu** ā mahājanamgaḷu kā rūṇyag eyd u hiri ya keṛe.....ḍiyim baḍagalu madhyakada || i munnamūrāgi garuḍaga mbada janārd da na....ḍi pattire mūḍalu be nkoḷvana kōlalu nā lku mattaru keyyaṁ ā.....dēvar gge dhārāpūrvakaṁ māḍikoṭṭaru (rā.ji.śā.51)

2 Negation

In simple sentences, suffixes and words indicating that an action has not occurred are attached to the verb at the end of the sentence. In compound and complex sentences, non-finite verbs can indicate that the first action in the sentence has not taken place. These non-finite verbs appearing in the middle of the sentence express negation by incorporating suffixes. Non-finite verbs achieve negation by attaching the negative suffix *-a-* to verb roots. After the *-a-* suffix, *-de* is added for sentence conjunction.

Structure: tappu + -a + -de = tappade

(v+neg+con = nfv)

Yintī dharmamaṁ tappade pratipālīsvru (ka.ji.śā.6)

Structure: keḍu + -isu + -a + -de = keḍisade.

(v+caus+neg+ co = nfv)

mattavayayyana heggade sunkada jakkarayanu kalluralu munna saṁsaka kē ṇaḍeva muuru ghanamum devara nandadivige yarnege bitta inti dharmamaṁ sunkake naḍeva heggadeḷum bharataneraviyum sāsana maryaādayaṁ kiḍisade naḍasuvru (Ko. Gi.Śā.175/177)

3 Conditional Verb Forms

When one action in a sentence depends on another, the dependent action takes a conditional suffix. The suffixes **-aḍe**, **-oḍe**, **-eḍe**, and **-are** attach to the verb root to express conditionality in the sentence. These suffixes follow tense markers on the verb root.

3.1. -oḍe:

Structure: āgu + -p + -oḍe = apode

(v+t+ cond = nfv)

Ī dharmamaṁ kiḍisiradhanapoḍe varanasīyalu Sahasra lingabhedavam Sahasra bramahatiyum govada sahasravam madida Akshaya narakavam padwvamanagalam (Bī.Gi.Śā.63)

Structure: māru + -d + -oḍe = māriḍoḍe

(v + t+ cond = nfv)

Hū māriḍoḍe haḍagaligegeradu nāraṁ kuḍuvru (k.Gi.Śā .6)

3.2. -aḍe:

Structure: tappu + -d + -aḍe = tappiḍaḍe

(v + t+ cond = nfv)

Ī dharmamaṁ kaḍamba vamaśadarasuḷ [pālīsade] tappiḍaḍe
[kavilegaḷum]bhramanarumanalidadoshasargum. (Rā.Ji.Śā. 8)

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Structure: tappikoḷḷu + -d- + -ade = *tappikoṇḍade*

(v+ t + cond = nfv)

I marvyādeynāvanorvvaṃ tappikoṇḍade baranasiyalkavileyanaliva dosha... (Ko. Gi.Śā.3).

3.3. -ede:

Structure: kiḍu + -isu- + -d- + -ede = kiḍisideḍe

(v+t+ cond = nfv)

Ī dharmma manāvanorvaṃ kiḍisideḍe varanasiyalu koti kavileyanu Konda mahapataka... (ka. Gi.Śā.1).

3.4. -are:

Structure: māru + -d + -are = māriḍare

(v+t+ cond = nfv)

Arisina iṅgu meḷasu jīrage śarkare bella māriḍare pongevisada eradu kagini yaradara lekkam tiruvaru (ka. Gi.Śā.3)

4 Relative Connection

It is possible to relate the action in a sentence to other sentence elements. The *-a* suffix attaches to medial verbs to connect the action to nominals or other sentence constituents. The *-a* suffix follows tense markers on the verb root. It is used uniformly across past, present, and future tenses without variation.

Structure: māḍu + -d- + -a = māḍida

(v + t + rconn = nfv)

Śrī bālabhāskaradēvaru pratisṭhe **māḍida** śrī kēsavadēvarigaṃ naivedyakke shreemadadyadevara gadimbada kololu bitta devara kariya nelam mattaru hattu (rā.ji.śā.72.)

Structure: *samarpisu* + -d- + -a = *samarpisida*

(v+t+rconn = nfv)

Nagaramgaḷum **samarppisida** māṇiyaru dēvaraṃ pūjisuvru (bi. Gi.Śā .6.)

This study covers the structure and functions of non-finite verbs in Kannada inscriptions. In modern Kannada also, suffixes for tense relations, negation and connections are used. Most of the forms continue in Modern Kannada however, four forms which are used to express the condition are not found in Modern Kannada, but only one of them namely, *-are* is used. Since these forms continue from old inscriptional Kannada to present day with some changes, we can trace their historical development.

Non-finite verbs are one of the key features of Dravidian languages. In Kannada and other Dravidian languages, Non-finite verbs are used to indicate temporal relations between two verbs, as well as negation, conditionals, and connections. However, the specific suffixes used differ across these languages. This article identifies the use of the *-Ut-* suffix to indicate that the two verbs in a sentence occur simultaneously; the *-i-*, *-t-*, *-d-* suffixes to show that one action precedes the other; and the formation of Non-finite verbs without tense suffixes. It notes the use of the *-a* suffix to express non-occurrence of an action or negation in a sentence. For conditionals, forms like *-ode*, *-ade*, *-ede*, *-are* are found to be used. The study also identifies the use of *-a* suffix to show the relationship between a verb and a noun in the sentence. Through this, the structure of Non-finite verbs in Kannada and their functions in sentences have been understood. Imperfect verbs from the 11th and 12th centuries have been identified, with an effort made to understand primarily Old Kannada.

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Abbreviations:

caus	causative
co	coordination
cond	conditional verb forms
neg	negative
nfv	non-finite verb
pp	Past participle
rconn	relative connection
t	tence
v	verb

Source:

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CHAPTER-5

A study of pejoration in Hindi

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ABSTRACT

This study is a descriptive analysis of semantic pejoration in Hindi that seeks to examine how selected lexical items shift diachronically from the status of a neutral or descriptive meaning to a negative one. While pejoration as a category has been widely discussed in the literature of semantic change, systematic analysis in Hindi remains limited. The study adopts a qualitative descriptive methodology by analyzing a curated dataset of lexical items from the Hindi lexicon that exhibit pejoration. These are then analyzed diachronically across historical and contemporary dictionaries, literary texts, and contemporary media discourse in order to look for their original meaning(s) alongside their contemporary pejorative sense(s) so as to identify and trace the trajectory of the semantic shift. The central findings indicate that pejoration in Hindi is not limited exclusively to caste-based and gender-based terms and that it follows identifiable and recurrent mechanisms; such as affective intensification, semantic narrowing, taboo association, and status contamination. These linguistic processes interact with socio-psychological factors; such as moral evaluation, group-based categorization, and repeated negative contextualization, altogether contributing to the stabilization of derogatory meanings across domains. The results indicate that pejoration in Hindi operates as a structured and socially motivated process rather than as random lexical degradation. This reflects how systematic semantic change is embedded within broader social hierarchies and cultural values that are encoded over time.

KEYWORDS: Pejoration, Hindi, Lexico-Semantics, Sociolinguistics, Pragmatics

1 A Study of Pejoration in Hindi

It has long been established and extensively studied that Language is not static, but is rather a dynamic system, where meanings continuously shift over time and across socio-cultural contexts. Studies on semantic change (over the course of several decades) have indeed proved that semantic shifts illuminate broader cultural and cognitive processes instead of mere random fluctuation (Bloomfield, 1933 ; Bréal, 1897/1899; Traugott, 2002; Ullmann, 1962/1964). In these works, pejoration has been looked at as a decline in evaluative meaning, in which a lexical item shifts from its neutral or positive connotations to negative ones. In the literature, early approaches, such as Bréal's (1897/1899), ascribed this shift of meaning to psychologically and socially motivated causes. Later pragmatic and discourse-oriented approaches, such as that of Traugott and Dasher (2002), shifted the focus to contextual inference, subjectification, and the role of social evaluation.

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In the context of the Indian linguistic backdrop, we may look at the socio-cultural subtleties of semantic change through this aphorism: “Yadā ekaḥ śabdaḥ bahūn bhāvān vahati, tadā janapadasya mānasam api parivartate” which roughly translates to “When a single word carries many meanings, the mindset of people or a region also changes.” This highlights how the language we use and the way we think as a society constantly shape each other. Hindi as a language is deeply embedded within caste-based hierarchies, occupational identities and gender norms, and therefore, semantic shifts cannot be seen as neutral. The lexical items associated with social categories are observed to shift from descriptive labels to evaluative markers that reinforce stigma, hierarchy, or exclusion.

In one sense, it can be said that through processes of repeated usage, words that used to refer to community affiliations, professions, kinship roles, or behavioural characteristics, have since obtained negative evaluative meanings. The process itself is only not lexical, but deeply embedded in the socio-cultural configurations in which it took place, highlighting processes of stratification, identity formation and moral regulation. Applying such broader conceptual frameworks of semantic change to the study of Hindi provides an opportunity to explore how past developments of meaning relate to current patterns of language use.

Though the theoretical literature on semantic change is richer, the systematic diachronic contributions on pejoration in Hindi are scarce. The scholarship till this point has generally focused on computational or applied treatments of derogatory language. In Hindi for instance, there have been explorations in hostility detection in the language, such as determining abusive or offensive phrases in online communications using machine learning techniques (Kamal et al., 2021). More recently, work on bias in large language models has shown how socially loaded Hindi terms can reinforce caste and gender stereotypes in AI systems (Khandelwal et al., 2024). Though these works have been useful to draw attention to the contemporary prominence of studying pejorative language, they treat pejorative language as a static lexical category rather than as a dynamic semantic process.

Apart from computational approaches, there have also been ethnographic studies on the reinforcement of social hierarchies of ritualized or humorous insult exchanges in everyday practice. Remlinger (1991) for example, demonstrates how North Indian wedding songs, through stylized teasing and verbal aggression, make gender expectations appear natural. However, what these works have not explored is, how certain words changed in meaning with the course of time or how psychological processes could explain the ‘how’ and ‘why’ of these such shifts.

There is a lack of comprehensive research that brings together a diachronic analysis of the changes in word meaning, patterns of use in context, and the social and psychological forces shaping the Hindi lexicon. Pejoration, in particular, has not been examined in a systematic way across domains such as caste, occupation, kinship, morality, and social identity using historical dictionaries, literary texts, and present-day usage data. This gap points to the need for an approach that can place pejoration in Hindi within both historical semantics and sociolinguistic theory.

2 Aims and Objectives

The present study addresses this gap by examining pejoration in Hindi as a structured, diachronic, and socially-motivated process of semantic change rather than as random lexical deterioration. It aims to trace how selected Hindi lexical items shift from neutral or descriptive meanings to derogatory ones across historical records and present-day usage. The analysis groups pejorative terms across domains such as caste, occupation, and social identity, and looks

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at how recurring patterns of use in specific contexts help stabilize negative meanings. Furthermore, it takes into account the role of interacting socio-psychological mechanisms such as disgust, essentialism, and social identity processes in contributing to the entrenchment of these meanings over time.

3 Research Questions

The study aims to address the following research questions:

- What kinds of semantic shifts have the selected Hindi lexical items undergone?
- What lexico-semantic mechanisms underlie these shifts?
- How does contextual discourse contribute to the stabilization and normalization of pejorative meanings in contemporary usage?
- What psychological and sociolinguistic factors interact in this process?
- Is pejoration in Hindi category-specific, or does it represent a broader diachronic pattern of semantic change?

The remainder of the paper proceeds as follows: Section 3 outlines the theoretical framework and reviews relevant literature; Section 4 describes the data sources and methodology; Section 5 presents the analysis and results; Section 6 discusses the findings in relation to socio-psychological and diachronic models of semantic change; and Section 7

concludes by summarizing the study's contributions and implications for future research.

4 Literature Review

The discussion of pejoration as a process of semantic change can be traced back to Michel Bréal (1897), whose contributions to the field of Semantics included examining language change through a psychological and social lens driven by human intent. In his early account of semantic change, Bréal treats pejoration as arising from efforts to soften or avoid socially sensitive meanings. However, these euphemistic substitutions, he argued, are only temporarily effective, since speakers and listeners gradually link the substitute back to the original meaning (Borkowska & Klepanski, 2007). Further, Bréal identified euphemism (or pseudo-euphemism) as a primary "motive force" behind pejoration, or the deterioration of meaning. He argued that when a neutral or polite expression is used to mask a taboo or disfavored concept, repeated association can weaken its softening effect, leading to a stronger negative meaning. This results in a "permanent depreciation" of the word's value, as seen in the terms like *undertaker*, *silly*, and *imbecile*, which transitioned from neutral or even positive origins to their current pejorative states (Visconti, 2004). However, by treating pejoration as a process driven by human intent, his work overlooks elements later emphasized by usage-based approaches. These include pragmatic inference, frequency effects, and the impact of recurring discourse practices on changing

evaluative meanings over time (e.g., Traugott & Dasher, 2002).

"The commonest kind of semantic change is the gradual deterioration of meaning, whereby a word which once had a neutral or even favorable sense acquires an unfavorable one"

(Bloomfield, 1933, p. 425).

Bloomfield (1933) places pejoration within semantic degeneration, observing that "the gradual deterioration of meaning" transforms neutral or positive terms into negative ones (p. 425). His approach organizes pejoration as part of a typological structure of semantic change, arguing that a change in meaning is a change in use. While earlier scholars had looked at semantic change in terms of logical connections between successive meanings, Bloomfield took these

into account and organized these distinctions- such as narrowing, widening, metaphor, metonymy, elevation, and degeneration, within a systematic descriptive framework. Pejoration appears under “degeneration” (p. 427), explained through examples such as: Old English *cnafa* ‘boy, servant’ → *knave’. Bloomfield’s approach helps explain why occupational or kinship terms in Hindi take on negative meanings due to habitual negative use. Yet, his account pays limited attention to the role of discourse and speaker intention, which are important in multilingual settings where Hindi is spoken.

“Pejoration is usually due to the influence of emotional factors such as contempt, disapproval, or disgust, which gradually overshadow the original meaning of the word” (Ullmann, 1962, p. 238).

Ullman (1964) argued, following Bréal, against earlier views that saw pejorative developments as simply results of a supposed “pessimistic streak” in human nature. He proposed treating them as part of a broader category: the consequences of semantic change. Within this, he identified ‘Pejorative and Ameliorative Developments’ as changes in evaluative senses. His work looks at several factors: euphemism, associative transfer, social prejudice, weakening, and contextual revaluation that explain how words can gain negative or positive connotations. His focus on evaluative meaning is particularly important for pejoration in Hindi, where social judgments related to caste, sexuality, and morality often affect how words evolve and take on negative meanings over time.

“Semantic change is not random but is constrained by regular processes of pragmatic inference arising in discourse” (Traugott & Dasher, 2002, p. 5). *“Meanings become increasingly subjective and evaluative as they are repeatedly inferred in particular discourse contexts”* (Traugott & Dasher, 2002, p. 31).

Traugott and Dasher (2002) build on earlier work by showing that semantic change tends to follow recurrent, usage-based patterns shaped by pragmatic inference and discourse context. They suggest that pragmatic factors drive semantic change. Meaning shifts happen through interaction: speakers use implicatures and expect listeners to understand contextually enriched meanings. Through repeated use, these inferences become established. A key contribution of their framework is its focus on the relationship between semantics and pragmatics, as well as the role of discourse negotiation in solidifying new meanings. This framework is particularly relevant for the current study of pejoration in Hindi. It helps explain how context-specific

evaluative inferences become established through repeated usage and eventually stabilize as fixed derogatory meanings.

Taken together, these scholars provide a framework that shapes the present analysis of pejoration in Hindi, treating it as a patterned and socially-embedded process rather than as an isolated or accidental shift in meaning.

5 Methodology

5.1 Research Design

The present study adopts a qualitative lexico-semantic approach to examine pejoration in Hindi as a structured process of semantic change. The objective is to systematically trace the lexico-semantic trajectory of each lexical item rather than hypothesis testing. The selected lexical item is treated as an independent unit of analysis, which allows comparison within and across categories. The research design integrates three steps: (a) diachronic tracing of lexical meaning using reliable lexicographic sources; (b) checking the usage of negative or pejorative meanings

in documented discourse; and (c) mapping of interacting socio-psychological mechanisms associated with semantic degradation.

This approach is motivated from established methods in historical semantics and usage-based change (Bloomfield, 1933; Traugott & Dasher, 2002).

The socio-psychological and sociolinguistic theories in this study are not treated as tools for prediction, but as interpretive frameworks. They help establish systematic connections between shifts in lexical meaning and underlying psychological processes, such as the Disgust and Moral Contamination Theory (Rozin et al., 1999) was applied to terms linked with impurity and taboo; psychological Essentialism (Gelman, 2003) to lexical items where social roles are construed as innate identities; and Social Identity Theory (Tajfel & Turner, 1986) to caste and group-based derogation. Pragmatic Reanalysis (Traugott, 1989) and Affective intensification (Ullmann, 1962) were used to trace discourse-driven semantic shifts. Sexual Objectification Theory (Fredrickson & Roberts, 1997), Moralization Theory (Haidt, 2001), Dehumanization and Animalization (Haslam, 2006), and Conceptual Metaphor Theory (Lakoff & Johnson, 1980) guided the categorization of gendered and metaphorical insults. Patterns of repeated usage served as evidence of semantic fossilization and the entrenchment of stigma. The frameworks were applied inductively, based on recurring patterns in the data.

The temporal scope spans historical lexicographic documentation (19th–early 20th century sources and Indo-Aryan etymological reconstructions) to contemporary usage documented up to 2025.

6 Data Sources

6.1 *Historical Lexicographic Sources*

The diachronic meanings were extracted from reliable and well-known lexicographic sources like R.S. McGregor, Oxford Hindi–English Dictionary (1993), R.L. Turner, Comparative Dictionary of the Indo-Aryan Languages (1966), John T. Platts, Dictionary of Urdu, Classical Hindi, and English (1884), Steingass, Persian–English Dictionary (for Persian-derived lexical items) (1892), Syamasundara Dasa, Hindi sabdasagara (1965–1975) and Colonial census records and district gazetteers (where relevant for instance surveys using caste labels as occupation labels).

The explicitly documented glosses were considered. Inferred meanings were not introduced. Where multiple glosses were available, all historically attested meanings were noted and compared. After that, only the one consistent and relevant to the current context was kept.

6.2 *Contemporary Usage Sources*

The pejorative usage in contextual discourse was verified using publicly available and documented sources, including: Bollywood films (post-1950 commercial cinema), Literary texts (e.g., Munshi Premchand and other prominent Hindi literature authors), Parliamentary and legal discourse like The Scheduled Castes and Scheduled Tribes (Prevention of Atrocities) Act, 1989 Supreme Court judgments, News archives and publicly reported media controversies related to social media platforms. Any instance of usage was considered pejorative only if the term carried a meaning of insult, contempt, stigma, moral condemnation, or dehumanization in context.

Isolated figurative uses without evaluative force were not included. Sampling Strategy

The dataset comprises 30 Hindi lexical items distributed across six semantic domains.

Since the meaning varies from original to pejorative with respect to the context. Only IPA is used to refer to the lexical items with both meanings attached in the appendix section.

1. Caste/Occupational Terms (e.g., /ʃəma:t/, /bʱəŋgi:/, /me:ɦtər/, /d̪o:m/, /kəndʒər/)
2. Gender/Sexuality Terms (e.g., /rəŋdi:/, /ba:i/, /t̪əva:jəf/, /ɦɪdʒra:/, /ʃʱək:a:/, /mi:tʰa:/)
3. Animal Metaphors (e.g., /kʊt̪a:/, /sʊər/, /sā̃p/, /gəɖʱa:/, /bʱe:t/, /ʃəməga:t/)
4. Rural/Class Identity Terms (e.g., /gəva:t/, /d̪e:ɦa:t̪i:/, /t̪əpo:ri:/, /ʃʱəpri:/)
5. Moral–Evaluative Terms (e.g., /a:va:ra:/, /ɦəra:mi:/, /kəmi:na:/, /pa:gəl/, /bəɖma:f/, /d̪o:gla:/, /ʃʱa:la:k/)
6. Kinship Terms (e.g., /bʱa:bʱi:/, /ʃʱa:ʃi:/)

The original data set was targeted to be 100, however, only these lexical items were selected through a purposive and criterion-based sampling. To be included, the lexical items needed to be historically documented with neutral or descriptive meanings. They also needed evidence of negative usage in contemporary context, along with a change in meaning over at least two time periods. The items that lacked reliable historical documentation or consistent evaluative usage were not included. Upon achieving an illustrative example of a lexical item in each semantic category, the sampling was discontinued.

6.3 Units of Analysis

The primary unit of analysis is the individual lexical item. Each item is looked at for its meaning over time, how it is used in different situations (pragmatic usage), and its current evaluative force. The secondary units include discourse contexts in which these lexical items occur, such as narratives, humor, insult, and institutional usage.

6.4 Data Processing

The selected data were organized into analytical tables which documented the lexical category, original semantic domain, historical attestations, contemporary usage, and associated psychological mechanisms. The lexical items were grouped by semantic categories to make it easier to compare within and between categories. The historical meanings were aligned with their pragmatic usage to clearly show shifts in meaning.

6.5 Data Analytical Procedure

The data analysis followed a multi-phase qualitative procedure: (1) lexical identification and categorization, (2) diachronic semantic tracing, (3) contextual discourse analysis, (4) mapping of interacting psychological mechanisms, and (5) comparative cross-category interpretation. This stepwise analytical process showed domain-specific patterns of pejoration, highlighting that semantic degradation in Hindi is structured, socially motivated, and reinforced through repeated usage rather than random lexical drift.

Table 1.

Step 1	कंजर /kəndʒər/ Caste-based Pejoration
Step 2	Entry: कंजर m. & adj. 1. a scattered itinerant community, the members of which make and sell string, metal goods, &c. 2. a member of this group; a tinker, gipsy. 3. pej. a dirty, uncouth person. The Oxford Hindi–English Dictionary (R. S. McGregor)

Step 3	Neutral Usage: The original meaning as category of caste: In the British Raj, the Kanjaris were listed under the <u>1871 Criminal Tribes' Act</u> as a tribe "addicted to the systematic commission of non-bailable offenses. Contemporary use evidence A dialogue cited in the context of Uda Punjab was flagged by the Central Board of Film Certification (CBFC) as offensive and abusive because of its use of the word कंजर in a demeaning way "zameen banjar toh aulaad kanjar"			
Step 4	Disgust & Moral Contamination (Rozin): physical/ritual impurity → Essentialism (Gelman): occupation treated as innate identity → Social Identity Theory (Tajfel & Turner): caste-based out-grouping → Semantic Fossilization through repeated derogatory use			
Step 5	Comparative Cross-Category Interpretation			
	Occupational terms	/ˈkəŋdʒər/	Denoted professions, service roles, or hereditary occupations	Disgust & moral contamination; essentialization of occupation; caste-based out-grouping; semantic fossilization

6.6 Ethical Considerations

The study includes terms that can be casteist, misogynistic, and dehumanizing. All terms were analyzed strictly within an academic and descriptive framework. The examples came from publicly accessible sources, and no new derogatory contexts were created. The study aims to explain the mechanisms of stigma rather than reproduce or legitimize them.

6.7 Methodological Rationale

A qualitative descriptive methodology is adopted for studying pejoration because semantic change involves gradual, context-dependent shifts that frequency alone cannot capture.

Thus, the study combines diachronic lexicography with social psychological interpretation. It provides a descriptive analysis while ensuring methodological transparency.

6.8 Results

The findings of the study indicate that semantic pejoration in Hindi is not uniform; it operates through different and recurring types. Each type reflects specific social, psychological, and practical forces that shape changes in meaning. The major types of pejoration identified in the dataset are discussed below, with representative examples in Table 2.

Pejoration Type	Representative Lexical Items (IPA)	Original Semantic Domain	Observed Semantic Shift	Interacting Socio-Psychological Mechanisms
Caste-based pejoration	/ʃəmaːr/, /bʱəŋgiː/, /meːɦtər/, /d̪oːm/, /kəŋdʒər/	Occupation / community identifiers	Neutral descriptors → fixed caste insults	Disgust & moral contamination; essentialization of occupation; caste-based out-grouping; semantic fossilization

Sexual moralization pejoration	/rəṇḍi:/, /ba:i/, /ṭəva:jəf/, /hɪdʒɾa:/, /ʃʰək:a:/, /mi:ʈʰa:/	Gender, sexuality, performance roles	Social identity → morally derogatory label	Moralization of sexuality; taboo association; objectification; stigma entrenchment
Pragmatic sexualization of kinship	/bʰa:bʰi:/, /ʃʰa:ʃʰi:/	Kinship and familial relations	Respectful address → context-dependent pejorative reading	Pragmatic reanalysis; sexual insinuation; affective intensification through humor
Animal-based pejoration	/koʈ:a:/, /soəɾ/, /sa:p/, /gəḍʰa:/, /bʰe:ɾ/, /ʃʰəməga:ɾ/	Literal animal referents	Animal reference → human insult	Dehumanization; metaphorical mapping; affective transfer (fear/disgust)

Subcultural pejoration	/gəṇva:r/, /ḍe:ha:ti:/, /təpo:ri:/, /ʃʰəpri:/	Region, class, youth culture	Social label → marker of vulgarity/incompetence	In-group/out-group differentiation; stereotype formation; humor-mediated normalization
Evaluative pejoration	/a:va:ra:/, /həra:mi:/, /kəmi:na:/, /pa:gəl/, /bəḍma:f/, /ḍo:gla:/, /ʃʰa:la:k/	Legal, moral, behavioral descriptors	Descriptive term → generalized insult	Moral policing; affective shift; cognitive simplification

Table 3.

Types of Pejoration	% of words
Caste based	16%
Sexual Moralization	20%
Dehumanization	20%
Subcultural	13%
Evaluative	23%

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Pragmatic sexualization	6%
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Illustrative Representation of selected Data

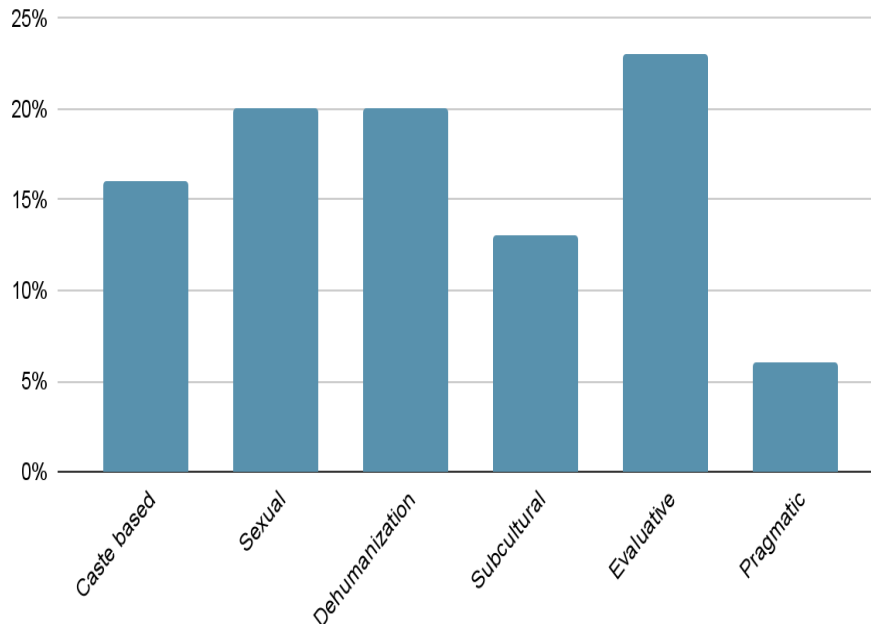


Figure 1.

7 Discussion

The present study establishes that semantic pejoration in Hindi is not an accidental or purely linguistic phenomenon, but rather a patterned, socially motivated, and historically sustained process. The lexical items that once served as neutral descriptors- relating to occupation, kinship, gender identity, animals, or social behavior, have, over time, taken on derogatory meanings as they become tied to practices of moral judgment, social exclusion, and identity regulation. These findings support the view that pejoration is deeply tied to structures of social hierarchy and cultural evaluation.

A key finding of the study with respect to the Hindi corpora is the prevalence of caste-based pejoration, which shows how essentialist thinking and in-group versus out-group categorization turn occupational labels into caste slurs, directly embedding stigma into the lexical meaning. Next, gender-linked and sexualized terms form the largest proportion of pejorative lexical items, highlighting how patriarchal norms tend to control and regulate female sexuality, moral conduct and behavior through language. The diachronic trajectory of items such as /'rəŋ.ɖi:/ highlights how sexual objectification, moral policing, and taboo reinforcement interact to stabilize derogatory meanings over time.

Dehumanizing extensions are also prevalent with respect to Hindi corpora. Animal terms such as /'kɒʈʈa:/ 'dog', /'su:.əɾ/ 'pig', and /'gəɖʱa:/ 'donkey' still refer to their literal referents, they are also used metaphorically to attribute traits like greed, impurity, stubbornness, or lack of intelligence to human targets. In such cases, people are mapped onto the unfavorable characteristics of the animal, reflecting processes of moral judgment and dehumanization.

Evaluative terms such as /kə'mi:.na:/ ('mean, base, ignoble') and /hə'ra:m.za:.ɖa:/ ('illegitimate, morally corrupt person') show how more general descriptive meanings condense

into specific moral judgments. Through repeated use in specific pragmatic contexts, these items become associated with moral corruption or social deviance, intensifying their pejorative force.

The findings show that pejoration is not strictly one-directional and is not an irreversible process. Linguistic counter-movements such as reclamation, amelioration, semantic bleaching, and performative subversion have challenged and reshaped entrenched meanings. Political reclamation acts or reappropriation, for example, are evident in movements like #ProudRandi and performative subversions like Sujal Thacker's queer slur subversion on social media. These acts have proved how marginalized groups have tried to take back the very terms that have been historically used against them. Semantic bleaching occurs when the repeated, often colloquial use of a slur can weaken its original impact, neutralizing its effect within certain social settings. Amelioration functions as a counterpoint to pejorative meanings. It is the process where a word's meaning shifts from a negative or pejorative connotation to a more positive one. This can be seen in the evolution of terms like "nice," which changed from "ignorant" to "pleasant," and "knight," which shifted from "servant" to a title of high social status.

8 Conclusion

The study highlights several directions for future research. Developing large-scale diachronic Hindi corpora would help track frequency patterns, collocations, and contextual shifts more systematically over time. Currently, the findings discussed here mainly rely on qualitative analysis of selected examples. Adding frequency counts and distribution comparisons would clarify whether these shifts happen regularly across data or are specific to certain contexts.

Additionally, computational methods for studying semantic change, such as embedding-based diachronic models, could help identify gradual changes across larger datasets. A comparison with other Indo-Aryan languages would also show whether the patterns found here are specific to Hindi or reflect broader socio-cultural trends. These areas highlight the importance and potential of the current study for future interdisciplinary research that includes sociolinguistics, semantics, and computational linguistics.

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Appendix A

Lexico-Semantic Analysis of Pejorative Terms

Table A1

Occupational and Caste-Based Terms

Lexical Item	IPA	Early Lexicographic Meaning	Neutral Usage Context	Pejorative Usage Context
चमार	/tʃəma:r/	Leatherworker; tanner (Turner, CDIAL 4698 carmakāra)	Census of India (1881) occupational classification	Used as caste slur; documented under SC/ST Act (1989); political protest slogan
भंगी	/bʱəŋgi:/	Sweeper community (McGregor)	Gazetteers; occupational listing	Public apology incident (2019); caste insult
मेहतर	/me:ɦtər/	Persian mihtar ‘chief’; later sweeper	District Gazetteers	Used in caste-humiliation memes/social discourse
डोम	/d̪o:m/	Community linked to rope-making, cremation	Census (1881)	Human Rights Watch documentation of caste-based insult
कंजर	/kəŋdʒər/	Itinerant community; tinker	Colonial ethnography	Film censorship controversy; derogatory metaphor

9 Table A2

Gendered and Sexualized Terms

Lexical Item	IPA	Early Meaning	Neutral Usage	Pejorative Usage
तवायफ	/təva:jəf/	Court dancer (Arabic tā’ifa ‘group’)	Urdu literary sources	Moralized association with prostitution
हिजड़ा	/ɦɪdʒɾa:/	Eunuch; court functionary	Mughal administrative texts	Colloquial slur; noted in post-NALSA legal discourse
छक्का	/tʃʰək:a:/	Six; cricket term	Sports commentary	Gender-policing insult
मीठा	/mi:tʰa:/	Sweet; pleasant	Culinary discourse	Queerphobic slang usage
बाई	/ba:i/	Lady; honorific	Rani Lakshmibai	Domestic servant reference in serials

10 Table A3

Kinship Terms

Lexical Item	IPA	Early Meaning	Neutral Usage	Pejorative Usage
भाभी	/bʱa:bʱi:/	Elder brother’s wife (Turner CDIAL 9453a)	Premchand fiction	Sexualized humor (TV serials)

Lexical Item	IPA	Early Meaning	Neutral Usage	Pejorative Usage
चाची	/tʃa:tʃi:/	Paternal aunt	NCERT usage	Sarcastic vocative insult in cinema

11 Table A4

Animal Metaphor Terms

Lexical Item	IPA	Early Meaning	Neutral Usage	Pejorative Usage
कुत्ता	/kʊtːa:/	Dog	School textbooks	Moral degradation insult (film dialogue)
साँप	/sa:mp/	Snake	Zoological context	Betrayal metaphor
गधा	/gəɖʱa:/	Donkey	EVS textbooks	Cognitive insult
भेड़	/bʱe:t/	Sheep	Science texts	Conformity metaphor
चमगादड़	/tʃəməga:t/	Bat	Zoological classification	Moral suspicion metaphor

12 Table A5

Rurality, Class, and Social Status

Lexical Item	IPA	Early Meaning	Neutral Usage	Pejorative Usage
गंवार	/gə̃va:r/	Rustic person	Tulsidas	Urban class insult
देहाती	/de:ɦa:tʃi:/	Rural inhabitant	Premchand	Classist stereotype
टपोरी	/tə'po:ri/	Large; stout (Marathi origin)	Descriptive	Street-rogue stereotype
छपरी	/tʃʰəpri:/	Thatched hut	Architectural term	Youth-class slang insult
आवारा	/a:va:ra:/	Wanderer	Ghalib	Criminal deviance

13 Table A6

Evaluative Terms

Lexical Item	IPA	Early Meaning	Neutral Usage	Pejorative Usage
हरामी	/ɦəra:mi:/	Illegitimate; base	Literary reclamation	Villainy insult (film)
कमीना	/kəmi:na:/	Low status	Historical drama	Deceit insult
पागल	/pa:gəl/	Mad; insane	Psychological descriptor	Everyday cognitive insult

Lexical Item	IPA	Early Meaning	Neutral Usage	Pejorative Usage
बदमाश	/bədmaːʃ/	Wicked; rogue	Affectionate address (contextual)	Criminal label
दोगला	/d̪oːglaː/	Hybrid; cross-bred	Biological descriptor	Political hypocrisy
चालाक	/tʃaːlaːk/	Clever; dexterous	19th c. prose	Ironic “scheming” insult

CHAPTER-6

Prosodic and phonological variation in Godavari Telugu: a comparison with standard Telugu

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ABSTRACT

This paper presents a descriptive analysis of selected prosodic and phonological features of the Godavari Telugu dialect in comparison with Standard Telugu, based on naturally occurring spoken data. The study aims to demonstrate that the Godavari variety exhibits systematic patterns of variation that function at both discourse and segmental levels.

At the prosodic and pragmatic level, Godavari Telugu shows consistent vowel lengthening at utterance boundaries, particularly at sentence end, expression end and questions or emotional emphasis, as in *vastānu* → *vastānuu* and *cēsāvā* → *cēsāvāā*. This lengthening does not mark grammatical categories but contributes to discourse functions such as emphasis and interpersonal engagement. In addition, the dialect employs a sentence-final politeness marker *-andi* as in *unnāru* → *unnārandi* and *ante* → *antenandi*, which serves as a discourse particle encoding respect and speaker attitude toward the hearer.

At the phonological and morphophonemic level, future tense verb forms of the verbs which end with the consonant cluster */sta/* exhibit cluster simplification, where the consonant sequence */st/* in Standard Telugu is realized as a geminate */tta/* in Godavari Telugu, as in *vastānu* → *vattānu* and *rāstānu* → *rattānu*. This process reflects assimilation and strengthening motivated by avoidance of complex consonant clusters and is conditioned by the morphological structure of the future suffix. Furthermore, the dialect shows word-initial deletion of the glide */v/* before vowels: */e/* and */i/*, as in *veltānu* → *eltānu* and *Venkatagiri* → *Enkatagiri*, representing a phonological process of apharesis in connected speech.

These findings indicate that Godavari Telugu differs from Standard Telugu through structured prosodic strategies, discourse-level markers, and regular phonological processes. The study supports the view that regional varieties maintain coherent grammatical and phonetic systems and should be analyzed as independent, rule-governed dialects rather than as informal deviations from the standard variety.

Keywords: Godavari Telugu, Dialectal Variation, Prosody, Phonological Processes, Discourse Markers

1 Introduction

Telugu, one of the major Dravidian languages, displays considerable regional variation across Andhra Pradesh and Telangana. While Standard Telugu functions as the prestige written norm, regional dialects maintain distinct phonological, morphological, and prosodic characteristics. Godavari Telugu, spoken in the East and West Godavari regions, presents a particularly interesting case of dialectal variation. Unlike purely segmental variation, this dialect exhibits systematic prosodic strategies and discourse-level features alongside phonological processes. This paper examines:

1. Prosodic vowel lengthening at utterance boundaries
2. Sentence-final politeness marker –andi
3. Cluster simplification in future tense forms
4. Word-initial glide deletion (/v/ → Ø)

The study argues that these features constitute rule-governed grammatical patterns.

2 Theoretical Background

Dialectal variation can operate at multiple linguistic levels:

- Segmental phonology
- Morphophonemics
- Prosody
- Discourse pragmatics

Within a rule-based phonological framework, processes such as cluster simplification, glide deletion, and vowel lengthening can be analyzed as systematic phonological operations. Additionally, discourse particles like –andi reflect pragmatic encoding within morphosyntax. Godavari Telugu provides evidence that dialects encode grammatical meaning through prosodic as well as segmental means.

3 Data and Methodology

The data consist of naturally occurring spoken forms collected from native speakers of Godavari Telugu and compared with Standard Telugu forms.

The analysis focuses on:

- Future tense verb constructions
- Sentence-final forms
- Politeness constructions
- Glide-initial lexical items

Phonetic transcription follows the conventions of the International Phonetic Alphabet (IPA).

4 Prosodic Variation

4.1 Utterance-Final Vowel Lengthening

One of the most salient features of Godavari Telugu is vowel lengthening at utterance boundaries.

Examples:

/em tʃestʊ:navu/	/em tʃestʊ:navu:/	what are you doing?
/sna:nam tʃe:sava/	/sna:nam tʃe:sava:/	did you bathe?
/ne:nu vʌstʌ:nu/	/ne:nu vʌstʌ:nu:/	I will come
/aʈaʈu vel:aʈu/	/aʈaʈu vel:aʈu:/	he went
/avunu/	/avunu:/	yes
/avuna/	/avuna:/	is it so? / really?
/nidʒama/	/nidʒama:/	is it true?
/kaʈu/	/kaʈu:/	no / not
/o:ri naja:no/	/o:ri naja:no:/	oh! I don't know
/tinu/	/tinu:/	eat (imperative)
/itu ra/	/itu ra:/	come here
/bʱaʈuṇava/	/bʱaʈuṇava:/	are you fine?
/mikʰu telusa/	/mikʰu telusa:/	do you know?
/elaga/	/elaga:/	how?
/raʃta/	/raʃta:/	I will write

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/vel̥tu:na/	/vel̥tu:na:/	I am going
/kurt̥fo/	/kurt̥fo:/	sit (imperative)
/tin̥andi/	/tin̥andi:/	please eat (respectful)
/sare/	/sare:/	okay / alright
/vat̥ʃaɖa/	/vat̥ʃaɖa:/	did (he) come?

This lengthening:

- Occurs at sentence-final position
- Signals emphasis or emotional engagement
- Does not encode grammatical tense or agreement
- This reflects discourse-driven vowel extension.

4.2 Sentence-Final Politeness Marker –andi

Godavari Telugu frequently uses –andi as a sentence-final particle.

Examples:

/ila t̥ʃa:lam̥andi rikwest̥ t̥ʃest̥u:na:ru andi:/	many people are requesting like this
/mik̥hu kont̥ʃam̥ et̥aka:ram̥ ek̥hu̥v̥andi:/	you have a bit more pride/attitude
/t̥ʃu:p̥ista:nu randi:/	I will show (you), please come
/prḁti̥ int̥lo̥ an̥aṇḁam̥ uṇḁa:li̥ kaḁandi:/	there should be happiness in every house, right?
/ju:s̥ avu̥tu:nd̥emo̥ t̥ʃu:ḁandi:/	see if it works / gets used
/mik̥hu̥ tel̥iste̥ ko̥ment̥ t̥ʃejaṇḁi:/	if you know, please comment
/toṇḁaraḁa randi:/	please come quickly
/pil̥uṣṭa:naṇḁi:/	I will call (you)
/uṇḁa:raṇḁandi:/	they said to stay / please stay
/paṇi̥ t̥ʃejaṭ̥am̥ lenḁi:/	there is no work to do
/vel̥a:lanḁi:/	(we/you) should go
/kont̥ʃam̥ tin̥andi:/	please eat a little
/em̥ t̥ʃest̥u:na:randi:/	what are you doing?
/b̥aḁuna:randi:/	are you fine?
/mal̥:i̥ kaḁuṣṭa:mu̥ andi:/	we will meet again
/naṁaṣka:ram̥ andi:/	hello / greetings
/iv̥:andi: andi:/	please give
/naṇ:ḁ ga:randi:/	father (respectful)
/mi:̥ pe:raṇḁi andi:/	what is your name?
/b̥o:ḁṇaṁ̥ aḁ:inda andi:/	have you eaten?

This marker:

- Encodes respect and politeness
- Functions as a discourse particle
- Is pragmatically conditioned

It operates independently of core verbal agreement morphology.

5 Phonological and Morphophonemic Processes**5.1 Cluster Simplification in Future Tense Forms**

In Standard Telugu, future tense forms often contain the cluster /st/,

but

In Godavari Telugu: /tt/

Rule: /st/ → /tt/

Examples:

/vaṣṭa:nu/	/vaṭṭa:nu/	I will come
/t̥ʃeṣṭa:nu/	/t̥ʃeṭṭa:nu/	I will do
/raṣṭa:nu/	/raṭṭa:nu/	I will write

/gɪʂta:nu/	/gɪʈta:nu/	I will draw / mark
/tɪʂta:nu/	/tɪʈta:nu/	I will take / bring
/koʂta:nu/	/koʈta:nu/	I will cut
/laɣeʂta:nu/	/laɣeʈta:nu/	I will pull
/pɪkeʂta:nu/	/pɪkeʈta:nu/	I will pluck / pick
/toʂeʂta:nu/	/toʂeʈta:nu/	I will push
/leʂta:nu/	/leʈta:nu/	I will get up / rise
/muʂta:nu/	/muʈta:nu/	I will close / shut
/kaʂuʂta:nu/	/kaʂuʈta:nu/	I will meet
/pɪʂuʂta:nu/	/pɪʂuʈta:nu/	I will call
/toʂta:nu/	/toʈta:nu/	I will push / press
/kaʂuʂta:nu/	/kaʂuʈta:nu/	I will bite
/aʂuʂta:nu/	/aʂuʈta:nu/	I will shout / cry
/tokeʂta:nu/	/tokeʈta:nu/	I will push / poke
/vɪʂuʂta/	/vɪʂuʈta/	it will break / tear
/poʂta:nu/	/poʈta:nu/	I will apply / put (e.g., mark, paste)

This reflects:

- Assimilation
- Gemination
- Simplification of consonant clusters

Phonological Rule:

/st/ → [tʰ] / V ____ a:nu

This change is morphologically conditioned by the future tense suffix.

5.2 Word-Initial Glide Deletion (Aphaeresis)

Rule:

/v/ → Ø / # ____ [+front vowel]

This represents systematic glide deletion before /e/ and /i/.

Examples:

/veŋkaʈagiri/	/eŋkaʈagiri/	Venkatagiri (place name)
/vel:ugu/	/el:ugu/	light
/velaʈa:nu/	/elaʈa:nu/	I will go
/velaqaʈle:du/	/elaqaʈle:du/	it did not shine / did not light up
/velaku/	/elaku/	for light / to light
/vegale:nu/	/egale:nu/	I cannot bear / tolerate
/vello:du/	/ello:du/	he should not go
/venaka/	/enaka/	behind / back
/ve:savi/	/e:savi/	summer
/vi:ɖiki/	/i:ɖiki/	to this fellow / to him
/viditʃipet̪:u/	/iditʃipet̪:u/	leave / let go
/veppuɖu/	/eppuɖu/	when
/viʈanalu/	/iʈanalu/	seeds
/viluva/	/iluva/	value / worth
/vidiʈo:ranu/	/idiʈo:ranu/	I will not leave
/vij:alava:ru/	/ij:alava:ru/	Vijayalavaru (family/community name)
/vempalaku/	/empalaku/	for choices / selections
/vemulava:ɖa/	/emulava:ɖa/	Vemulawada (place name)
/veŋkaʈe:f/	/eŋkaʈe:f/	Venkatesh (name)

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/vedʱʌkʌpʊrʌm/	/eːdʱʌkʌpʊrʌm/	Vedukapuram (place name)
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6 Discussion

The features identified operate at multiple levels:

Level	Process	Type
Prosodic	Vowel lengthening	Discourse marking
Pragmatic	–andi particle	Politeness marking
Phonological	/st/ → /tt/	Cluster simplification
Phonological	/v/ deletion	Glide aphaeresis

These are not random speech habits but rule-governed dialectal structures.

Godavari Telugu demonstrates:

- Prosodic sensitivity to discourse context
- Morphophonemic restructuring in tense forms
- Regular phonological conditioning
- Independent pragmatic marking strategies

7 Conclusion

This study shows that Godavari Telugu differs from Standard Telugu through systematic prosodic, phonological, and discourse-level mechanisms. Vowel lengthening at utterance boundaries, the use of –andi as a politeness particle, cluster simplification in future tense constructions, and word-initial glide deletion are consistent processes.

These findings support the view that regional varieties of Telugu maintain structured linguistic systems. Dialects such as Godavari Telugu should therefore be analyzed as independent rule-governed varieties rather than as informal deviations from the standard norm.

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CHAPTER -7

Phonological and morphological variation between standard Telugu and Telangana Telugu

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ABSTRACT:

This paper presents a descriptive analysis of selected phonological and morphological differences between Standard Telugu and the Telangana dialect, based on spoken language data. The study aims to show that dialectal variation is systematic and governed by regular linguistic processes rather than being random or irregular.

Two types of variation are identified at the morphological level. First, in masculine past tense verbal agreement, the Standard Telugu suffix *–āḍu/* is replaced by *–inḍu/* in Telangana Telugu, as seen in forms such as *vellāḍu* → *vellinḍu* and *cēsāḍu* → *cēsindu*...etc., In future tense constructions, Telangana Telugu employs a distinct set of agreement suffixes characterized by short vowels (this is regular not random), where Standard Telugu uses long-vowel morphemes. Thus, Standard forms such as *vasthānu*, *pothāmu*, *vasthāru*, and *pothāḍi* correspond to Telangana forms *vasthanu*, *pothamu*, *vastharu*, and *pothadi*.

In addition, two major phonological processes are observed. Telangana Telugu shows voicing of the palatal affricate, where the voiceless segment */tʃ/* in Standard Telugu is realized as the voiced */dʒ/* (especially in verbs) when */tʃ/* is followed by */e/*, as in *cēstāmu* → *jestāmu* and *ceppatam* → *jeppatam*. The dialect also exhibits word-initial prothesis of */a/* with insertion of the consonant */g/* when */a/* is followed by */d/* or the cluster: */tl/* for example, *adi* → *gadi* and *atla* → *gatla*,

These findings demonstrate that Telangana Telugu operates with consistent phonological rules and distinct morphological agreement patterns. The paper argues that such variations reflect structured grammatical differences between regional varieties and contribute to a more accurate understanding of Telugu dialectal diversity.

KEY WORDS: Telugu dialects, morphological variation, phonological processes, verbal agreement, regional varieties of Telugu, morphophonology

1 Introduction

Telugu, a major Dravidian language spoken predominantly in Andhra Pradesh and Telangana, exhibits considerable dialectal variation. While Standard Telugu (based largely on the coastal variety) functions as the prestige and written norm, regional spoken varieties such as Telangana Telugu display distinct phonological and morphological characteristics.

This paper argues that differences between Standard Telugu and Telangana Telugu are not deviations but systematic linguistic patterns governed by regular phonological rules and morphological restructuring. The study focuses on:

- 1 Masculine past tense agreement variation
- 2 Future tense agreement vowel length variation

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- 3 Affricate voicing in verbal forms
- 4 Word-initial prothetic /g/ insertion

2 Background and Theoretical Orientation

Dialectal variation in Dravidian languages often involves:

- Morphological leveling
- Vowel length alternations
- Consonant voicing shifts
- Prothetic consonant insertion

Within a morphophonological framework, such variation can be analyzed using rule-based phonology (SPE model) and morphological agreement theory.

Telangana Telugu provides a strong case for systematic morphophonemic restructuring.

3 Data and Methodology

The data used in this study consist of naturally occurring spoken forms collected from native speakers of Telangana Telugu and compared with Standard Telugu forms.

The examples include:

- Masculine past tense verb forms
- Future tense verbal agreement forms
- Verbs beginning with /tʃe-/
- Deictic and demonstrative forms beginning with /a-/

IPA transcription is used to ensure phonological precision.

4 Morphological Variation

4.1 Masculine Past Tense Agreement

In Standard Telugu, masculine singular past tense is marked by: **–/a:ɖu/**

In Telangana Telugu, the corresponding suffix is: **–/indu/**

Examples:

/vella:ɖu/	/vellindu/	went (he)
/tʃe:sa:ɖu/	/tʃe:sindu/	did (he)
/tʃu:sa:ɖu/	/tʃu:sindu/	saw (he)
/pojja:ɖu/	/pojjindu/	went away / left (he)
/ra:sa:ɖu/	/ra:sindu/	wrote (he)
/tinn:aɖu/	/tinindu/	ate (he)
/tiriga:ɖu/	/tirigindu/	wandered / roamed (he)
/kalisa:ɖu/	/kalisindu/	met (he)
/pa:ripojja:ɖu/	/pa:ripojjindu/	ran away / escaped (he)
/tʃaɖiva:ɖu/	/tʃaɖivindu/	read / studied (he)
/teritʃa:ɖu/	/teritʃindu/	opened (he)
/vin:aɖu/	/vinindu/	heard / listened (he)

/petʈa:du/	/petʈindu/	put / placed (he)
/kotʈa:du/	/kotʈindu/	hit / beat (he)
/petʈa:du/	/petʈindu/	put / placed (he)
/pa:da:du/	/pa:dindu/	sang (he)
/navv:adu/	/navvindu/	laughed (he)
/tumm:a:du/	/tummindu/	sneezed (he)
/tokka:du/	/tokkindu/	pushed / kicked (he)
/pilitʃa:du/	/pilitʃindu/	called (he)
/aritʃa:du/	/aritʃindu/	shouted (he)

Rule Representation:

Morphological replacement: /a:du/ → /indu/ / [+masc, +past]

This change is systematic across verb classes and not lexically restricted.

4.2 Future Tense Agreement: Long vs Short Vowels

- Standard Telugu future forms contain long vowels
- In Telangana Telugu, the long vowels are shortened

Examples:

/po:ʈa:di/	/po:ʈadi/	will go (she/it)
/vasta:di/	/vastadi/	will come (she/it)
/kaluʂʈa:di/	/kaluʂʈadi/	will meet (she/it)
/po:ʈa:ru/	/po:ʈaru/	will go (they / respectful)
/po:ʈa:nu/	/po:ʈanu/	I will go
/po:ʈavu/	/po:ʈavu/	you will go (singular informal)
/vasta:vu/	/vastavu/	you will come (singular informal)
/vasta:ru/	/vastaru/	will come (they / respectful)
/vasta:mu/	/vastamu/	we will come
/vinʈa:nu/	/vinʈanu/	I will listen / hear
/konʈa:ru/	/konʈaru/	will buy (they / respectful)
/pa:daʈa:ru/	/pa:daʈaru/	will sing (they / respectful)
/navvuʈa:ru/	/navvuʈaru/	will laugh (they / respectful)
/ra:ʂʈa:di/	/ra:ʂʈadi/	will write (she/it)
/ʈinʈa:ru/	/ʈinʈaru/	will eat (they / respectful)
/koḍaʈa:ru/	/koḍaʈaru/	will hit / beat (they / respectful)
/peḍaʈa:ru/	/peḍaʈaru/	will put / place (they / respectful)

/pilist̪a:ru/	/pilust̪aru/	will call (they / respectful)
/pilust̪a:nu/	/pilust̪anu/	I will call

5. Phonological Processes

5.1 Affricate Voicing

➤ Telangana Telugu shows voicing of the palatal affricate, where the voiceless segment /tʃ/ in Standard Telugu is realized as the voiced /dʒ/ (especially in verbs) when /tʃ/ is followed by /e/

➤ **Rule:** /tʃ/ → /dʒ/ / __ e

Examples:

/tʃejja:li/	/dʒejja:li/	should do / must do
/tʃe:st̪a:mu/	/dʒe:st̪amu/	we do / will do
/tʃep̪t̪a:nu/	/dʒep̪t̪anu/	I will say / tell
/tʃeppa:du/	/dʒeppindu/	said (he)
/tʃeppadam/	/dʒeppadam/	to say / telling
/tʃejjaru/	/dʒejjaru/	they do / did not do (context-dependent dialectal)
/tʃe:jaṭam/	/dʒe:jaṭam/	doing (verbal noun)
/tʃeppu/	/dʒeppu/	say / tell (imperative)
/tʃep̪t̪a:le/	/dʒep̪t̪ale/	should say / must say
/tʃep̪t̪a:ru/	/dʒep̪t̪aru/	they say / will say
/tʃekkuṭa:nu/	/dʒekkuṭanu/	I carve / scratch
/tʃe:st̪a:nu/	/dʒe:st̪anu/	I do / will do
/tʃejja:la:/	/dʒejja:la:/	should (I/we) do? / need to o?
/tʃe:piṣṭa:mu/	/dʒe:piṣṭamu/	we will make (someone) do / cause to do
/tʃep̪iṣṭa:di/	/dʒep̪iṣṭadi/	makes (someone) do (she/it)
/tʃe:rust̪a:nu/	/dʒe:rust̪anu/	I will carry and reach it
/tʃe:st̪a:ḍule/	/dʒe:st̪aḍule/	he will do it (someone saying about other male)

This change is particularly frequent in verbal paradigms.

5.2 Word-Initial Prothesis of /g/

Rule: Ø → g / # __ a (+d / tl)

This represents consonant insertion before low vowel-initial forms.

Examples:

/aṭlane:/	/gaṭlane:/	like that / just like that
/aṭluṇṭuṇḍi/	/gaṭluṇṭuṇḍi/	it will be like that
/aṭla/	/gaṭla/	like that / that way

/aṭṭeṇḍuku/	/gaṭṭeṇḍuku/	why like that?
/aṭṭana:/	/gaṭṭana:/	is it like that?
/aṭṭe:/	/gaṭṭe:/	not like that
/aṭṭuṇḍu/	/gaṭṭuṇḍu/	stay like that / be like that
/aṭṭaṭṭe:jaku/	/gaṭṭaṭṭe:jaku/	don't do like that
/aṭṭoḍḍu/	/gaṭṭoḍḍu/	don't want like that / not acceptable like that
/aṭṭara:/	/gaṭṭara:/	come like that
/aḍḍi/	/gaḍḍi/	that
/aḍḍela/	/gaḍḍela/	how is that?
/aḍḍa:/	/gaḍḍa:/	is that so? / that (emphatic/question)
/aḍḍe:miṭṭi/	/gaḍḍe:miṭṭi/	what is that?
/aḍḍimari/	/gaḍḍimari/	then what about that?
/aḍḍivvaru/	/gaḍḍivvaru/	they will give that
/aṭṭara:/	/gaṭṭara:/	come like that
/aḍḍiṣṭṭa:nu/	/gaḍḍiṣṭṭa:nu/	I will give that

6. Discussion

The observed variations show:

- Morphological restructuring (agreement shift)
- Vowel quantity neutralization
- Systematic consonant voicing
- Prothetic consonant insertion

These processes are regular and productive. They reflect internal grammatical organization rather than corruption or simplification.

Telangana Telugu demonstrates:

- Independent agreement morphology
- Predictable phonological conditioning
- Dialect-specific morphophonemic rules

7. Conclusion

The analysis confirms that Telangana Telugu exhibits structured and rule-governed phonological and morphological patterns. Masculine past agreement restructuring, vowel shortening in future tense forms, affricate voicing, and prothetic /g/ insertion are consistent processes.

These findings contribute to:

- Telugu dialectology

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- Dravidian morphophonology
- Theoretical models of dialect variation

Future research may explore sociolinguistic conditioning, frequency effects, and comparative Dravidian parallels.

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CHAPTER -8

***so:ra:ŋg sompeŋg*: A ritualistic preservation and cultural guarding of Savara language and culture**

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ABSTRACT

This paper presents a study of So:ra:ŋg Sompeŋg a indigenous orthography as a tool for cultural sovereignty of the Savara tribe in Andhra Pradesh and Odisha. It is also called by different names like 'Madi Brahma', 'Mattar Banoom' and Akṣara Brahma'. Its acts as the cultural guardian of the Savara language through spiritual invocation is the primary goal. It also narrates how they struggle against the external missionary conversion forces.

This research highlights the work of Savara Pandita Mangayya Gomango. He presented this script in between 1935-36 as a sacred alphabet. This alphabet of 25 letters engraved on a heart-shaped stone found at Mirchuguda, Orissa. In this he intrinsically attached a specific deity or festival. This script by imbuing with a cultural flavour got attraction of the uneducated Savara people. This study demonstrates how this ritualistic approach has attracted the Savara people to remain rooted in their ancestral tongue, effectively discouraging a shift toward dominant regional or global languages.

Drawing on field observations from the Savara regions across the Andhra-Odisha border, the paper analyses how the continued practice of this script in daily and ceremonial life functions as a form of "Cultural Guarding." It concludes that the So:ra:ŋg Sompeŋg script is a primary factor in the ongoing resilience of the Savara culture, serving as a successful model of indigenous resistance and linguistic preservation through the fusion of scriptural identity and religious practice.

KEYWORDS: Savara Language, So:ra:ŋg Sompeŋg, Akṣara Brahma, Mattar Bano:m, Cultural Guarding, Linguistic Preservation, Pandita Mangayya Gomango, South-Munda Tribes.

1 Introduction

Savara language is spoken by the Savaras, a large and primitive tribe in the zigzag hill ranges of the great line of Eastern Ghats in Srikakulam and Vizianagaram districts in Andhra Pradesh. The Savaras live also on the hills of Koraput, Kalahandi, Mayubhanj, Balasore, Cuttack, Ghanjam, Gajapathi districts of Orissa. As per the 2011 Census, the Savara community has a total population of 405,549. The highest concentration of Savara speakers is found in Odisha (298,655), followed by Andhra Pradesh (139,424) and West Bengal (24,915). Smaller populations are also recorded across various states and union territories, including Assam (5,900), Tripura (4,620), and other states. In Andhra Pradesh, the Savara population is 139,424 individuals according to the 2011 Census data. This population consists of 68432 males and 70992 females, representing a slight female majority.

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Savara language belongs to the Southern Munda subgroup of the Munda branch of Austro-Asiatic language family. It is closely related to Bondo, Gadaba, and Juang. This family includes a number of Southeast Asian languages, especially Mon-Khmer.

Language preservation among indigenous communities is inseparable from ritual systems, cosmological frameworks, and collective memory. For the Savara tribe of eastern and central India, language is not merely a communicative medium but a sacred inheritance tied to ancestral knowledge, ecological ethics, and community identity. In this context, *So:ra:ŋg Sompeng* the indigenous script of the Savara language emerges as a remarkable example of how orthography can function as a ritualized institution of cultural preservation.

This paper argues that *So:ra:ŋg Sompeng* is not simply a writing system but a consciously constructed Indigenous Knowledge System designed to safeguard Savara cosmology, ecology, and social organization. Unlike scripts that develop primarily for administrative or literary purposes, *So:ra:ŋg Sompeng* embeds ritual memory directly into its orthographic structure. Each letter is associated with a festival, deity, or sacred cultural practice. Writing thus becomes an act of remembrance and devotion.

By analysing the historical narrative of the script's origin, its structural features, sacred semiotics, and institutionalization through *Akṣara Brahma* temples and community schools, this study demonstrates how the Savara community transformed literacy into a spiritual obligation and cultural shield. In doing so, the paper contributes to broader discussions in Indigenous Knowledge Systems, literacy studies, and anthropological linguistics.

2 History of Sorang Sompeng

So:ra:ŋg Sompeng was systematized by Savara Pandita Mangayya Gomango during 1935–36. According to Savara oral tradition, the script was revealed through a divine dream. In this vision, Gomango was directed to a heart-shaped stone plaque discovered on the northern side of Mirchuguda village. The plaque bore engraved symbols letters and numerals unfamiliar yet sacred.



Image: 2-1 So:ra:ŋg Sompeng (Image Courtesy of Savara Gundu of Gummalakshmipuram)

Rather than treating the script as a human invention, the community interpreted it as divinely revealed knowledge. The stone reportedly contained twenty-five engraved characters. Over a period of approximately eighteen months, these symbols were examined and correlated with the first letters of Savara ritual festivals and deities. Through this interpretive alignment, the orthographic system was integrated into the Savara religious and cosmological framework.

The script was named *So:ra:ŋg Sompeng*, meaning “the stream of Savara language.” It also came to be known by sacred titles such as:

- *madi brahma* (Primal Divine Knowledge)
- *mattar bano:m* (Spreading Light through Vision)
- *akṣara brahma* (Divinity inherent in letters)

This divine origin narrative elevated the script beyond technical literacy. It became sacred inheritance. By attributing script creation to divine revelation, the Savara ensured that literacy would not be perceived as external imposition but as ancestral restoration.

3 Structural Features of Sorang Sompeng

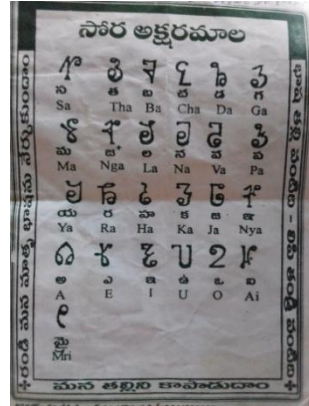


Image: 3-1: Savara-Telugu-Roman alphabet chart (Image Courtesy of Savara Kameswararao of Mutyalu Village, Seethampeta)

So:ra:ng Sompeng is an abugida (alphasyllabary) consisting of twenty-five letters and ten numerals. It includes:

- 18 consonants
- 7 vowels

Each consonant carries an inherent vowel /a/, modified through diacritic vowel markers. While structurally aligned with other Brahmi-derived alphasyllabaries, the uniqueness of *So:ra:ng Sompeng* lies not merely in its phonological organization but in its ritual semiotics. Each letter is linked to a specific festival, deity, or sacred domain. The alphabet thus becomes a cultural map.

Symbol	IPA	Ritual Name	Meaning / Domain
స	/s/	<i>sunḍa:ṇ sum</i>	Festival of lifting house construction pillar
త	/t/	<i>ta:ṇo:r sum</i>	Deity of path / route
బ	/b/	<i>ba:bu:sum</i>	Ceremony of Parents
ఛ	/tʃ/	<i>tʃaṇḍisum</i>	Festival of Village borders
ద	/d/	<i>da:ṇki: sum</i>	Festival of home god / Earthen pot
ఘ	/g/	<i>gaḍa: sum</i>	Forest god
మ	/m/	<i>maṇḍaḍa: sum</i>	A sacred hut in centre of village
న	/ɳ/	<i>a:ṇgal sum</i>	Deity of Fire
ల	/l/	<i>lābo: sum</i>	Deity of Earth
న	/n/	<i>naḍa: sum</i>	Naming Ceremony

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ᱵ	/v-w/	<i>va:ro: sum</i>	Deity of language
ᱠ	/p/	<i>patta: sum</i>	Deity of Knowledge
ᱡ	/j/	<i>jo:jo: bodʒən sum</i>	Goddess of Chicken Fox
ᱢ	/r/	<i>raŋgi: sum</i>	Deity of Air
ᱣ	/h/	<i>ha:ro: sum</i>	Deity of Ornaments
ᱤ	/k/	<i>kituŋ sum</i>	One of the Seven Gods in Savara
ᱥ	/ŋ/	<i>dʒanəŋo: sum</i>	Deity who protects the village (in bushes)
ᱦ	/ɲ/	<i>na:ni:sum</i>	God of water
ᱧ	/ɑ/	<i>əŋgaita</i>	Moon
ᱨ	/e/	<i>elqə sum</i>	Spirits of Ancestors
ᱩ	/i/	<i>odqɛ sum</i>	Spirits of Ancestors (specific)
ᱪ	/u/	<i>uyuŋ sum</i>	Sun
ᱫ	/o/	<i>onalu sum</i>	Deity of Pestle
ᱬ	/ai/	<i>aiyar sum</i>	Deity of Millstone
ᱭ		Conjunct <i>mrai sum</i>	Deity for Relatives (pre-Ugadi)

4 Sacred Semiotics: The Alphabet as Cultural Map

The most distinctive feature of *So:ra:ŋg Sompeng* is its semiotic encoding of Savara life-world. The alphabet systematically reflects eight interconnected cultural domains.

4.1 Household, Settlement, and Spatial Organization

Savara village life revolves around sacred spatial organization. Rituals associated with house construction, village boundaries, and protective deities are encoded within the alphabet.

sunqɑ:ŋ sum the ceremony of lifting the central pillar symbolizes stability and continuity of domestic life. The *ta:ŋo:r sum* (deity or spirit of the path) ensures safe movement between home, forest, and field. *tʃaŋqisum* (Village border deity) invokes guardian spirits protecting the settlement from external threats.

By embedding these rituals into orthography, the script preserves spatial memory. Writing becomes an act of mapping the sacred geography of Savara life.

Through these ritual associations such as the festival of lifting the pillar, the festival of the way, village border rituals, and guardian deities the script preserves spatial memory and affirms the sanctity of settlement life. The alphabet functions as a cultural map of the Savara world.

4.2 Kinship, Lineage, and Social Relations

Social continuity is preserved through letters linked to family rituals. These include the solemn ceremony of ancestors and parents, the naming ceremony of children, and festive gatherings

for relatives that occur before the regional Ugadi festival. By naming letters after these events, the script strengthens the tribal lineage and kinship bonds every time a word is written.

By linking characters to ceremonies of parents, ancestors, naming rituals, and pre-Ugadi gatherings, the script emphasises kinship bonds and collective identity. Each written word characteristically reiterates lineage endurance.

4.3 Nature, Ecology, and Elemental Forces

The Savara worldview is deeply ecological. The script dedicates characters to the elemental forces of nature *pantfab^hu:ta:s* i.e. *a:ngal sum* (Fire), *lābo: sum* (Earth), *ranggi: sum* (Air), *na:ni:sum* (Water) and *uyung sum* (Sun), *əngaita* (Moon) which are part of *ruʔa:ng* (sky).

By assigning letters to elemental deities, the alphabet operates as mnemonic environmental ethics. Sacred groves, forest preservation practices, and seasonal rituals are preserved within the structure of language itself.

The script thus sustains ecological consciousness through every day literacy.

4.4 Agriculture, Tools, and Subsistence Economy

The everyday tools of survival, such as the *onalu sum* (Deity of Pestle) and the *aijar* (Deity of millstone), are sacralised within the alphabet.

By embedding festivals of the pestle and millstone within its orthography, the script transforms tools of sustenance into symbols of cultural continuity and economic identity.

4.5 Knowledge, Language, and Cognitive Systems

So:ra:ng Sompeng explicitly associates literacy with sacred knowledge. Letters correspond to the *va:ro: sum* (Deity of Language) and the (*patta: sum*) Deity of Knowledge. Through the Deity of Language and the invocation of the Deity of Knowledge, the script affirms that writing is not merely communication but a cognitive and spiritual pursuit.

4.6 Plants, Forest Resources, and Sacred Flora

The *gaqa: sum* (Forest God) highlights the tribe's dependence on the forest and mountain ecology, turning the alphabet into a mnemonic for environmental ethics and the preservation of sacred groves. Sacred flora occupies a vital place in Savara ritual ecology. Botanical knowledge becomes orthographic memory. The script thereby preserves indigenous plant knowledge beyond fragile oral transmission. By incorporating festivals of sacred plants into its symbolic structure, the script preserves and emphasizes the spiritual value of forest resources.

4.7 Ornaments, Material Culture, and Aesthetics

The *ha:ro: sum* (deity of Ornaments) reflects social identity and aesthetic expression. Its presence in the alphabet ensures material culture is symbolically sustained through writing.

Through the deity of Ornaments, the alphabet encodes material culture, ensuring that artistic expression remains intertwined with linguistic practice.

4.8 Community / Village-centred Ritual Space

Village deities embody collective responsibility and social cohesion. Their symbolic embedding within orthography ensures communal unity is preserved through script practice.

By symbolically embedding the village-centred ritual context within the script, Sorang Sompeng sustains communal cohesion and preserves the sacred social order through written tradition.

5 Mechanisms of Ritualized Cultural Protection

The preservation of Savara language and culture through *So:ra:ng Sompeng* does not operate incidentally but through carefully embedded ritual, symbolic, and institutional mechanisms. The script functions as more than a communicative device; it operates as a cultural technology consciously designed to guard identity, worldview, and memory. These mechanisms collectively ensure that the script is inseparable from cosmology, ritual practice, and community organization. By sacralising literacy, encoding cosmological knowledge, institutionalizing script education, and sustaining community-based resistance, *So:ra:ng Sompeng* becomes an active system of cultural safeguarding rather than a passive orthographic tool.

5.1 *Sacralization of Literacy*

One of the most powerful protective mechanisms of *So:ra:ng Sompeng* is the sacralization of literacy. The narrative of divine revelation—through the discovery of the heart-shaped stone engraved with sacred symbols—transforms the script from a human invention into a sacred inheritance. Within this worldview, literacy is not introduced as a modernizing instrument, administrative convenience, or external educational reform; rather, it is understood as the restoration of ancestral knowledge. Writing becomes a devotional act, and learning the script becomes a moral and spiritual obligation.

This sacralization ensures deep emotional attachment to the script, embedding literacy within ritual consciousness. By conceptualizing the script as *Akṣara Brahma*—the divinity inherent in letters—the Savara community elevates orthography to the level of sacred ontology. Abandoning the script would thus not merely signify linguistic shift; it would represent a breach of sacred duty. Literacy, therefore, is ritualized, internalized, and spiritually legitimized, ensuring long-term continuity.

The institutional embodiment of this sacred literacy is visible in the construction of more than forty *Akṣara Brahma* temples across Savara villages. These temples contain no anthropomorphic images of deities; instead, the letters themselves are enshrined and worshipped. The script becomes the object of reverence. Every Thursday, community members gather to perform bhajans dedicated to the sacred letters, reinforcing collective devotion to linguistic heritage. Daily gatherings are also held in many villages where members practice reading and writing the script. Temple-based language learning activities are conducted regularly, integrating prayer, pedagogy, and cultural instruction.

Through this fusion of worship and literacy practice, *So:ra:ng Sompeng* transforms from a writing system into a living ritual institution, ensuring that language preservation operates through faith, discipline, and community participation.

5.2 *Symbolic Encoding of Cosmology*

A second mechanism of cultural protection lies in the symbolic encoding of Savara cosmology within the alphabet itself. Each letter is associated with a festival, deity, ecological force, or social institution. The script thereby functions as a condensed cosmological map. Household rituals, village boundary guardians, forest deities, ancestral ceremonies, agricultural tools, sacred flora, and celestial bodies are all embedded in orthography. Cultural knowledge thus becomes inseparable from written language. Even basic literacy practice activates remembrance of festivals, environmental ethics, and kinship obligations. The alphabet is not only neutral. It is culturally saturated. By encoding cosmology directly into script structure, *So:ra:ng Sompeng* ensures that every act of reading and writing becomes an act of cultural recall. This symbolic fusion protects Savara worldview from erosion, because the script itself continuously reproduces cosmological memory.

5.3 Institutionalization through Akṣara Brahma Temples

The institutionalization of *So:ra:ŋg Sompeng* further strengthens its protective function. The establishment of more than forty *Akṣara Brahma* temples and nearly one hundred script schools demonstrate a deliberate effort to integrate literacy with religious practice. These institutions are not merely educational centres; they are ritual spaces where script learning occurs within a sacred atmosphere. Weekly Thursday gatherings reinforce collective engagement with the script, transforming literacy into communal worship. Summer training camps ensure intergenerational transmission, preventing knowledge loss among younger generations. Volunteers actively travel to villages to promote learning and practice, reinforcing community-wide participation. Through this institutional network, literacy becomes structured, sustained, and socially embedded. The script is no longer dependent solely on individual initiative; it is supported by organized cultural infrastructure, ensuring continuity and resilience.



Image: 5-1: SS Summer Training camp certificate presentation (Photograph Courtesy of Savara Gundu of Gummalakshmipuram)

The Sora Shikshak Yuva Organization plays a crucial role in revitalizing and protecting the Sora linguistic heritage by embedding script learning within culturally resonant practices such as traditional storytelling, ritual songs, folk performances, and craft activities. Rather than teaching *So:ra:ŋg Sompeng* in isolation as a technical literacy skill, the organization situates it within lived cultural experience. Children and youth learn the script through narratives of ancestors, festival songs, and ritual expressions that already form part of their everyday worldview. This pedagogical model strengthens emotional connection with the script and reinforces pride in Sora identity. Such vernacular transmission networks cultivate community-based ownership and counter the pressures of linguistic homogenization in a globalized era. Script learning becomes a marker of ethnic dignity and continuity rather than a classroom requirement imposed from outside.

Similarly, the Akshara Brahma Yuvajana Sangham, Navagad, has institutionalized script promotion through sustained community engagement. The Sangham organizes awareness programs introducing *So:ra:ŋg Sompeng* to younger generations and neighboring villages. Regular script learning classes are conducted alongside devotional gatherings and bhajans, integrating literacy with spiritual practice. Summer training camps provide intensive instruction in reading and writing the script, ensuring intergenerational transmission. Cultural activities such as painting competitions, *So:ra:ŋg Sompeng* homage art contests, and craft exhibitions creatively reinforce script visibility in public spaces. Through these initiatives, literacy becomes a collective celebration rather than an individual skill.

Together, these youth-led organizations demonstrate how community-driven movements can transform script preservation into a dynamic cultural renaissance. By linking education, ritual

practice, art, and identity, they sustain Sora linguistic pride and ensure that the script remains a living symbol of heritage rather than a relic of the past.

5.4 Community-Based Resistance

So:ra:ng Sompeng also functions as a subtle but effective form of cultural resistance. Rather than engaging in overt political confrontation, the Savara community safeguards identity through ritual continuity and script preservation. In contexts where dominant regional languages exert pressure, the indigenous script serves as a cultural firewall. It protects linguistic autonomy and prevents complete assimilation into dominant literary systems. The act of writing in *So:ra:ng Sompeng* becomes a declaration of cultural presence. Resistance here is not oppositional but preservational. It is rooted in continuity, not conflict. By maintaining their own orthographic system, the Savara assert intellectual sovereignty and cultural self-definition. Through these interlinked mechanisms sacralization, symbolic encoding, institutional reinforcement, and cultural resistance *So:ra:ng Sompeng* operates as a comprehensive safeguard of Savara civilization.

6 Indigenous Knowledge System Framework

Within the broader framework of Indigenous Knowledge Systems (IKS), knowledge is understood as holistic, community-validated, and spiritually embedded rather than compartmentalized or purely technical. *So:ra:ng Sompeng* exemplifies this epistemological model. The script derives its authority from indigenous cosmology rather than external academic standardization. Its transmission occurs through ritual practice and communal gatherings, ensuring that knowledge remains socially anchored. Ownership of the script resides with the community itself, reinforcing collective identity and participatory guardianship. Furthermore, the script integrates ecology, ethics, kinship, spirituality, and language into a unified symbolic system. Rather than separating linguistic structure from cultural context, *So:ra:ng Sompeng* embodies epistemology in orthographic form. It demonstrates how indigenous knowledge can be materialized in script while retaining its spiritual and ecological foundations. In this sense, the script stands as a tangible expression of Savara epistemology and indigenous philosophy encoded into writing.

7 Language Empowerment and Self-Representation

The development and preservation of *So:ra:ng Sompeng* have significantly contributed to language empowerment and cultural self-representation among the Savara. By providing an indigenous writing system rooted in their own worldview, the community strengthens pride in the mother tongue and reinforces intergenerational continuity. Script literacy encourages younger generations to engage with ancestral knowledge rather than relying solely on dominant regional languages. This reduces linguistic dependency and affirms cultural autonomy. Importantly, literacy in *So:ra:ng Sompeng* enables self-representation: the Savara can document their rituals, histories, ecological practices, and genealogies in their own script. Language thus becomes an instrument of self-definition rather than external classification. In this framework, literacy is not merely functional but transformative; it empowers the community to narrate its own past, articulate its present, and safeguard its future. Through script-based affirmation, cultural continuity is sustained with dignity and resilience.

In Odisha, dedicated members of the Sora community took significant steps toward institutionalizing *So:ra:ng Sompeng* by establishing a small community-based printing press. Through this initiative, they printed grammar books, alphabet primers, devotional songs, folk narratives, and basic textbooks entirely in the *So:ra:ng Sompeng* script. These publications were intended not only for literacy promotion but also for strengthening linguistic identity and preserving traditional knowledge in written form. By producing educational materials in their

own script, the community demonstrated a high level of cultural agency and intellectual self-reliance.

The printing press became a symbol of linguistic empowerment. It enabled the documentation of oral traditions, facilitated script standardization, and provided tangible teaching materials for local schools and community centers. Printed texts also enhanced the prestige of the script, making it visible and functional in formal educational contexts.

However, due to limited financial assistance and insufficient institutional support from government bodies, the printing initiative could not be sustained. The absence of long-term funding, infrastructure assistance, and policy backing led to the gradual closure of the press. This interruption slowed the momentum of script-based literacy expansion.

The experience underscores an important lesson: while community initiative is foundational for language preservation, sustained governmental and academic support is essential for long-term viability. Reviving such printing efforts-now supplemented with digital publishing and Unicode integration-could significantly strengthen the survival and growth of *So:ra:ŋg Sompeng* in the contemporary era.

In addition to community-led initiatives, certain non-governmental organizations such as Janachetana, Palakonda, Srikakulam Andhra Pradesh have played an important role in strengthening Sora language education. Janachetana established residential schools for Savara students with the objective of providing culturally grounded education alongside formal curriculum. Within these institutions, *So:ra:ŋg Sompeng* was not treated merely as an optional subject but as a foundational medium for language preservation and identity formation.

These residential schools actively used previously printed *So:ra:ŋg Sompeng* materials-such as alphabet books, grammar texts, devotional songs, and folk narratives-and further developed structured Sora language learning books using the *So:ra:ŋg Sompeng* script. The preparation of graded primers, children's storybooks, and basic literacy manuals in SS script helped systematize instruction and made script learning accessible to younger generations.

By integrating *So:ra:ŋg Sompeng* into classroom teaching, storytelling sessions, songs, and cultural activities, these schools ensured that literacy development remained embedded within Savara cultural experience. The use of the indigenous script in early education reinforced linguistic confidence and reduced dependency on dominant regional scripts at the foundational level of schooling.

Such NGO-driven educational models demonstrate how community-based schooling can serve as an effective mechanism for script revival and language maintenance. They also highlight the importance of collaborative support-between community organizations, NGOs, linguists, and policy institutions-to ensure that indigenous literacy movements achieve sustainability in the digital era.

8 Conclusion

So:ra:ŋg Sompeng demonstrates that script development can function as a powerful instrument of cultural preservation, epistemic continuity, and linguistic empowerment. Far from being a mere orthographic innovation, the script represents a consciously constructed cultural safeguard through which the Savara community protects its cosmology, ritual system, and collective memory. By embedding festivals, deities, ecological forces, and kinship structures within the alphabet, the community ensured that language preservation would be inseparable

from cultural continuity. The script thus operates simultaneously as literacy tool, sacred symbol, and civilizational archive.

In the contemporary digital era, the safeguarding of such indigenous scripts must extend beyond ritual practice into technological domains. The inclusion of *So:ra:ṅg Sompeng* in the Unicode Standard (now encoded as the ***Sorang Sompeng***)¹ represents a crucial milestone. Unicode recognition enables digital typing, online publication, electronic archiving, and long-term computational preservation. When an indigenous script becomes digitally accessible, it gains visibility, usability, and intergenerational reach. Unicode integration prevents script marginalization in technological environments and allows communities to document oral literature, ritual texts, genealogies, and ecological knowledge in their own orthography. Digital encoding thus strengthens both linguistic survival and knowledge documentation.

Equally important is community initiative. When a tribe itself undertakes the responsibility of protecting its language and script as the Savara have done through Akṣara Brahma temples and literacy movements external support becomes meaningful and effective. Government institutions, linguists, cultural organizations, and digital humanities initiatives must collaborate respectfully with community leadership. Policy support, funding for documentation, teacher training, orthographic standardization, digital font development, and curriculum integration can significantly strengthen such grassroots efforts. In the digital age, neglect accelerates language endangerment, but coordinated institutional support can reverse decline.

The *So:ra:ṅg Sompeng* model offers a replicable framework for other tribal and endangered languages in India. Script development, where culturally appropriate, should emerge from indigenous epistemology rather than external imposition. Standardization efforts must involve community scholars, elders, and linguists working collaboratively to ensure phonological adequacy and cultural authenticity. Digital tools Unicode encoding, keyboard layouts, educational software, and online archives should be developed simultaneously to ensure functional sustainability.

Ultimately, linguistic survival in the twenty-first century requires integration of ritual continuity, institutional support, and digital infrastructure. When indigenous communities' initiate preservation and when governments, scholars, and technologists support those initiatives, endangered tribal languages can transition from vulnerability to resilience. *So:ra:ṅg Sompeng* stands as a compelling example of how sacred script, community ownership, and digital recognition together can protect language, culture, and identity from extinction.

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CHAPTER-9

Linguistic barriers in English language learning: a study of mother tongue impact on UG students

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ABSTRACT

The influence of a learner's native language on their acquisition of English is an important consideration in multilingual education; however, the extent and degree of interference can be significant. Factors such as phonology, grammar, vocabulary and discourse will all play a role in this interference. Students who are enrolled in English courses at an undergraduate level have utilized both their native language learning strategies in conjunction with their English language learning strategies, which has resulted in continuous problems in regard to how they pronounce and write sentences and words. This issue will become further complicated as students tend to experience limited opportunities to utilize their English language skills beyond the classroom and are often reliant on literal translations for their English language acquisition.. Through observations and findings in applied linguistics research, it can be established that negative transfer hampered students' communicative competence and achievement in learning English. The research supports a learning approach that takes cognizance of learners' linguistic profiles and proposes contrastive analysis and communicative learning approach methods to counteract difficulties related to mother tongue influence in learning English.

KEYWORDS: Mother Tongue Influence, English Language Learning, Language Transfer, Multilingual Education, Communicative Competence

1 Introduction

The globalized higher education scenario has established English as the undisputed language of academic and professional communication. However, in multilingual countries like India, undergraduate English learning occurs as a second or third language. Students think, feel, and engage in social interaction with their mother tongue. Against this multilingual background, learners' experience of English is partly set by this dynamic, which paradoxically influences the rapidity and ease with which learners acquire English. It is recognized that the learners' first language, in the area of second language acquisition research, is a significant cognitive tool; it aids in learning but can and often does cause negative transfer problems due to the learning context and structural differences or similarities. (1, 2).

One of the important areas in which the impact of the mother tongue has appeared clearly to me is in the adaptation of language being used on the various levels language functions. Looking at the most phonological level, most of the UG learners have native phonological systems in the process of pronouncing words in English. Some phonological systems in the English language which are often replaced in the process of pronunciation due to the influence of the mother tongue include consonant articulation, phoneme articulation, as well as those that are closest. The adaptation of the second language in the process.

The pronunciation of English is done through various tones of emphasis, stress, and Intonations. The phonological systems convey the transfer systems, which are carried from their native language. The diffusion of this system from their native language to their L2 speech is not random. The system is planned according to their cognitive use. This means that the system of transfer defines the level of learners' ability cognitively. In an Academic Environment, learners who hail from English-speaking countries, as their native speakers of English, they will portray poor performance regarding the ability to communicate their ideas through fluent speech of English.

Another source of difficulties caused by NL is lexical transfer. Direct methods of translation apply to UG learners, leading to wrong choices, literal expressions, or meanings. Overuse of dictionaries, over-generalization, and false friends signify lexical poverty. In addition, code-switching and code-mixing are commonly observed in academic writing and formal speaking, imparting ambiguities rather than boosting language communicative power, though they are quite helpful in informal contexts. Inadequate use or nonexistent transition signals and overuse/intensive use or dependency on bilingual dictionaries, over-generalization, backfire or hamper language vocabulary flexibility.

The cultural and rhetorical conventions of the L1 influence L2 learners' thought organization, structuring arguments, and problem-solving at the discourse level. BA-level L2 learners may differ from expected norms in English academic discourse by employing strategies of indirectness, circular reasoning, and delayed thesis stating. When dealing with essay writing, research papers, and presenting at seminars, problems related to cohesion, paragraphing, and conventions of genres become most apparent.

What is more, the above-mentioned difficulties can be exacerbated through certain surrounding conditions within the undergraduate framework. The lack of exposure to English input within the surrounding community can limit the opportunities for effective language practice. Teaching to the examination within the English language learning framework can promote the language learning method within the framework of the language course more effectively. As a result, learners can develop language passiveness. The overall translation learning method can make the learners lose their intuition to the language grammar (3, 4).

The pattern of errors will most likely include errors that are typical among UG learners, both in their spoken and written outputs. The effects on these learners will be a lack of effectiveness in their educational performances and classroom participation, thus damaging their personal confidence to fully and meaningfully participate in English-medium higher education.

The significance and relevance of this study thus lie in its aim to explore and analyze the nature and effect of barriers created by the mother tongue in English language acquisition among UG students. This qualitative analysis and study thus intend to explore and pinpoint the type and significance of transfer errors and suggest a remedial approach with an emphasis and focus on applied linguistics and multilingual education studies to convert and transform a student's mother tongue into a resource with a positive effect on English language acquisition and communicative skills (5).

2 Review of Literature

Research on the role of the first language in second language acquisition has evolved through successive theoretical paradigms, reflecting changing conceptions of how language is learned. The early structuralist approaches-the Contrastive Analysis Hypothesis CAH-suggested that native languages facilitate as well as inhibit SLA according to whether linguistic structures are

similar or dissimilar. As Lado 1957 succinctly put it, structural similarities between the learners' native language and the language being acquired facilitate learning, whereas differences lead to predictable errors. Thus, many learners whose native language does not have specific tense forms or articles omit or use these incorrectly in English. Criticism of the overestimation of the predictive value of cross-linguistic comparison in later research undermined the contrastive analysis hypothesis. However, its insistence on the value of systematic error analysis remains current, at least in revealing common learner problems in phonology, syntax, and morphology.

After the CAH, the approach in Error Analysis (EA) changed the focus from predictive analysis to the empirical study of learner language. Corder in 1967 insisted that errors were more than just indicators of failure but were instead indicators of intellectual engagement in the learning process and the learning individual's attempts at forming hypotheses for the rules of the second language. This view of errors led to the use of the error as an informative tool for understanding the learning process. The typical error made by Indian undergraduate students might be seen in the following sentence: "He go to market yesterday." The error here reflects the overgeneralization of the present tense rules as well as the partial application of the past tense marks. The error instead emphasizes the establishment of the interlanguage system instead of the straightforward transfer from the first language rules.

The idea of inter-language was introduced by Selinker in 1972 and contributed to knowledge on the ever-changing systems found within learner language. "The idea behind the theory of inter-language is the recognition of the learners developing a 'transitional grammar' shaped simultaneously by L1 knowledge, target language input, and the learners' individual hypothesis on the rules of the language" (Selinker 3). One important factor to consider within the knowledge base for undergraduate students would be the idea of fossilization. This refers to errors on the part of the learner being "locked-in" despite much instruction" (Selinker 2). This will commonly be found within the areas of pronunciation or the usage of prepositions/articles.

In Indian settings, there have been studies conducted on English as a Second Language (ESL) to understand Moose peer interference along various levels. Phonological Moose peer interference occurs when English speakers substitute L1 phonology with similar phonology in their second language. In syntactic Moose peer interference, there are some standard patterns such as grammatically incorrect word ordering and loss of auxiliary verbs. Lexical Moose peer interference occurs commonly in performing an exact translation and using wrong words. For instance, a student speaking Telugu would translate "He is going to office yesterday" with tense wrong usage accompanied by L1 influence on sentence structuring. In addition to it, there have been studies highlighting certain complications in social and scientific writing applied in ESL with inappropriate cohesion, lack of clarity in writing with cultural rhetorical patterns differing from English scholarly writing norms (9, 10).

Recent pedagogical research emphasizes exploring the mother tongue as a pedagogical resource rather than a barrier. Communicative Language Teaching, contrastive awareness exercises, and translanguaging pedagogy encourage learners to use L1 knowledge helpfully to improve comprehension and expression in English. For example, bilingual scaffolding may enable students to first express a complicated idea in their mother tongue and then reformulate it in English, which enhances both fluency and accuracy. Research has shown that such practices enhance confidence, metalinguistic awareness, and reduce error fossilization.

In general, it can be seen from the literature that the influence of mother tongue in second language learning is pervasive all across phonology, syntax, vocabulary, and discourse. The underlying influences may thus form a conceptual basis for exploring error occurrences among

undergraduate students and for interventions aimed at changing L1 from a source of interference to a tool in learning. The present research study will take inspiration from these theoretical and empirical bases and explore L1-induced barriers in learning English for Indian undergraduate students.

3 Methodology & Data Collection

The present study reports data obtained from 60 Under-Graduate students who are non-English majoring, at a degree college in Hyderabad, Telangana, India. A majority of the respondents were native speakers of Telugu; a sizeable minority represented all other regional linguistic variable profiles, which is not uncommon in Indian higher educational setups. Despite these students receiving formal instruction in English for over a decade, both at school and in college, they claimed to use very little English pragmatically outside the classroom either for daily discourse, academic deliberations, or interpersonal relationships. This is a typical characteristic in a multilingual environment where the L1 strongly influences cognitive processing, peer interactions, and affective displays."

A variety of research instruments were employed to ensure a well-rounded and multi-dimensional study of the influence of the mother tongue on English Language learning. The framework for the study of the data was designed in such a way as to capture the phonological, grammatical, lexical, and discourse aspects of the errors committed by the students in the process of conducting the activities in the English Language.

The instruments used in the experiment were:

- **Diagnostic Grammar and Vocabulary Test:** This test analyzed the learners' knowledge regarding the grammatical structure of English, the way tense has been marked, agreement between the subject and verb regarding number, usage of prepositions, and vocabulary in English to pinpoint the structural mistakes taking place due to the influence of the learners' native language.
- **Reading-Aloud Task:** The students were required to perform the reading-aloud task for selected passages while being recorded. This task enabled the investigation of phonological transfer about the incorrect articulation of vowel/consonant sounds, stressed patterns, as well as intonation patterns because of the mother language.
- **Short Written Composition:** The candidates were required to do a short composition in writing. This exercise gave an insight into the degree of discourse interference in issues dealing with sentence formation, word choice, coherence, and patterning affected by the first language.
- **Observational Checklists in the Classroom:** Observation entries were documented during the regular English language lessons with respect to the language use patterns of the students, including the aspects related to code-switching and the use of translation methods and the use of the First Language during the problem-solving tasks.
- **Semi-Structured Interviews:** Individual interviews were conducted to explore the attitude, perceptions, and learning methods related to English learning among the students. The students were asked about the confidence levels and perceptions reined within the students related to English learning difficulties.

Table 1: Overview of Data Collection Methods and Objectives

Tool Used	Focus Area	Purpose
Diagnostic Grammar Test	Grammar & Vocabulary	Identify recurrent structural errors
Reading-Aloud Task	Pronunciation	Examine phonological transfer and stress patterns
Written Composition	Writing Skills	Investigate discourse-level influence

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Bharatiya Bhasha Pariwar: A New Framework in Linguistics

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Classroom Observation	Learning Behavior	Record mother tongue usage in classroom interactions
Semi-Structured Interviews	Learner Attitudes	Explore learning strategies and perceptions

The combination of different methods of analysis and databases has enabled us to conduct a secondary analysis of the results and validate them by using these methods to improve validity and reliability (14). The utilization of both quantitative data (scores, written texts) with qualitative information (observations/interviews) provided an opportunity for researchers to generate a full understanding of how the first language affects the learning of English at many levels. By ensuring that all of the results associated with both the type of mistakes made, as well as the cognitive/affective aspects, were explored within the context of real class behaviours and students' experiences, the methodology of the current research was able to provide a framework for determining what aspects of language transfer influence the development of an individual's ability to learn English, and through which means these factors are mediated by personal attitude toward English and the strategies learners utilize for learning English in a multilingual, higher education environment.

For the research design of this study, a descriptive-analytical type approach will be taken; both quantitative as well as qualitative procedures will be used. These will provide a complete analysis of how the first language affects university-level learners regarding their ability to acquire English. The quantitative methodology will involve error analysis and the development of categorization systems for errors by identifying patterns and frequencies. The primary objective is to generate concrete evidence demonstrating a measurable level of phonological, grammatical, lexical or discourse error produced as the result of significant influence from the first language.

The qualitative part of the study was concerned with the interpretation of the errors in order to establish their underlying linguistic as well as pedagogical roots. The semi-structured interviews, classroom observations, as well as written compositions, were used to examine the strategies, attitudes, as well as the mental processes. The combination of numerical as well as descriptive data was used to ensure that the study gains a holistic view of L1 effects (15).

The study ensured that it complied with all proper ethical measures during the research process. The study was voluntary, and the respondents were promised anonymity and confidentiality. Unobtrusive observation was done to ensure there were no disruptions during teaching and learning. Moreover, all the results of the performances of the learners in writing and reading tasks were handled with utmost care to ensure that the identities of the learners were not revealed.

The identified mistakes in students' language use were classified into four categories:

- **Phonological errors** - relating to misarticulation, stress, and pitch due to the effects of the first language.
- **Grammatical errors**- such as incorrect word order, tense, aspect, preposition, or subject/verb agreement.
- **Lexical errors** – due to the literal translation method, misuse of words, over-generalization.
- **Errors at the discourse level** – related to issues within the cohesion of the text at the paragraph level, rhetorical organization, and culture-based.

Table 2: Research Methodology Framework

Aspect	Description
Research Design	Descriptive and Analytical

Sample Size	60 Undergraduate Students
Data Type	Quantitative and Qualitative
Error Categories	Phonological, Grammatical, Lexical, Discourse
Analysis Tools	Frequency Analysis, Interpretative Analysis

The use of the mixed-methods study allowed for the investigation of the level at which mother tongue influence existed, in addition to the motivations for such influence. This was possible in a way that could not be attained through the use of quantitative or qualitative research on its own. The quantitative results permitted the investigation of the level at which errors existed, whereas the qualitative data allowed for the investigation of the underlying psychological processes for such errors. This was possible in that the observation data allowed for the investigation of the level at which students relied on L1 in solving mathematical problems in English, while the interview data allowed for the investigation of the level at which translation was used.

In general, the methodology paradigm ensured the conduct of the research in a rigorous, ethical, and relevant manner to allow the formulation of evidence-supported conclusions and recommendations useful for intervention to counter mother tongue interference during undergraduate English language learning (16).

4 Data Analysis and Interpretation

Data analysis conducted in this study shows that L1 transfer in this case affects the learning of the English language in various dimensions, including pronunciation, grammar, vocabulary, and discourse. Of the four sources of error, phonological interference appeared as the factor that posed the greatest difficulty. Students appeared to replace the sounds in the target language with their closest counterparts in their native language, especially in the case of consonant clusters such as 'str'/'spl' in 'street'/'splitlead' that were replaced with 's-treet' due to Telugu syllable segmentation. Also, reduced vowel sounds such as /i:/ and /ɪ/ were identified to be equated, which posed problems in comprehension due to phonological difficulties that reduced confidence in classroom discussions and presentations (17).

Grammatical errors were the second most dominant type of interferences. The study showed patterns of omissions and incorrect uses of article marks (a, an, the), lack of uniformity in using prepositions (on, in, at), lack of uniformity in tense use, as well as subject-verb agreement. For example, errors included use of sentence structures such as "*He go to school yesterday*" or "*She is teacher*," which demonstrate L1 syntactic interference as well as overgeneralization of grammar rules in English. Cognitive frameworks related to learners' first languages, which sometimes do not align with the principles of standard grammatical structure, are the principal source of the capture errors. A second major type of error identified in this research study is lexical interference; this occurs primarily due to the practice of translating literal word-for-word into Spanish, along with using familiar English terms in the wrong context.

For instance, an example of lexical interference is when learners write "*I have hunger*" instead of "*I am hungry*." Additionally, students often used English vocabulary incorrectly in reference to a definition, resulting in a lack of semantic accuracy. Lexical transfer has been shown to be significantly affected by both the vocabulary that learners already possess, as well as the amount of exposure they receive to authentic English input.

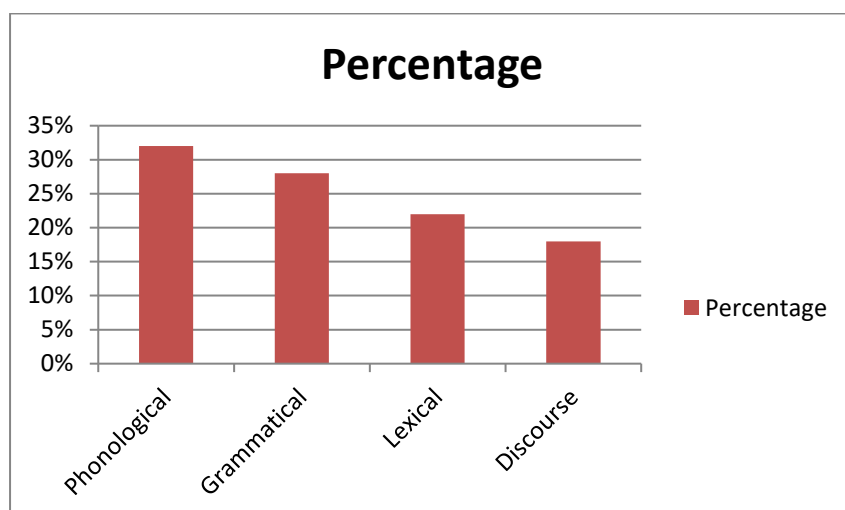
At the discourse level, learners experience several difficulties when attempting to create an organized sequence of ideas, maintain a coherent paragraph structure, and adhere to the rules of academic writing. For example, an essay or written composition may display issues with circular reasoning, random shifts from one topic to another within the paragraph, and

insufficient use of coercive devices. An example: A student may begin a paragraph with a general statement, include a detailed example in the middle, and close the paragraph without a summary or linking sentence, suggesting a style of organization that is typical of the student's first language. Consequently, these types of difficulties show that the influence of the first language continues into higher order writing processes such as developing ideas and creating logical flow within writing. The degree of influence that L1 has in developing writing skills extends far beyond just vocab and grammar and into his/her ability to communicate and perform academically, as shown in (18).

A summary of the frequency distribution of errors across the four categories can be found in table 3.

Table 3: Frequency of Error Types among UG Students

Error Category	Percentage
Phonological	32%
Grammatical	28%
Lexical	22%
Discourse	18%



According to the data presented in this study, the combined contributions of phonological and grammatical error types represent a full 60% of the total number of error types identified, while both lexical error types and discourse error types have been identified as being not as numerous but, nevertheless, are significantly important for all levels of clarity and overall effectiveness of the learner's performance in English.

The current findings reinforce the strong impact of negative transfer from the learner's first language on the learner's communicative competence. When learners rely upon the patterns from their first language, this results in a set of repeatable errors that negatively impact the learner's speaking and writing abilities in English. In addition, the findings emphasize the importance of the use of instructional strategies which focus on the types of errors the learner will make, and also reinforce the necessity for learners to have opportunities to communicate meaningfully in authentic contexts when they are learning English.

5 Summary and Conclusion

The focus of this study shows that the impact of the mother tongue continues to influence the way that undergraduate students learn English, including the phonological, grammatical, and

vocabulary levels of proficiency, and the level of ability to use English for effective discourse and communication. From this research it is clear that students adopted negative knowledge (interference) from their own languages, which has caused them to habitually make errors in English pronunciation and grammar, as well as have difficulty creating correct written discourse (20 & 21).

In addition, this study added further support to the argument that the first language (mother tongue) should not only be viewed as a problem for learners, but also as a resource that can be utilized in the classroom. Providing students with the tools necessary to understand the use of their mother tongue when learning English will, ultimately, assist in increasing language proficiency, while developing greater confidence in their ability to communicate fluently (19, 24). Furthermore, the findings from this research highlight an increased emphasis on a learner-centered perspective in language development; and the merging of the communicative language teaching approach with first-language interference to improve language development in the long term is encouraged.

Table 4: Recommendations for Addressing Mother Tongue Influence

Strategy	Implementation
Contrastive Analysis	Highlight differences between mother tongue and English in classroom exercises
Translanguaging	Encourage flexible use of multiple languages for comprehension and expression
Communicative Activities	Incorporate role-plays, discussions, and debates to increase practical usage
Vocabulary Enrichment	Focused exercises for contextually appropriate word use
Pronunciation Drills	Regular phonetic practice targeting commonly mispronounced sounds

These strategies can assist educators to turn the potential linguistic barriers into opportunities to develop communicative proficiency and reach academic goals. The influence of the student's first language will become a positive influence on their English-language acquisition and will not impede it.

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Appendix-A

Language Use Questionnaire

Instruction to the participant: if you are user of one or more Indian languages (Telugu, Hindi, and Urdu) and English, and use English routinely, please fill this questionnaire. The information you have provided will be used only for this research purpose and will be kept confidential.

I. General information:

1.0 Participant name:

2.0 Code :

3.0 Gender :

4.0 Date of Birth :

5.0 Residential address/ Number of years of stay in Hyderabad _____

6.0 Language(s) spoken at home: (Put tick mark ✓): Telugu/Daccani Urdu/Hindi/English/others

6.1 Which two languages you mix in your daily conversation _____

II. Educational History:

S. No	Course	Place of study	Year	Medium of Study
1	Primary/Secondary			
2	High School			
3	Under Graduate			

III. Self-Rating of language skills: (3-Point Rating Scale)

1=Poor

2=Good

3=Excellence

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Bharatiya Bhasha Pariwar: A New Framework in Linguistics

<https://doi.org/10.66483/jsp.2026.001>

Languages	Listening Ability	Speaking Fluency	Reading Proficiency	Writing Proficiency	Understanding Ability
Telugu					
Hindi					
Dakkhini Urdu					
English					

IV. Bilingual Dominance Scale adapted for Telugu and English

- At what age did you first learn English? _____
- At what age did you first learn Telugu? _____
- At what age did you feel comfortable speaking English? _____
- At what age did you feel comfortable speaking Telugu? _____
- Which language (English or Telugu) that you predominantly use at your home? _____
- When doing math in your head (e.g. multiplying 24 X 3) which language (English or Telugu) do you use to calculate the numbers? _____
- Can you translate English texts into Telugu? or Telugu into English? _____
- If you have to choose which language to use for the rest of your life, which one would it be? English or Telugu? _____
- How many years of schooling did you have in English? _____
- How many years of schooling did you have in Telugu? _____
- Which language do you feel comfortable speaking to children and pets? English or Telugu? _____
- Where have you been living during the past 10 years? _____

Scoring:

Q. 1 & 2 as well as Q 3 & 4

0-5 years – score is +5

6-9 years- score of +3

10-15 years – score of +1

>16 years – score of 0

Q. 5

If the answer is English: give score of 5.0

If the answer is Telugu: give a score of 5.0

If the answer is BOTH: give a score of +3

Q. 6

If the answer is English: score is +3

If the answer is Telugu: give a score of +3

If the answer is BOTH: give a score of zero

Q. 7

If the answer is can translate from Telugu to English give a score of +5

If the answer is can translate only from English to Telugu, score of +3

If the answer is BOTH: score should be Zero

Q. 8

If the answer is English; give a score of +2

Q. 9 & 10

If the answer is 1-6 years: score of 1.0

If the answer is > 6 years: give a score of +2

Q. 11

If the answer is English, score it as +3

If it is Telugu, give a score of +2

If it is BOTH languages, score of Zero

Q. 12

If the answer is Hyderabad, score should be +5

If the answer is coastal Andhra, score of +3

If the answer is outside the two Telugu states: Score of Zero.

Appendix-B

Appendices include samples of errors and research instruments employed in the study.

Table 1: Sample Learner Errors

Level	Example
Pronunciation	/school/ pronounced as /iskool/
Grammar	Omission of articles
Vocabulary	Literal translation of idioms
Writing	Poor paragraph organization

Table 2: Sample Interview Questions

Question No.	Question
1	Do you think in your mother tongue before speaking English?
2	What aspect of English is most difficult for you?
3	How often do you use English outside the classroom?

CHAPTER-10

Translating advertisement from Hindi to Marathi: A linguistic and cultural study

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ABSTRACT

Advertisements are an effective tool to help businesses reach out to customers and make them aware of new products and services. Advertisement translation plays a crucial role in multilingual societies like India, where linguistic diversity demands effective cross-cultural communication. This research paper examines the translation of advertisements from Hindi to Marathi, focusing on linguistic shifts and cultural adaptation involved in the process. Advertisements are persuasive texts that rely heavily on cultural references, idiomatic expressions, and emotional appeal. Using selected Hindi advertisements and their Marathi versions as primary data, this study analyses changes at lexical, syntactic, and pragmatic levels. The paper will also explore how cultural elements such as regional identity, social values, and consumer behaviour influence translation strategies. The findings reveal that successful advertisement translation prioritizes functional equivalence and cultural localization over literal accuracy. The study contributes to the field of Translation Studies by highlighting the importance of linguistic creativity and cultural sensitivity in Hindi-Marathi advertisement translation.

KEY WORDS: Advertisement Translation, Hindi-Marathi Translation, Cultural adaptation, Linguistic analysis, Localization.

1 Introduction

India is characterized by immense linguistic and cultural diversity. While Hindi serves as a link language for national communication, regional languages such as Marathi play a vital role in connecting with local audiences. In the field of advertising, language choice significantly influences consumer perception and response. Therefore, translating advertisements from Hindi to Marathi is not a simple linguistic exercise but a culturally sensitive and creative process. Advertising language is designed to persuade, attract, and emotionally engage consumers. Literal translation often fails to achieve these objectives, making it necessary to adopt specialized translation techniques. This paper explores how Hindi advertisements are translated into Marathi and how cultural and linguistic adaptations help maintain the original advertising intent.

Translation is re-expression of meaning in the language. It establishes not only between two languages but also in culture. In the advertisement translation the aim is not only convert words from one language to another but to communicate the message clearly and effectively to the target audience. Literary translation, where stylistic depth may be emphasized but in

advertisement translation more focuses on persuasion, clarity and impact. Translator must have knowledge of social and cultural context of target audience. The translator has to make various choices regarding the choice of words, word function, style, register tone etc all of which fit into the context of the advertisement. Advertisements are deeply influenced by cultural values, beliefs, trends and consumer behaviour. The primary aim of advertising translation is to convey the original message's intent and persuasive impact in the target language and culture. The translator must adapt the message in such a way that it aligns with the expectations, emotions and lifestyle of the target audience. This study focuses on translating from Hindi, a widespread language of commerce and media in India, to Marathi, a regional language with rich cultural depth and unique linguistic structures.

This research paper investigates the linguistic and cultural challenges of translating advertisements from Hindi to Marathi. Advertising translation goes beyond literal meaning; it involves preserving persuasive intent, cultural nuances, and socio-cultural values. Through analysis of real ad texts, the study identifies strategies used to maintain message effectiveness across language borders, discussing issues such as idiomatic expressions, cultural references, humor, and audience expectations. This research explores how translators navigate linguistic and cultural hurdles in Hindi to Marathi Translation.

2 Literature Review

Eugene Nida (1964) emphasizes the importance of dynamic equivalence, where the response of the target audience is prioritized over formal similarity. Nida's translation theory draws upon multiple disciplines such as linguistics, lexicology and other related fields. His translation theory is not established or unchangeable, but is constantly evolving on the basis of theories in other disciplines. Unlike technical translation, advertising translation prioritizes persuasive intent. According to Nida's Dynamic Equivalence Theory, translation should evoke the same response in the target audience as in the source audience. This principle is central to advertisement translation. In the *Theory and Practice of Translation*, Nida and co-author Taber gave a textbook definition of translation: Translation refers to the reproduction of source language information in the receiving language with the closest natural equivalence.

According to the principles of dynamic equivalence, translation should recreate the source message in the target language with close attention to both semantic content and stylistic features, ensure naturalness and clarity. This approach to translation prioritizes communication, ensuring that the translated text delivers the same message and effect as the source text through natural and equivalent expression.

Peter Newmark (1988) highlights that advertising translation requires communicative translation rather than semantic translation. Cook (2001) views advertising as a discourse shaped by culture, ideology, and social context.

Previous studies suggest that advertising translation relies heavily on transcreation, a process that allows creative rewriting to preserve emotional impact. Indian scholars have also pointed out the increasing use of code-mixing and localization in regional advertising. This research builds upon these theoretical foundations by focusing specifically on Hindi-to-Marathi advertising translation.

Vermeer in 1978 had first proposed Skopos theory in his book *Framework for a general Translation Theory*. The basic approach of this theory is to apply the concept of "Skopos" to translation theory. According to theory, the end justifies the means of the translation⁽⁵⁾ the translator's frame of reference in the whole translation process should not be the original text and function emphasized by the reciprocal translation theory, but one or several communicative functions to be achieved by the translated text in the translated culture, and the primary principal should be to realize the intended function of the translated text in the translated

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culture. The Skopos theory has an extremely important position for guiding certain specific genres, especially advertising texts.

3 Research Methodology

This paper follows a qualitative and descriptive research methodology. A Purposive sampling method has been used to select popular Indian advertisements originally created in Hindi and later adapted into Marathi. The advertisements have been analyzed on the basis of-

- Language structure
- Cultural references
- Emotional appeal
- Degree of Transcreation

Translation Techniques Used in Hindi-Marathi Advertisements

1. Transcreation
2. Cultural Adaptation
3. Code-Mixing
4. Use of Colloquial Language

1. Transcreation:

Transcreation is a process of translation, rather than a docile transference of meaning from one linguistic system to the other, becoming a retelling by the translator in another language. Transcreation refers to taking the message written in one language and reworking it to make it more resounding with another language. While this seems a lot like what a translator does, the two terms are not substitutable. Translation is focused on imitating the subject matter, transcreation is engaged with reconstructing its effect. Transcreations means making significant alteration to the source text. Transcreation is more than exact grammar structure or verbatim. One can create unique, original, and creative content as long as it includes the spirits and actions to engage with the brand. It involves recreating the message of the source advertisement in the target language while retaining its intent, tone, and emotional appeal.

Example- 1 Let's consider the advertisement of Cadbury dairy milk

Hindi tagline - “कुछ अच्छा हो जाए, कुछ मीठा हो जाए” (*Kuch Achha Ho Jaye, Kuch Mitha Ho Jaye*) (image 1)



Image 1

Marathi tagline - “काही चांगलं करुया, तोंड गोड करुया” (*kahi changla kruya, tond god kruya*) (image 2)
(Let's do something good, Let's have something sweet)



Image 2

The Hindi Language tagline “कुछ अच्छा हो जाए, कुछ मीठा हो जाए” (**Kuch Achha Ho Jaye, Kuch Mitha Ho Jaye**) literally means “Let’s do something good, Let’s have something sweet.” However, in the context of advertising it suggests celebrating special moments, sharing happiness, expressing affection, marking achievements or festivals.

In the Marathi advertisement “काही चांगलं करुया, तोंड गोड करुया” (*kahi changla kruya, tond god kruya*). It is also treated literally as “Let’s do something good, Let’s have something sweet.” It maintains the same celebratory tone, same emotional warmth, the same cultural association of sweets with joy. The core message remains intact, even though the structure is slightly adapted to sound natural in Marathi.

2. Cultural Adaptation

Advertising campaigns must resonate with diverse audiences. Cultural adaptation ensures that marketing messages, visuals, and branding align with local norms, values, and preferences. Cultural adaptation modifies expressions to suit regional cultural values and emotional sensibilities.

Example- 2 Life Insurance Corporation of India (LIC)

Hindi tagline: “अपनों के लिए” (*Apano ke liye*)

Marathi tagline: “आपल्या माणसांसाठी” (*Aaplya mansansathi*)

The Marathi phrase carries a stronger emotional resonance among Maharashtrian audiences.

3. Code-Mixing

Code mixing happens when words or phrases from one language are inserted into another within a single sentence. Code switching and other related language use phenomena occurs in all linguistic situations, monolingual or bilingual situations. A person who knows more than one dialect uses different codes. A person who belongs to one particular dialect may use a standard code in formal situations or with his friends. At the same time, he may change the code. In a bilingual situation also code switching occurs. A person who knows two languages may know the cultural background of both the languages and sometimes become proficient in both the languages.

Example-3 Let’s consider the example of Coca-Cola advertisement

Hindi tagline: ठंडा मतलब (*Thanda matlab*)

Marathi tagline: महाराष्ट्राची असली चाईस (*Maharashtra chi asli choice*)



Image 3

Effect: Connects the global brand with local culture.

4. Use of Colloquial Language

Colloquial language includes slang, idioms and informal registers- serves as a vital tool to bridge the gap between a brand and its target audience. Advertisements prefer spoken Marathi over formal Language to enhance relatability.

Example-4

Hindi tagline : *हर कदम आपके साथ* (har kadam aap ke sath)



Image 4

Marathi tagline : *प्रत्येक पावलाला तुमच्या सोबत* (pratyek pawalala tumchya sobat)



Image 5

It emphasize values such as innocence and growth, demonstrating cultural reinterpretation

4 Findings and Discussion -

The study shows that literal or word to word translation often fails in advertising because it does not capture cultural nuances, emotional tone, or contextual meaning. Advertising language is persuasive, emotional and culturally embedded. The success of transcription and code mixing indicates that advertising language is dynamic and adaptive. It reflects social realities, evolving identities and regional diversity. Therefore, effective advertising translation in Marathi is not only about linguistic equivalence but about cultural resonance and emotional engagement.

5 Conclusion

Translating advertisements from Hindi to Marathi is not merely a linguistic exercise but a multidimensional process that integrates language, culture, psychology and regional identity. This paper highlights that effective translation in advertisement goes beyond liberal word to word conversion and instead requires cultural adaptation, emotional alignment, and strategic communication planning.

1. **A Marketing Strategy Perspective** - Advertising agencies increasingly prioritize translations into regional languages to enhance reach and audience engagement. In a Linguistically diverse country like India, universal brands actively localize campaigns to connect with regional consumers. Translating advertisement into Marathi allows companies to penetrate deeper into Maharashtra's market by making messages more relatable, trustworthy, and emotionally resonant. Regional translations are not only cost effective strategies for expanding consumer bases but also essential tools for brand localization and market segmentation.

2. **Cultural Perspective** - Marathi translations must reflect local traditions, values, idioms, and socio-cultural nuances. Direct translations often fail to convey the same emotional depth or contextual relevance. Cultural adaptation ensures that advertisements respect local sentiments, festivals, family structures, and lifestyles patterns. This cultural sensitivity strengthens consumer identification with the brand and prevents miscommunication or cultural disconnect.

3. **Psychological Perspective**- Consumers tend to respond more positively to messages communicated in their mother tongue. Language influences perception, trust, and decision-making. Advertisements translated effectively into Marathi evoke familiarity and emotional comfort, which enhances persuasion and recall value. Emotional appeal becomes stronger when conveyed in a language deeply rooted in personal identity.

4. **Impact on Audience**- The overall impact of advertisement on the audience depends largely on how successfully the message is adapted linguistically and culturally. Well-translated advertisements enhance brand loyalty, consumer engagement, and product acceptance. Poor translations, on the other hand, may lead to confusion, reduced credibility, or negative brand perception.

5. **Linguistic Skills**- Finally, the linguistic skills of content writers and translators significantly influence the success of translated advertisements. A skilled translator must process not only proficiency in both Hindi and Marathi but also cultural awareness, creativity, and marketing insight. The ability to adopt tone, style, idiomatic expressions and persuasive techniques determines whether the advertisement retains its original impact or loses its communicative strength.

In conclusion, the translation of advertisements from Hindi to Marathi represents a dynamic intersection of language, culture and marketing strategy and psychology. Effective regional

translation enhances audience engagement, reinforces cultural identity, and contributes to the overall success of advertising campaigns in regional markets.

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Image 1 & Image 2 Cadbury dairy milk

https://www.behance.net/gallery/71806575/Multilingual-Calligraphy-for-Cadbury-Dairy-Milk?locale=tr_TR

Image 3 Coca-Cola Advertisement

<https://www.linkedin.com/pulse/matlab-branding-from-thanda-10-minutes-semiotics-shortcut-joshi-puwnc>

Image 4 Paragon Hindi Advertisement

<https://www.facebook.com/Paragonfootwear/photos/d41d8cd9/6259686460757225/>

Image 5 Paragon Marathi Advertisement

<https://www.facebook.com/Paragonfootwear/posts/at-paragon-footwear-we-believe-in-building-relationships-that-last-a-lifetime-on/6287702907955580/>

CHAPTER-11

Performance and language in Kathakali: A study within the Indian knowledge system

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ABSTRACT

Kathakali is a traditional art form that originated in the Malayalam-speaking state of Kerala. It is a verse drama and makes use of navarasas from the Natya Shastra, authored by Sage Bharatamuni. It is one of the most complex forms of Indian theatre. The performance is a fusion of music, choreography and gestures (both hand and facial), integrating rhythm and visual storytelling into an intricate semiotic system that operates as a form of language in itself.

This paper analyses Kathakali as a performative language system while placing it within the framework of the Indian Knowledge System (IKS) to explore how meaning is generated, conveyed and construed through representations of the oral and visual modes of the art. The four expressive frameworks – angika abhinaya (gesture), vachika abhinaya (oral/vocal), aharya abhinaya (costume and makeup), sattvika abhinaya (emotional) – as outlined in the Natya Shastra, probe how Kathakali disseminates meaning through its layered storytelling, consisting of the vocalists and musicians playing their musical instruments, without the performer employing spoken dialogues. The mudras (hand gestures) and rasas (facial expressions), along with the sung text functions together to create meaning through performance.

Drawing on Bharatamuni's Natya Shastra and Abhinavagupta's Theory of Rasa, this paper places Kathakali within the Indian comprehension of language and meaning as performative and embodied. The process of generating meaning through the performance is shared by the performers, audience, custom and context. Hence, it is a dynamic rather than static textual reality. This paper examines Kathakali as a linguistic and epistemological system, underscoring the refined, advanced traditional performative knowledge. Thus, Kathakali is not merely an art, but a sophisticated cultural structure that cyphers cultural memory and cognition through exemplified language.

KEY WORDS: Natya Shastra, Cognition, Embodied knowledge, Performance, Communication

1 Introduction

Kathakali is one of the most elaborate and visually striking classical dance-drama traditions of India, originating in the cultural landscape of Kerala. Emerging in its present form around the seventeenth century, Kathakali represents a sophisticated synthesis of performance, language, ritual, aesthetics, and embodied knowledge. More than a theatrical form, Kathakali is a complex semiotic system through which narratives from Indian epics and Puranic lore are communicated using codified gestures, facial expressions, rhythmic movement, costume, makeup, music, and dramatic conventions. Rooted in Indian Knowledge Systems (IKS),

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Kathakali challenges modern, speech-centred notions of language and communication by demonstrating how meaning can be produced, transmitted, and interpreted through the disciplined body of the performer.

Historically, Kathakali evolved from earlier performance traditions such as Koodiyattam, Krishnanattam, Ramanattam, and various temple and folk rituals of Kerala. While Koodiyattam preserved Sanskrit drama within temple spaces, Kathakali reworked epic narratives for wider audiences through stylised visual storytelling. The patronage of regional rulers and temple institutions contributed to the consolidation of Kathakali as a courtly and ritual art. Its performance contexts ranged from temple courtyards and palace grounds to community festivals, where performances often lasted through the night, emphasising endurance, devotion, and immersive spectatorship. Over time, Kathakali came to embody the social, religious, and aesthetic values of Kerala's cultural milieu while remaining deeply anchored in pan-Indian classical traditions.

At the heart of Kathakali lies a unique approach to narrative communication. Unlike spoken drama, Kathakali performers do not use their own voice to deliver dialogues. Instead, trained vocalists render verses in Sanskrit and Manipravalam (a mixture of Sanskrit and Malayalam), while the actors enact the narrative through expressive bodily techniques. This separation of voice and body creates a layered linguistic system in which verbal language, musical intonation, rhythm, gesture, and facial expression function together to construct meaning. The actor's body becomes a text, and performance becomes an act of interpretation. In this sense, Kathakali can be understood as a form of "performed language," where grammar is visual, syntax is kinetic, and semantics is embodied. As veteran Kathakali actor Kalamandalam Ramankutty Nair puts it, "When I am onstage for 'Ravanolbhavam,' my mind is a blank. It is not once or twice that I have trained in 'Ravanolbhavam,' but more than a hundred times. I don't need the mind; my body knows what to do." (Narayanan, 2015, p. 2)

The codified system of hand gestures (mudras) used in Kathakali derives from classical treatises such as the *Hasta Lakshana Deepika* and the *Abhinaya Darpana* (The Mirror of Gesture). These gestures function as a visual lexicon, enabling performers to represent objects, actions, emotions, and abstract ideas. Through combinations of mudras, actors can narrate complex episodes from the *Ramayana*, the *Mahabharata*, and the Puranas. Facial expression (mukhabhinaya), eye movement (nayanabhinaya), and bodily posture (angikabhinaya) together constitute a sophisticated grammar of expression. Even subtle movements of the eyebrows or pupils carry semantic and pragmatic significance, guiding the audience's emotional and cognitive engagement with the narrative.

Kathakali is also distinguished by its highly symbolic costume and makeup, which function as a semiotic code. Character types are categorised through specific visual patterns: *pacha* (green) for noble and virtuous characters such as Shri Rama and Shri Krishna; *kathi* (knife) for arrogant and aggressive figures; *thathi* for villainous characters; *pazhukka* noble yet aggressive characters; *kari* for demonic and forest beings; and *minukku* for gentle female and ascetic characters. These visual codes pre-structure audience interpretation, signalling moral and psychological traits even before the character begins to act. Costume thus becomes a form of visual language, conveying meaning instantly and shaping narrative expectations.

Embedded within Indian Knowledge Systems, Kathakali integrates multiple epistemic traditions. The theoretical foundation of the art is rooted in Bharata's *Natya Shastra*, which conceptualises drama as a synthesis of speech (vachika), gesture (angika), costume (aharya), and inner emotion (sattvika). The goal of performance, according to this aesthetic framework, is the evocation of *rasa*—the aesthetic experience that arises when the spectator emotionally

resonates with the performed emotion (*bhava*). Kathakali training also draws from Ayurveda and Yoga, emphasising physical discipline, breath control, flexibility, and mental concentration. The intense eye and facial muscle training required of Kathakali actors reflects an indigenous understanding of the body as a site of knowledge production, where cognition, emotion, and movement are integrated rather than separated.

The ritual dimension of Kathakali further situates it within an indigenous epistemological framework. Traditional performances commence with ritual preliminaries such as the *keli* (drum invocation) and *thodayam* (invocatory dance), consecrating the performance space and invoking divine presence. The stage is not merely a theatrical platform but a sanctified space where myth, ritual, and performance intersect. This ritualised context shapes the communicative function of Kathakali: performance becomes an offering (*seva*), and spectatorship becomes a participatory act of witnessing sacred narrative. Language in Kathakali is thus not only communicative but devotional, ethical, and cosmological.

From a contemporary linguistic perspective, Kathakali offers fertile ground for rethinking the boundaries of language. Modern linguistics has increasingly recognised multimodality, embodied cognition, and performativity as crucial dimensions of communication. Kathakali exemplifies these principles through its integration of gesture, gaze, rhythm, and spatial movement as primary carriers of meaning. Studying Kathakali through a linguistic lens enables a decolonial expansion of language theory, challenging Eurocentric assumptions that privilege spoken or written language as the primary mode of meaning-making. Kathakali demonstrates that complex linguistic systems can exist outside alphabetic or phonetic frameworks, embedded in cultural practice and embodied knowledge.

In the contemporary era, Kathakali has moved from temple courtyards to proscenium stages and global cultural circuits. While this transition has enabled wider visibility and preservation, it has also raised questions about translation, adaptation, and cultural authenticity. Nevertheless, Kathakali continues to function as a living tradition, transmitting ethical ideals, mythological narratives, aesthetic values, and indigenous knowledge across generations. As both a performance art and a communicative system, Kathakali stands as a powerful reminder that language is not confined to words alone but lives in the disciplined body, ritual practice, and collective cultural memory of a community.

The Fourfold Expressive Framework in the *Natya Shastra* and Its Application in Kathakali

The Indian classical art forms differ itself in the variety of narration where the plot remain the same. Without the presence of the props it expresses ideas effectively and clearly through words, symbols, percussions and body language. Here the non-literary elements are communicated through various techniques and the language. (Krishnan & Krishnan, 2019, p. 2)

The *Natya Shastra*, attributed to Bharata Muni, is the foundational treatise of Indian dramaturgy and performance aesthetics. It conceptualises performance as a composite art form that integrates multiple modes of expression to produce aesthetic experience (*rasa*) in the spectator. One of the most influential theoretical formulations in the *Natya Shastra* is the fourfold expressive framework of *abhinaya*, which identifies four interconnected dimensions of performance: *angika* (bodily expression), *vachika* (verbal expression), *aharya* (costume and makeup), and *sattvika* (inner or psychological expression). Rather than functioning as separate components, these four modes operate together to generate meaning, emotion, and narrative coherence in theatrical performance. Kathakali, the classical dance-drama tradition of Kerala, exemplifies this integrated framework in a highly refined and codified manner. This section

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examines each mode of *abhinaya* and analyses how Kathakali makes use of the fourfold expressive system within the epistemic framework of Indian Knowledge Systems.

Angika Abhinaya (Bodily Expression) Angika abhinaya refers to communication through the body, including posture, gesture, movement, facial expression, and eye movement. In the *Natya Shastra*, the body is conceptualised as a semiotic instrument capable of conveying complex meanings without reliance on spoken language. Kathakali elevates angika abhinaya to its highest level of codification. The performers undergo rigorous training to control each muscle of the face and body, especially the eyes, eyebrows, cheeks, and lips. This bodily discipline enables the precise enactment of emotions (*bhavas*) and narrative actions.

Hand gestures (*mudras*) form a crucial lexicon in Kathakali's bodily language. Derived from classical manuals such as the *Hasta Lakshana Deepika*, these gestures function like words and morphemes, combining to create narrative sentences. For instance, a sequence of gestures can narrate episodes from the *Ramayana* or the *Mahabharata* without verbal speech. Kathakali's stylised footwork and circular movement patterns structure the spatial grammar of performance, while eye movements (*nayanabhinaya*) direct attention, indicate deixis (here/there), and convey emotional emphasis. Thus, angika abhinaya in Kathakali constitutes a full-fledged embodied language system that aligns with contemporary theories of multimodality and embodied cognition.

Vachika Abhinaya (Verbal Expression) Vachika abhinaya refers to verbal and vocal expression, including dialogue, song, intonation, and rhythmic speech. In Kathakali, this mode is realised through a distinctive performative arrangement: the actors themselves do not speak; instead, trained vocalists seated at the side of the stage sing the verses in Sanskrit-Manipravalam, accompanied by percussion instruments such as the *chenda*, *maddalam*, and *chengila*. This separation of voice and body produces a layered communicative structure. The singer provides the verbal narrative, while the actor translates the sung text into visual language through gesture and expression.

This arrangement exemplifies the *Natya Shastra*'s conception of vachika abhinaya as part of a composite communicative system rather than a self-sufficient mode. The musicality of the sung text shapes the rhythm and tempo of bodily movement, while changes in raga and tala signal shifts in mood and narrative intensity. As Drew Leder explains, this paradox of 'presence to the other/absence to the self' characterises most conditions of heightened activity: While in one sense the body is the most abiding and inescapable presence in our lives, it is also essentially characterized by absence. That is, one's own body is rarely the thematic object of experience. When reading a book or lost in thought, my own bodily state may be the farthest thing from my awareness. I experientially dwell in a world of ideas, paying little heed to my physical sensations or posture. (Leder, 1990, p. 1) Vachika abhinaya thus functions as an auditory scaffold for the visual grammar of Kathakali. The audience engages with language not merely as semantic content but as rhythmically and emotionally inflected sound that guides interpretation.

Aharya Abhinaya (Costume and Visual Design) Aharya abhinaya encompasses costume, makeup, ornaments, stage properties, and visual design. The *Natya Shastra* recognises that visual appearance is integral to meaning-making in performance. Kathakali is globally recognised for its elaborate costumes and facial makeup, which operate as a symbolic semiotic system. Characters are categorised into moral and psychological types through colour codes and facial patterns.

These visual codes function as pre-linguistic signifiers that frame audience perception before any action unfolds. The massive headgear (*kireedam*), layered skirts, and facial prosthetics

transform the performer into a mythic figure, suspending ordinary realism and situating the narrative in a cosmic-mythological register. Aharya abhinaya in Kathakali thus extends the fourfold framework into the visual semiotics of costume and space, reinforcing character typology, ethical polarity, and narrative function.

Sattvika Abhinaya (Inner Emotional Expression) Sattvika abhinaya refers to the internal emotional and psychological state of the performer, manifested through involuntary or subtle physical signs such as trembling, tears, changes in breath, and stillness. The *Natya Shashtra* considers sattvika abhinaya essential for the authentic evocation of *rasa*, as it bridges external technique and internal emotion. In Kathakali, sattvika abhinaya is cultivated through disciplined training in concentration, breath control, and mental visualisation, drawing on yogic and meditative practices embedded within Indian Knowledge Systems.

Kathakali actors do not merely imitate emotions; they cultivate an inner alignment with the character's emotional state. This inner disposition animates the precision of angika gestures and facial expressions, lending them emotional depth. The performer's capacity to sustain intense emotional states over long durations—often during all-night performances—reflects a psychophysical integration of body and mind. Sattvika abhinaya thus provides the affective core that unifies the other three modes of expression.

Integration of the Fourfold Framework in Kathakali Kathakali exemplifies the *Natya Shastra*'s vision of performance as an integrated expressive ecology. Angika, vachika, aharya, and sattvika abhinayas do not function in isolation but operate synergistically to produce aesthetic meaning and emotional resonance. The bodily lexicon of gestures is shaped by the rhythm of sung language; visual codes of costume frame narrative interpretation; and inner emotional alignment animates external technique. Together, these modes create a holistic communicative system that aligns with contemporary understandings of multimodal discourse while remaining grounded in indigenous epistemological traditions.

In conclusion, the fourfold expressive framework of the *Natya Shastra* finds one of its most refined and sustained realisations in Kathakali. By integrating bodily movement, vocal narration, visual semiotics, and inner emotional discipline, Kathakali embodies the classical Indian conception of performance as a total language system. Studying Kathakali through the lens of the fourfold *abhinaya* not only illuminates the sophistication of Indian aesthetic theory but also offers valuable insights for contemporary linguistics, performance studies, and multimodal communication.

2 Kathakali as a Linguistic and Epistemological System

Kathakali, the classical dance-drama tradition of Kerala, is often celebrated for its visual splendour, elaborate costumes, and powerful enactment of mythological narratives. However, beyond its aesthetic appeal, Kathakali functions as a complex linguistic and epistemological system rooted in Indian Knowledge Systems (IKS). It operates as a structured mode of communication with its own grammar, lexicon, syntax, and pragmatics, while simultaneously embodying an indigenous way of knowing the world. By integrating bodily expression, gesture, music, visual semiotics, emotion, and ritual, Kathakali challenges narrow, speech-centred definitions of language and foregrounds embodied, performative, and culturally situated forms of knowledge production.

From a linguistic perspective, Kathakali can be understood as a multimodal language system. The primary “lexicon” of this language consists of codified hand gestures (*mudras*), facial expressions, eye movements, postures, and movement patterns. Manuals such as the *Hasta*

Lakshana Deepika provide a systematic inventory of gestures, enabling performers to “spell out” objects, actions, emotions, and abstract concepts. These gestures function similarly to words and morphemes, and their combinations follow culturally recognised conventions that resemble syntactic ordering. For example, narrative sequences from the *Ramayana* or the *Mahabharata* are constructed through ordered gesture strings, where actions, agents, emotions, and temporal markers are visually encoded. This visual grammar enables the performer to narrate complex events without uttering a single spoken word.

Kathakali also demonstrates a sophisticated use of non-verbal grammar. Facial muscles, eyebrows, lips, and especially eye movements function as grammatical markers that indicate emphasis, deixis (here/there), emotional modality, and shifts in perspective. The eyes guide the audience’s attention, signal narrative focus, and regulate discourse flow. Pauses, stillness, and rhythmic acceleration function as pragmatic markers, shaping how meaning is interpreted. In this way, Kathakali exemplifies what contemporary linguistics terms multimodal discourse, where meaning emerges through the orchestration of multiple semiotic resources rather than through speech alone.

The separation of voice and body in Kathakali further illustrates its linguistic complexity. The verbal text, sung by vocalists in Sanskrit-Manipravalam, forms one linguistic layer, while the performer’s bodily enactment forms another. The actor does not speak but translates the sung language into visual and kinetic expression. This process resembles intersemiotic translation, where meaning is transferred from one semiotic mode (verbal) to another (gestural-visual). The rhythmic and melodic contours of the sung text shape the tempo and emotional colouring of bodily movement, creating a coordinated multimodal grammar. Kathakali thus operates as a dialogic system between sound and movement, where language is distributed across bodies, voices, instruments, and space. As Philip Zarrilli observes, in genres like Kathakali, Odissi, Kathak, or Bharatnatyam, the entire whole-cloth of performance is deconstructed, broken down into its smallest units – the independent articulation of individual sets of musculatures. Knowing how to articulate such muscles is necessary in such highly codified forms in order for the student to reach even a minimally acceptable level of expressivity and competence. [...]in all cases the constant repetition of set exercises [...] eventually leads to a level of ability beyond empty, vacuous, presence-less, and powerless mimicry. The student passes from sheer repetition to a reconstruction enlivened by proficiency. (Zarrilli, 1990, p. 133)

Beyond functioning as a linguistic system, Kathakali also operates as an epistemological framework—that is, a way of knowing, remembering, and transmitting knowledge. Rooted in Indian Knowledge Systems, Kathakali integrates aesthetic theory (*Natya Shastra*), embodied cognition (Yoga and Ayurveda), ritual semiotics (Tantric and temple traditions), and devotional philosophy (Bhakti). Knowledge in Kathakali is not transmitted primarily through abstract propositions or written texts but through embodied practice, imitation, apprenticeship, and performative memory. The performer learns narratives, ethical codes, emotional registers, and cosmological concepts by training the body to enact them. The body becomes an archive of cultural memory, preserving mythological knowledge, moral frameworks, and aesthetic values across generations.

Kathakali also functions as an epistemological system by encoding ethical and cosmological knowledge through visual semiotics. The colour codes and makeup patterns classify characters into moral and psychological types: noble heroes (*pacha*), arrogant villains (*kathi*), noble yet aggressive characters (*pazhukka*), villainous figures (*thathi*), demonic figures (*kari*), and gentle or ascetic characters (*minukku*). These visual codes embody an indigenous moral epistemology, where virtue, vice, and cosmic order are immediately legible. The audience does not merely receive entertainment but participates in a culturally grounded mode of ethical cognition,

learning to recognise and emotionally engage with moral archetypes. Knowledge here is experiential and affective rather than purely conceptual.

The ritual dimension of Kathakali further reinforces its epistemological function. Traditional performances are framed by ritual preliminaries that consecrate the performance space and invoke divine presence. The stage becomes a liminal site where mythological time intersects with present time, enabling spectators to experience cosmological narratives as living realities. This ritual context situates knowledge within a sacred epistemology, where learning is not detached observation but participatory witnessing. The audience's familiarity with mythic narratives and performance conventions forms a shared cultural competence that enables interpretation. Knowledge, therefore, is relational and communally sustained.

Kathakali's training pedagogy exemplifies indigenous epistemic practices. Knowledge transmission occurs through the guru–shishya (teacher–disciple) relationship, where learning is experiential, repetitive, and embodied. The disciple internalises not only techniques of gesture and movement but also ethical discipline, emotional control, and aesthetic sensitivity. This mode of learning foregrounds tacit knowledge—skills and understandings that cannot be fully articulated in words but are acquired through practice. Such embodied epistemology challenges Western academic privileging of textual and propositional knowledge, offering an alternative model where the body is a primary site of cognition.

From a decolonial linguistic perspective, Kathakali expands the definition of language itself. By functioning as a rule-governed, interpretable, and culturally embedded system of signs, Kathakali qualifies as a language system even though it does not conform to alphabetic or phonetic models. Recognising Kathakali as linguistic practice disrupts Eurocentric hierarchies that privilege spoken and written language as the sole carriers of meaning. It affirms indigenous performance traditions as legitimate knowledge systems with their own grammars, semantics, pragmatics, and epistemologies.

In the contemporary context, Kathakali's movement into global stages and academic institutions raises questions of translation, adaptation, and epistemic authority. While global circulation enables preservation and recognition, it also risks decontextualising the tradition from its ritual and cultural frameworks. Nevertheless, Kathakali continues to function as a living epistemological system, transmitting narratives, ethical values, aesthetic sensibilities, and embodied knowledge. As both a linguistic and epistemological practice, Kathakali offers a powerful model for rethinking language not merely as speech or text but as embodied, performative, and culturally situated knowing.

3 Orality, Memory, and Music in Kathakali

Kathakali is sustained not only through visual spectacle and codified bodily language but also through powerful traditions of orality, performative memory, and music. Together, these elements form a vital epistemic and communicative infrastructure that enables the transmission of narratives, techniques, and aesthetic values across generations. Within Indian Knowledge Systems, knowledge is often preserved and circulated through oral traditions and embodied practices rather than through written texts alone. Kathakali exemplifies this indigenous mode of knowledge transmission, where story, technique, and cultural memory are maintained through spoken, sung, and performed forms.

Orality in Kathakali operates at multiple levels. The narrative texts performed in Kathakali are primarily drawn from the *Ramayana*, the *Mahabharata*, and Puranic literature, rendered in Sanskrit-Manipravalam verses. These texts are not simply read but sung by trained vocalists,

whose oral rendition carries meaning through intonation, rhythm, and emotional colouring. The singers function as narrators and interpreters, shaping the audience's understanding of character and situation. Even for spectators who may not fully comprehend the linguistic content of the verses, the oral delivery communicates affective meaning through musical phrasing, tempo, and vocal modulation. Orality thus extends beyond semantic transmission to include emotional and atmospheric communication.

Memory plays a central role in Kathakali training and performance. Underlying its pedagogy is the presupposition of a certain hierarchical relationship between the teacher and the student, characterised by the exercise of power and violence from one side, and submissive compliance and deference from the other. The crucial aspect of this relationship is that it is at once both an extension and a recreation in an instructional setting of a set of social relations that characterised the time and social space in which the practice developed and came to be established. (Narayanan, 2015, p. 8) Performers internalise extensive repertoires of gesture sequences, narrative episodes, rhythmic patterns, and emotional registers through repetitive practice and apprenticeship under the guru–shishya tradition. The teacher merely shows what is to be done, and the student does it – effectively imitating the form of the action – till he gets it right, and then repeats it till it is formally inscribed in his body. A notable case would be that of the enactment of *sringara* – the erotic bhava – which is taught primarily as a set of facial and eye movements with little explanation of or allusion to the mental or emotional state that it refers to. (Narayanan, 2015, p. 4) This process cultivates performative memory, where knowledge is stored in the body rather than in written scripts. Episodes from the epics are remembered not as abstract narratives but as sequences of movements, expressions, and emotional transitions. Such embodied memory functions as a living archive of cultural knowledge, enabling continuity even in contexts where written documentation may be limited or secondary.

Music in Kathakali acts as the connective tissue between orality and memory. The percussion ensemble, including instruments such as the *chenda*, *idakka*, *chengila*, *ilathalam* and *maddalam*, structures the temporal flow of performance, marking emotional intensity, dramatic transitions, and narrative climaxes. The melodic framework provided by specific ragas and rhythmic cycles (talas) shapes the performer's timing, movement quality, and emotional expression. Musical cues function as mnemonic anchors, helping performers recall specific sequences of action and emotional tone. Music also serves as a shared memory system for the audience, whose familiarity with recurring rhythmic and melodic patterns enables anticipatory engagement with the unfolding narrative.

Together, orality, memory, and music form a dynamic triad that sustains Kathakali as a living tradition. They enable the transmission of linguistic content, performative technique, and cultural knowledge through embodied and communal practices rather than through textual preservation alone. This triadic system foregrounds an indigenous epistemology in which knowledge is relational, performative, and temporally sustained through collective memory and rhythmic continuity.

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CHAPTER-12

Lessons beyond the curriculum: Perspectives from learner and teacher narratives

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ABSTRACT

The learning process in modern education includes a rich tapestry of experiences that are shared between teachers and learners, going beyond the formal curriculum. By analysing narrative accounts from both educators and learners, this paper investigates the subtle lessons that arise beyond the required academic content. The study emphasises how implicit knowledge and social-emotional skills are passed down and internalised in educational settings through a qualitative examination of personal narratives, reflections, and classroom interactions. These stories highlight the co-constructed nature of meaningful learning experiences by illuminating the intricate relationship between instructional strategies and learner perceptions. This study promotes a more comprehensive view of education by elevating the voices of educators and learners, acknowledging the importance of informal instruction in fostering holistic growth. By pushing teachers to intentionally engage with learners on myriad aspects which help each other to grow.

KEY WORDS: Narratives, Beyond Curriculum, Gateway, Formal and Informal Learning, Skills aligned with Education.

1 Introduction

Education has always been seen as a planned way to teach learners, things like knowledge, skills, and attitudes through a set curriculum. But the lived experience of education shows that much more is learnt and shared than what is written down in textbooks or syllabi. Every classroom is a small version of neighborhood community where learners and teachers interact in complicated ways. Through these interactions, important lessons that go beyond the formal curriculum come to light. These lessons, are also known as implicit learning or hidden curriculum, which has an impact on moral reasoning, social behavior, cognitive and personality development.

The objective of this paper is to examine these "lessons beyond the curriculum" through the perspectives of narratives from both learners and educators. Narratives offer a genuine gateway into the experiences of individuals who engage with education on a daily basis. They emphasize frequently on neglected instances of development. For instance, a teacher's gentle correction that may fosters confidence, a collaborative project that may imparts teamwork skills, or a collective challenge that may cultivates resilience. This study contends that by highlighting these narratives, a more holistic comprehension of education is promoted—one that encompasses both formal and informal learning processes.

2 Theoretical Framework

Scholars, in educational theory have long ago acknowledged the difference between formal and informal learning. Formal learning is when structured activities are being done and that are based on official syllabi, have measurable outcomes, and use assessment methods. Informal learning, conversely, is spontaneous, unstructured, and grounded in experience. They all work together to constitute what John Dewey (1988) called "education as experience." The idea of the hidden curriculum (Jackson, 1968) talks about the lessons that learners learn without being told about them, such as discipline, being on time, hierarchy, gender roles, and authority. Although not formally imposed, these lessons frequently exert a more profound influence on learners' attitudes and identities than explicit instruction.

Freire (1970) expressed that education is inherently biased; it either perpetuates conformity or fosters critical consciousness. According to social-emotional learning (SEL) (Elias et al., 1997), classrooms are places where empathy, communication, and problem-solving skills are developed. These dimensions are essential to 21st-century employability skills but are frequently acquired through informal means.

In a similar vein Lev Vygotsky's (1978), socio-cultural theory highlights how knowledge is essentially relational and emerges from discussions and cooperative efforts. So, there is more to education than just the curriculum. There is also an area of educational value that includes emotional, moral, and social growth. The voices of teachers and learners provide a rich medium for examining this field.

3 Methodology

The qualitative research methodology known as narrative inquiry (Clandinin & Connelly, 2000), which emphasizes lived experiences as data, serves as the foundation for this work. Whether they are anecdotal memories, reflective journals, or oral stories, narratives are tools for creating meaning. Three narrative sources were taken into consideration for this study:

Learner Narratives: Introspection gathered from case studies, interviews, and classroom journals. These draw attention to how learners perceive instances in which they acquired values, attitudes, or abilities not covered in the curriculum.

Teacher Narratives: Introspective testimonies from educators who chronicled their own challenges, professional development, and unexpected lessons discovered from students.

Secondary Narratives: Case studies and classroom ethnographies that have been published and documented informal learning in educational settings, such as schools and colleges. Thematic analysis of these stories focused on traits like communication, empathy, adaptability, resilience, and ethical learning.

4 Findings and Discussion

4.1 Learner Narratives: The Classroom as a Social World

Learners' experiences reveal that some of the most memorable lessons came not from textbooks but from experiences. A common theme was **resilience**. For instance, a student recalled repeatedly failing in chemistry but being encouraged by a teacher who emphasised persistence rather than perfection. The lesson learned was not only competence in chemistry but also the ability to confront setbacks with courage.

Another set of narratives highlighted **empathy** as a hidden lesson. In group assignments, students described initially struggling with unequal participation but gradually learning to appreciate different strengths within a team. This nurtured inclusivity and respect, the skills crucial for workplace collaboration.

Furthermore, learners frequently reported that the **attitude of teachers** conveyed lasting lessons. A teacher who listened patiently even when answers were wrong given by the learners instilled confidence and the belief that learning is a journey but not a destination.

4.2 Teacher Stories: The Classroom a Place for Reciprocation

Teachers' stories show that teaching is not just giving information; it's also a way for both the teacher and the student to grow. Several teachers talked about times when students questioned their assumptions, which made them more flexible and adaptable. For instance, a faculty who was trained in traditional ways said she was surprised when her students asked for digital resources. Instead of fighting it, she embraced technology and learnt with her students.

Teachers also taught lessons on how to be patient and understanding. One teacher talked about a student who was naughty but changed when he or she was made class monitor. The experience made her believe that trust and responsibility can be strong motivators. Teachers also learnt how to reflect on themselves, realising that what they said, how they said it, and how they acted had moral weight that shaped their learners' moral and ethical values.

4.3 Co-Constructed Learning: More Than Just Teacher and Learner

Both narratives (teacher and learner) share the idea of co-constructing knowledge. Instead of one-sided instruction, meaningful learning occurs through dialogue and shared experiences. For instance, when teachers admitted they didn't know the answer and carried out research with students, both groups characterized the experience as transformative. It broke down hierarchical barriers and emphasized collaborative learning.

It was discovered that humor, storytelling, and even classroom traditions like morning greetings or thoughtful silence created safe spaces for authentic learning and bolstered relationships. These kinds of experiences produced a sense of emotional safety and belonging, two essential preconditions for cognitive learning, even though they were not part of the curriculum.

4.4 Innuendo for Education

According to the stories analyzed, a comprehensive understanding of education requires acknowledging lessons outside of the set curriculum.

1. For Teachers: Teachers can consciously model empathy, inclusivity, and resilience by being aware of the subliminal messages they convey. Thus, narrative inquiry and reflective practice should be incorporated into teacher education programs as crucial resources.
2. For Students: Promoting peer sharing and reflective journaling can help students become more aware of their own development outside of the classroom.
3. For Institutions: Social-emotional learning, not just academic achievement, should be expressly valued in policy frameworks. Reflective portfolios that document changes in attitudes and life skills can be a part of assessment procedures.
4. For Society: By fostering students who are moral, flexible, and sympathetic, educational institutions help create societies that can tackle global issues.

5 Conclusion

The experiences of educators and students demonstrate that learning is a human endeavor that transcends curricula and tests. Beyond-the-curriculum lessons like patience, empathy, resilience, and adaptability are just as important, if not more so, than academic knowledge. This study emphasizes that teachers and students develop together in co-constructed spaces of meaning by looking at narratives.

Therefore, the value of informal instruction must be recognized in a more holistic view of education. In order to better understand how implicit lessons influence lifelong learning, future research can broaden this narrative inquiry across various cultural contexts.

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CHAPTER-13

National Education Policy (NEP) 2020 and regional language education: scope for the Kosli language

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ABSTRACT

Under the National Education Policy (NEP)-2020, the use of regional and mother tongue-based education system is stressed to bring about inclusive, equitable and culturally-oriented education. Against this background, it may be stated that in the western region of Odisha, there is Kosli (Sambalpur), whose speakers number 10 million as per the census of 2011. In this respect, it is relevant to conduct an analysis of Kosli language within the perspective of NEP-2020. The significance of doing so would be in enhancing the linguistic identity and improving the educational and cultural condition of Kosli speakers. Even though there are clear guidelines given by NEP-2020 concerning the incorporation of regional languages within mainstream education, it may be noted that there is insufficient academic discussion that considers the issue of incorporating non-scheduled languages and regional languages into formal education, especially when one considers the case of Kosli language. In this regard, the first objective of this paper is to analyse the provisions made in the NEP-2020 concerning the regional and mother tongue-based education. The second objective of this study is to identify the scope for including the Kosli language in education. The present study uses qualitative and descriptive approaches to research. Its theoretical basis is an analysis of policy documents about the NEP-2020, relevant literature sources and previous works concerning language learning, teaching and regional languages. According to the findings, NEP-2020 offers a favourable context for introducing Kosli language through mother-tongue instruction, multilingual teaching and promoting local languages. Nevertheless, several issues such as absence of governmental interest, absence of a standardized curriculum, textbooks, and teacher training prevent the process from becoming effective. To conclude, there is a necessity of having certain measures at the policy level for successfully integrating Kosli language into the education sector.

KEYWORDS: National Education Policy 2020, Regional Language Education, Kosli (Sambalpur) Language, Mother-Tongue Instruction, Linguistic Inclusion, Cultural Preservation

1 Introduction

The power of language lies in its significance for learning, individual identity, and knowledge building. In the context of a multilingual country like India, the issue of language and medium of instruction in education has always been a matter of discussion. Scholars of education and commissions time and again have stressed on the fact that children will grasp concepts better when taught through their native languages. Not only does it help them understand better, it

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even helps develop emotional connect with learning in the class (Cummins, 2000; UNESCO, 2016).

As cognitive psychologists suggest, early learning in one's first language helps improve comprehension abilities and also develops critical thinking skills and literacy. On the other hand, learning in an unknown language during this crucial period increases cognitive load and results in reduced learning output. Learning in the known language helps with better memory, engagement in classroom activities, and even transferring knowledge to new languages (Vygotsky, 1978; UNESCO, 2016). Therefore, the power of language goes beyond being simply an instrument for instruction.

In view of these facts, India has now decided to focus on multilingual policies and empower the local languages. One such landmark step was introduced in the form of the National Education Policy 2020, which calls for the strong adoption of mother or regional languages as the language of instruction up until at least grade 5, and even preferably grade 8 and onwards. The policy focuses on multilingual education, Indian languages and incorporation of local linguistic knowledge into the syllabus (NEP, 2020).

India is among one of the most linguistically diverse countries around the globe with hundreds of languages and thousands of dialects used in India. Although there is some constitutional recognition of scheduled languages through institutional support, there are several other languages and dialects that are popularly used but have no official place in any part of the education system.

An example of such languages is Kosli, also called Sambalpur, which is spoken extensively in western Odisha. The language is highly valued culturally and socially as it is depicted through folklore, music, theatre, and daily conversations. It serves as a tool that identifies the speakers' sense of belonging to a particular community and culture. Though the language is prevalent in social and cultural contexts, its presence in classroom instruction, textbook material, and teacher education curricula is relatively meagre.

Western Odisha has a multi-language environment wherein Kosli exists alongside Odia, Hindi, and English. Many children in Western Odisha speak Kosli at home and join schools without any knowledge of other languages, thus creating a disconnect between what is spoken at home and in school. The disconnection poses some challenges for the children's comprehension and performance in class.

In this context, the current research aims at exploring the impact of recently introduced policies on providing scope for incorporation of regional languages, such as Kosli, in educational systems. Although NEP 2020 gives comprehensive direction about mother tongue and regional languages instruction, there are few academic studies dealing with the actual possibilities of implementation of these provisions, especially concerning the non-scheduled regional languages. Most of the existing literature talks about major languages or multilingual policies in general without taking any region into account.

In this research, the aim is to analyse the provisions given regarding the promotion of regional languages and mother tongues through NEP 2020. Furthermore, it also focuses on discussing the feasibility of integrating the Kosli language in the education system and its benefits in promoting inclusive learning.

In the structure of this paper, several chapters will be discussed. First comes the introduction; then follows discussion on the theoretical and policy aspects of regional languages education. Then comes the chapter on Kosli language profile, literature review, methodology, policy analysis, implementation issues, and conclusion.

2 Conceptual and Policy Background

2.1 *Regional Language Education*

Regional Language Education involves the use and promotion of the local language of the learner in education. The concept of Mother tongue-based instruction assumes that the child comprehends, analyses, and expresses ideas effectively when using the language used during the initial years of life. Studies have found that conceptual learning is most effective when instruction starts in the native language of the learner, after which additional languages can be incorporated into the educational process in a multilingual or bilingual instructional model (Cummins, 2000; UNESCO, 2016).

Mother tongue-based instruction should not be misconstrued as being confined to the native language only; instead, it acts as a basis for developing multilingual proficiency. Multilingual education programs enable the integration of more than one language into the school system, starting with the local language and gradually introducing regional languages, national languages, and global languages. Mother Tongue-Based Multilingual Education has been implemented in various countries, resulting in higher literacy rates, increased class participation, and lower dropout rates among early learners (UNESCO, 2016).

The connection between language and learning results is also quantifiable. With foreign mediums of instruction, pupils tend to learn by rote memorization, lacking the concept and confidence to succeed academically. Research in multilingual nations demonstrates better performance and ease in subsequent learning of additional languages for students educated in their native tongues throughout their early years (World Bank, 2021; UNESCO, 2016).

Moreover, the use of local languages is also critical because language serves as an essential component of identity. Languages carry one's culture, history, worldview, and sense of belonging. By being instructed in the learner's mother tongue, the individual finds validation in their identity, thus enhancing self-respect. Exclusion from schooling of local languages would alienate learners psychologically.

2.2 *Policy Orientation toward Mother Tongue Education*

The evolution of language policies in Indian education has gone through several committees. From early policy papers, emphasis on mother tongue as the preferred medium for schooling at the elementary level was clear. The University Education Commission (1948-49) and Secondary Education Commission (1952-53) both favored use of regional languages as the means of instruction. The Kothari Commission (1964-66) advocated for mother tongue-based education and diversity as a strength of the country.

One policy approach that developed out of these policies is the Three Language Formula, which is included in the National Policy on Education (1968) and subsequent policy papers. The formula included the following in order: (1) mother tongue or regional language, (2) Hindi or any other language of India, and (3) English. The aim was to achieve a balance between national unity, regionalism, and global integration. Nevertheless, the implementation of this policy approach in most Indian states was inconsistent, and mother tongues, especially of minority regional languages, rarely found their way into schools.

In recent decades, policy thought has progressively moved towards multilingualism instead of language stratification. The educational discussion has come to realize that multilingual proficiency is valuable and that excluding the home language early on leads to disparity. Reports at both national and international levels have focused on language policy that is inclusive, culturally relevant teaching, and linguistic rights in education (UNESCO, 2016). This development paves the way for policy reconsideration concerning regional languages.

2.3 *NEP 2020 and Language Vision*

The National Education Policy 2020 makes a very clear statement in regard to mother-tongue-based multilingual education. First, it refers to India's language diversity as its asset and speaks about the concept of Bharatiya languages in order to point out the importance of Indian language heritage. Besides, it states that language is an efficient instrument in terms of education and that students acquire knowledge in a more efficient way if lessons are taught in their native languages (NEP, 2020, Sec. 4.11).

One of the most significant features that refer to language in general concerns foundations of literacy and numeracy skills. In particular, the NEP underlines a direct dependence between language proficiency and educational performance. Accordingly, if possible, the language of instruction until Grade 5 and, ideally, Grade 8 should be the mother tongue/local language (NEP, 2020, Sec. 5.6).

With regard to the medium of instruction, it is necessary to say that no language is imposed on schools and colleges. There are recommendations for flexible use of language in various situations; in particular, it is suggested using bilingual teaching materials and recruiting teachers who can teach in the local languages.

The policy also provides targets for promoting regional languages through developing learning-teaching materials, translation projects, digitization, and documentation. These include proposals for institutional structures such as national bodies for language promotion, translation through technology, and promotion of classical and regional languages. This vision aims to establish an educational system based on Indian languages but connected to the world. These theoretical and policy innovations provide a solid base to study how regional languages, even those not included in the schedule, and community languages can be incorporated into formal educational systems.

3. Profile of Kosli (Sambalpuri) Language

3.1 Historical Background

Kosli/Sambalpuri language forms a part of the Indo-Aryan branch of the larger linguistic classification called the Indo-European language family. Traditionally speaking, Sambalpuri has been classified under the category of Eastern Indo-Aryan languages because of its closeness to Odia. Many scholars consider this to be one of the dialects of Odia that has certain features of its own. The speakers of Sambalpuri, on the other hand, prefer to consider it a separate language altogether, due to their distinct regional identity.

The name Kosli is based upon a historical association with the ancient kingdom of Kosala, more specifically Dakshina Kosala, which includes some parts of Western Odisha as its territory, and thus gradually, the people living there started calling their language Kosli.

It is important to mention that though Sambalpuri possesses a very high degree of resemblance with Odia, as it shares nearly three quarters of its basic lexicon with Odia, it still retains its individuality in many aspects.

3.2 Geographic Distribution

The Kosli dialect, which is alternatively called Sambalpuri, is predominantly spoken in the western and some parts of the southern Odisha district. The dialect is commonly spoken in the districts of Sambalpur, Bargarh, Balangir, Jharsuguda, Subarnapur, Sundargarh, Kalahandi, and Nuapada.

Based on the 2011 national census survey results, there were approximately 2.6 million individuals who claimed Sambalpuri to be their mother tongue. There have been variations in the figure provided by the government due to varying methodologies. However, some sources

claim that 15 million speakers from approximately 11 districts speak Kosli as their first language. These speakers span a wide geographic area referred to as the Kosal region.

3.3 Cultural and Literary Significance

Kosli plays a pivotal role in the cultural affairs of western Odisha. The folk literature, folklore songs, proverbs, and folktales of the language are an integral part of the expressive culture of both rural and urban populace. Oral expressions like festival songs and agricultural songs form an important part of the folk traditions of the language.

Kosli is also an active participant in the modern linguistic and literary affair. Short stories, poems, dramas, and even dictionaries are written by the writers in the language. Their contribution has largely helped in the development of the literature of the language.

Moreover, the language is also of great significance in terms of the process of identity formation. There have been cultural activists who push for the use of the language so that they can showcase their culture and heritage. This is clear from the demands made to include the language in the curriculum as well as in the language policies and even the constitution of India.

In contemporary media, Kosli finds expression through folk music recordings, theatre, local cinema, social media content and language primers developed for schools. Such usage has helped popularise the language beyond traditional contexts and has introduced it to younger generations in new forms.

3.4 Current Status in Education

The involvement of Kosli within the framework of the formal schooling curriculum remains minimal. In the case of the schooling institutions in western Odisha controlled by the government, the language that dominates the schooling institutions is Odia. Hindi and English are made compulsory subjects for learning. Kosli finds no place either as a subject to learn or as a language of instruction.

Nevertheless, there have been some experimental learning programmes that acknowledge the usefulness of mother tongue learning. For instance, bilingual readers and literacy books in Sambalpuri have been developed in district administrations to introduce children to the study of Odia, Hindi, and English after learning their native language.

Kosli also plays an important role in non-formal educational settings. Workshops, language clubs, and non-formal educational institutions often utilize Kosli as the language of communication, especially in cases involving young children and adults keen on maintaining their linguistic tradition.

Concerning orthography and standardization, Kosli has its script, which is Odia, linking the language to other regional orthographies. However, it raises questions regarding the necessity for Kosli to develop its unique standard or orthography for academic and literary purposes.

4. Objectives of the Study

- 1 to analyse the provisions of the NEP-2020 related to regional and mother-tongue education.
- 2 to examine the scope for integrating the Kosli language at different levels of education
- 3 to assess the role of language education in preserving cultural identity and promoting inclusive learning.

5. Research Methodology

5.1 Research Design

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This research adopts a qualitative and descriptive methods. The research aims at analysing policy aspects, theories, and discourses about regional language learning rather than quantifying any research variables through data from the field. Qualitative methods are suitable as the study involves interpretation of the policy aspects concerning provisions of Kosli (Sambalpur) in NEP-2020. The description in the design facilitates the systematic explanation of policy aspects of regional language inclusion opportunities and challenges.

5.2 Data Sources

This research will only rely on secondary and documentary data sources. Mainly, the data will be sourced from the National Education Policy of 2020 issued by the Government of India that outlines guidelines concerning the provision of mother tongue instructions, multilingualism, and inclusion of regional languages in the educational system.

Other data sources used include:

- 1 Documents published by the Indian government concerning language policies and mother tongue instruction
- 2 Published literature on mother-tongue and multilingual education
- 3 Peer reviewed articles on the inclusion of regional languages and language inclusion in the curriculum
- 4 Scholarly books and edited volumes on language policies, curricular inclusion and cultural heritage preservation

These sources were chosen for their relevance, credibility, and academic reliability.

5.3 Method of Analysis

Document analysis will be used as the primary methodology for conducting this research. Some key policy texts and scholarly sources have been analyzed and coded in terms of their relation to the topic of language education in the region, mother-tongue language instruction and multilingual policies.

The thematic policy analysis revealed the following major themes in the studied policy texts and sources:

1. Medium of instruction
2. Multilingual education
3. Language development in the region
4. Development of teaching professionals and instructional materials

Further conceptual interpretation has been carried out in order to reveal the connection between the above-mentioned themes and the possibility of implementing Kosli into the education system.

5.4 Scope and Delimitations

The scope of this paper will be the analysis and interpretation of the language policy provisions included in NEP-2020, with particular focus on Kosli language (Sambalpur). Educational and cultural opportunities will be explored in regard to the reviewed policies.

The study will not involve any fieldwork, interviews, classroom observation or any other data collection technique and methods. Hence, this study is theoretical and its conclusions are based on interpretation of policy documents and sources.

6. NEP 2020 Provisions Relevant to Regional Languages

The National Education Policy 2020 gives strong emphasis to the use of mother tongue and regional languages in education, especially at the early stages of schooling. The policy connects language with learning, inclusion, and cultural continuity. Several specific provisions directly support regional languages such as Kosli (Sambalpur). The major provisions are explained

below in clear terms with reference to the official policy document issued by the Government of India.

6.1 Medium of Instruction

One of the most critical aspects of NEP 2020 is about the medium of instruction in early education. According to NEP, it is recommended to adopt the mother tongue or local language as the medium of instruction till Class 5, and preferably up to Class 8 and onwards.

It has been stated in NEP that students would grasp concepts easily if the language used is familiar to them. Early education through the medium of the mother tongue would help students learn concepts better and become more engaged in the process of learning.

This provision would be particularly helpful for students from rural or regional backgrounds since they face difficulties learning concepts in a foreign language from the very beginning of their academic career.

6.2 Multilingualism and Flexibility

It should also be noted that multilingualism is actively promoted by NEP 2020 as an objective for national education. The use of multiple languages enhances cognitive development and knowledge of cultures. Instead of the strict language model, a flexible multilingual education system is encouraged.

The principle of teaching three languages remains relevant, but it is carried out more flexibly and provides for additional options for students and states. In particular, students are advised to study Indian languages, and there is room for designing language courses according to the needs of specific regions and individuals. No language can be imposed on any state or individual.

Thus, it becomes possible to introduce regional languages to the school curriculum as subjects, optional papers, or languages. It will also be easier to create bilingual and multilingual textbooks and training aids.

6.3 Bharatiya Language Promotion

The policy highlights the necessity of promoting and preserving the languages of India. Language is considered to be a medium for carrying cultural values and identity along with knowledge systems. In NEP 2020, there is a call made for the institutional support for Indian languages through education, research, and documentation.

In this regard, the following steps are proposed under the policy for Indian languages:

1. Strengthening of institutions related to language
2. Language translations
3. Digital archiving and language resource centres
4. Universities should give support for Indian languages, regional languages, and classical languages.

Some important language development measures are mentioned in the NEP 2020 that include:

1. Production of quality learning material in Indian languages
2. Translation of knowledge-based material into regional languages
3. Contribution to literature and knowledge systems using local languages
4. Using technology to preserve languages

6.4 Teacher Preparation and Materials

It is evident from the NEP 2020 that mother tongue and regional language learning cannot succeed without qualified teachers and suitable teaching-learning material. The policy stresses the need to recruit teachers who are fluent in local and regional languages, particularly in the foundational stage.

This policy recommends that teacher training programs should train teachers to deal with multilingual environments and the pedagogy of local languages. Teachers must be trained to deliver instruction by using children's first language and other languages.

The policy also emphasizes the critical importance of creating teaching-learning materials in local languages. These include:

1. Local language textbooks
2. Foundational literacy books
3. Story books
4. Activity-based learning material
5. Regional language digital content

Otherwise, the implementation of policies will not become possible in class. Hence, language policies and curriculum policies are directly related to one another.

7. Scope for Kosli Language Integration

7.1 Foundational and Primary Education

Primary opportunities for including Kosli in the educational process may be found in primary and foundational classes where students are still in the process of grasping basic concepts and knowledge. Students are more likely to grasp concepts when they start their education in the language spoken by them at home. Many children who study in western Odisha begin their education speaking Kosli but then switch over to Odia or even English within the same class. This creates a communication barrier at the very beginning stage.

One such method would be to follow a bridge language model for learning. A bridge language model involves teaching initial learning concepts using one language (in this case Kosli) while gradually introducing students to another language. This way, students will not be forced to change their native language of instruction. For instance, books for teaching foundational literacy skills will include both Kosli and Odia vocabulary. This strategy has been successfully used in other parts of India.

7.2 Upper Primary and Secondary Levels

In the higher primary and secondary school education system, Kosli can be taught as a second language or a regional language enhancement course. It need not affect the primary medium of instruction; however, it will allow children to learn their native language along with its grammar and vocabulary, folklore and oral traditions. Teaching the language as an option is practical for administration and consistent with the flexible approach to multilingualism advocated by contemporary national policies.

The other strategy could involve bilingual books, readers, and texts. Extracts from poetry, prose, folktales, and indigenous knowledge systems can be translated to Odia and Kosli. As such, the learners will retain their conceptual clarity while acknowledging their linguistic identity. Vocabulary and history lessons in the Kosli language can also be incorporated into social science subjects. These kinds of learning materials will be very helpful for rural settings where Kosli is commonly used.

7.3 Teacher Education Programs

The success of implementing Kosli into schools would require teacher readiness to embrace it successfully within multilingual situations. Educational organizations can create training courses for teachers that include Kosli modules that would help the teachers to adopt and apply Kosli in an effective manner in their teaching. The modules can cover issues such as classroom translation, classroom instructions using multiple languages, story-telling and cultural responsiveness in education. Courses in certificate level or workshops can also be created to aid teachers to gain the confidence to use Kosli.

One other method that is affordable and feasible is to involve community resource people into the whole process. Local activists of language, story-tellers and writers among others can contribute toward creating classroom exercises and educational programs.

7.4 Higher Education and Research Scope

There is considerable potential within universities for incorporating Kosli into language documentation and research efforts. Universities may carry out various projects concerning the documentation of the oral literature, songs, proverbs, indigenous knowledge, and history of Kosli language. This documentation would include the creation of digital libraries and annotated collections that would go into the documentation of language heritage and would act as a resource for researchers in linguistics, education, and cultural studies.

The universities may consider offering certificates and diplomas in Kosli language and culture. These certificates and diplomas would include modules on language grammar, writing practices, translation services, folklore studies, and journalism. These programs would help create language resources and language curriculum experts in the future.

Moreover, the language can be introduced into university programs related to regional studies through various programs in tribal languages and cultures, regional knowledge systems, and folklore. The inclusion of the language in academics need not involve extensive changes and can slowly lead to academic recognition of the language.

8. Implementation Challenges

In spite of clear policy intention in Favor of mother tongue and regional language instruction under the National Education Policy 2020, implementing provisions related to Kosli (Sambalpuri) language education poses significant challenges on-ground, particularly in western Odisha. The barriers exist on various levels such as structural, educational, administrative, and political.

Lack of official recognition status

Though Kosli/Sambalpuri language is widely used in western parts of Odisha, according to some experts in the field, it has an estimated 1 crore (10 million) number of speakers if considering dialect clusters. However, it is not recognized as a separate language in the Eighth Schedule of the Constitution. Consequently, there is no specific policy for Kosli/Sambalpuri language education at the school level because it is subsumed under Odia. Due to the lack of recognition, curriculum development authorities and examination committees rarely include it in classroom instruction programs.

Absence of standardized grammar and orthography

Despite Kosli having a well-developed oral and folk literature, it has not reached the stage of a fully standardized literary language. There are differences in spelling and grammar structure in Kosli literature because of various styles of Odia scripts used by different authors. No one particular style is officially approved by any state educational body as school grammar or orthography. Standardization of language is necessary for preparing textbooks and assessing students' performance in classrooms.

Shortage of trained teachers

No formal course is available for training Kosli language teachers either before or after taking up teaching positions. Institutions providing teacher training in Odisha train students only for Odia, English, Hindi, and Sanskrit. Even if teachers have Kosli as their mother tongue, no effort is made to prepare them for using Kosli in teaching. Mother tongue-based multilingual education is recommended in NEP 2020.

Limited curriculum and textbooks

At present, the amount of Kosli school books that have been approved officially is extremely small. Most of these books are literary compilations, songs, or community books and not school textbooks based on particular grades. The requirements made by official organizations such as SCERT Odisha and NCERT include syllabi for different grades and relevant literature for them, which has not been written in Kosli yet. Such items as primers and workbooks are essential yet lacking.

Administrative and political constraints

The implementation of the status of Kosli as a school language depends entirely upon the administrative decisions on the state level because this language is considered administratively to be just a dialect of Odia and not a language itself. Thus, initiatives related to Kosli language as an individual subject often face bureaucratic challenges due to its controversial nature. This is why even though there are favourable policies established in guidelines, they might still remain unfulfilled in states.

Funding and institutional support gaps

The creation of a new instructional language stream involves the need for conducting studies, preparing documentation, training teachers, writing textbooks, translating materials, and using digital technologies. At present, there is a lack of specialized funds and centres that deal exclusively with developing the Kosli language in educational institutions. Higher education establishments and research centres have not still created any Kosli language centres or projects.

9. Policy and Practice Recommendations

For regional and mother-tongue education to move from policy intent to classroom reality, concrete and locally grounded steps are needed. In the context of Kosli (Sambalpuri) language education especially in western districts of Odisha the following practical and policy-level measures can support meaningful implementation.

State-Level Recognition Initiatives

A major enabling step is formal recognition of Kosli as a regional instructional language at the state level. Even without inclusion in the Eighth Schedule, state governments have the authority to support regional languages through administrative orders, optional subject status, and cultural–educational boards. The importance of recognition lies in the unlocking of funding and space in curricula. States like Odisha have been supporting tribal language primers at lower grades; the same approach can be taken for Kosli-speaking areas as well.

Curriculum Development Committees

Specialized curriculum committees should be established that include linguists, teacher educators, local writers, and practitioners from schools. The committees will be able to:

1. Formulate graded objectives in language learning
2. Design bridge curricula connecting Kosli to Odia and English
3. Ensure alignment with foundational literacy objectives
4. Adapt the existing primary curriculum to make local-language versions

Rather than developing curricula afresh, it would be prudent and economical to adapt the present foundational stage competencies to local languages.

Teacher Training Programs in Kosli

Teacher competency remains the key determinant of success. Various short-duration certificate and in-service training programs can train teachers to implement the medium of Kosli in the classrooms, especially at lower grades. These programs must cover:

1. Multilingual approaches to pedagogy
2. Mother-tongue-based early literacy approaches
3. Classroom-based translation and bridging techniques

4. Pedagogy based on local folklore and orality

The DIETs along with departments of education in universities may collaborate in conducting such programs. Another immediate approach could be engaging para-teachers who speak Kosli for teaching the foundational stage children.

Development of Primers and Textbooks

First-grade readers would be the most pressing needs. Studies on mother-tongue based education clearly indicate that children are able to read better using literacy books containing familiar language. The Kosli primers must contain:

1. Tales and folk stories
2. Examples relating to the region
3. Writing from spoken language practice
4. Word bank between Kosli and Odia/English

Open source text book models can lower costs and facilitate continuous refinement by feedback from teachers.

Digital Language Resources

Digitized formats will make it easier to spread language materials. These priorities include:

1. Audiobooks of folk stories in Kosli
2. Dictionaries and vocabulary apps in Kosli
3. Teacher portal with downloadable worksheets
4. Audio versions of folk songs and historical accounts for classrooms

Audio and PDF files can be particularly useful in rural settings with limited bandwidth. Working together with educational technology organizations can help expedite their creation without expensive infrastructure.

Community and University Collaboration

Kosli has a rich oral and cultural base preserved by community scholars, artists, and writers. Schools and universities should actively collaborate with them to create authentic learning materials. Possible actions include:

1. Community storytelling sessions in schools
2. Student documentation projects of local folklore
3. University-led language documentation and orthography workshops
4. Joint research and publication initiatives

Such collaboration ensures that language education is culturally rooted rather than artificially constructed.

Pilot Mother-Tongue Schools / Projects

Before large-scale rollout, pilot projects should be started in selected Kosli-speaking clusters. These pilots can test:

1. Kosli-medium instruction in Grades 1–3
2. Bilingual teaching models
3. Locally developed primers
4. Teacher training effectiveness

Pilot evaluation should track attendance, reading readiness, and learner engagement rather than only exam scores. Evidence from small pilots can guide policy refinement and funding decisions.

10. Conclusion

This research explores the opportunities that can be availed through the use of regional languages as well as mother tongue languages using the NEP 2020, and the particular prospects

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that exist for incorporating Kosli into the educational institutions. In view of the language policies and existing literature about language education, it can be seen that some of the components that make up the foundation of the policy are as follows: mother tongue based learning, flexibility in multilingualism, and promoting the Bharatiya languages. Kosli has more than ten million speakers according to the census of 2011, and has sufficient socio-cultural and linguistic tradition, especially in the western part of Odisha.

The policy context is relatively more conducive in the present than previous decades. As the policy promotes early education in the native language, local language teaching-learning resources, and multilingual pedagogical practices, there is considerable room to introduce Kosli in at least the foundational and primary levels of education. Provided that the provisions are appropriately implemented, they could significantly enhance comprehension and class participation skills of students with Kosli-speaking families.

But intent is not enough, structured implementation of such policies is needed. Language standardization, preparation of level-based textbooks and primers, teaching of local-language pedagogy for teachers are part of structured implementation. In the absence of proper curriculum designs, trained teachers and administrative support, implementation of any such policy may remain on paper only.

Use of Kosli in education system of India can be a good example of implementation of a policy of multilingual education for languages that do not find place among scheduled languages. Looking into the future, regional languages used in education will bring about linguistic justice and equitable access to education and knowledge. Education becomes significant, meaningful and just if children are allowed to learn in their native language.

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CHAPTER-14

Language education and NEP 2020

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ABSTRACT

This thematic paper examines the transformative approach to language education as outlined in the National Education Policy (NEP) 2020. Recognizing that multilingualism has significant cognitive benefits for young learners, the policy mandates that the medium of instruction until at least Grade 5 and preferably until Grade 8 and beyond should be the home language, mother tongue, local language, or regional language. This shift aims to bridge the gap between spoken and taught languages to enhance conceptual understanding. The paper analyzes the implementation of the three-language formula, which is characterized by greater flexibility and ensures that no language is imposed on any state, provided that at least two of the three languages are native to India. Furthermore, the study explores the policy's strategy to mainstream Sanskrit as an experiential and contemporary option at all levels of education, alongside other classical languages such as Tamil, Telugu, Kannada, Malayalam, and Odia. The inclusion of foreign languages at the secondary level is also discussed as a means to foster global knowledge and mobility. Key institutional reforms are highlighted, including the establishment of the Indian Institute of Translation and Interpretation (IITI) and the use of technology to support language learning through platforms like DIKSHA. Finally, the paper evaluates the policy's emphasis on recruiting bilingual teachers and the integration of language with art and culture to preserve India's linguistic wealth. The findings suggest that NEP 2020 views language not merely as a communication tool but as a vital vessel for cultural identity, national integration, and holistic development.

KEYWORDS: Language Education, National Education Policy (Nep) 2020, Multilingualism, Medium of Instruction, Mother Tongue, Three-Language Formula, And Holistic Development

1 INTRODUCTION

Language policy in education has been one of the most contested issues in India for a long time since it involves questions relating to identity, equity, nation-building and access to knowledge (International Journal of English Literature and Social Sciences [IJELS], 2024). Earlier education policies in 1968 and 1986 endorsed a three-language formula; but implementation was uneven and was often distorted by political debates over Hindi, English and regional languages (Government of India, 1968; Government of India, 1986). NEP 2020 re-examines this legacy in the context of a rapidly globalizing, digital, and multilingual India and tries to balance the constitutional commitments towards linguistic diversity with the aspirations for national integration and global competitiveness (Government of India, 2020; Ministry of Education, 2022).

This policy gives unprecedented importance of mother tongue or home language-based instruction in the foundational and preparatory stage (Grade 1 to 5 preferably till 8th) as children learn best the language they know poorly (Government of India, 2020; Singh & Kathuria, 2024). It simultaneously reaffirms the Three-Language Formula with explicit

flexibility for states and schools, and also encourages the learning of other Indian and foreign languages (Kothari Commission, 1966; Government of India, 2020). This paper makes a thematic analysis of the provisions of language education by NEP 2020 in terms of (a) the multilingual mandate and medium of instruction, (b) re envisioned Three-Language Formula, (c) preservation and promotion of classical and Indian languages, (d) institutional and technological support, (e) implications for teacher education, (f) opportunities and challenges for holistic development.

2 CONCEPTUAL FRAMEWORK: LANGUAGE, MULTILINGUALISM, AND HOLISTIC DEVELOPMENT

NEP 2020 considers a multilingualism as a cognitive, social and cultural asset rather than a problem (IJELS, 2024). Cognitive science and educational research states that learning in L1 improves critical thinking, problem-solving, memory retention and executive functioning because children can link new concepts with old linguistic and cultural schemas (JETIR, 2025; EuroSchool, 2024). Multilingual persons often show higher cognitive flexibility, or the ability to switch between tasks or mental sets, as well as greater control over attention, all of which can have a positive impact on academic performance across subjects (K.R. Mangalam Global School, 2025).

From a sociocultural angle, the mother tongue is the most significant medium through which children absorb the cultural norms, stories and ways of interpreting the world; the mother tongue is a "repository of history, tradition, and folklore," as expressed by India's Union Education Minister, in the context of Bharatiya Bhasha Utsav and NEP 2020 (Pradhan, 2024). Mother tongue-based education, therefore, aids not only in cognitive development but also emotional security, affirmation of identity and sense of belonging, all important building blocks of holistic development (JETIR, 2025; Smile Foundation, 2025). Simultaneously, the ability to use multiple languages, including link languages such as Hindi and English and foreign languages, can broaden the communicative repertoire, social networks and economic opportunities of learners, contributing to global competence (JJPP, 2025; Lingaya's Vidyapeeth, 2025).

Holistic development is understood as integrated growth of cognitive, social, emotional, ethical and cultural dimensions of the learner in NEP 2020 (Government of India, 2020). Language, in this framework, is not only a means of communication, but also an essential medium for values education, aesthetic appreciation, intercultural understanding and participation in democratic life (SEL India, 2024). A thematic analysis of the language provisions of NEP 2020 thus needs to pay attention to the connection of policy discourses with the realisation of these broader goals and the conditions required in schools to achieve them, which are multilingual education.

3 NEP 2020 AND THE MULTILINGUAL MANDATE

3.1 *Medium of Instruction and Mother Tongue*

A unique feature of NEP 2020 is its explicit suggestion that wherever possible, the medium of instruction in schools shall be 'the home language, mother tongue, local language, regional language', at least till grade 5, and preferably up to grade 8 and thereafter (Government of India, 2020). The policy refers to research evidence which found that foundational learning outcomes, such as numeracy and literacy, and basic conceptual understanding, are much better when children are taught in a language they understand well in the early years (JJPP, 2025; JETIR, 2025). Empirical studies from Andhra Pradesh, Telangana, Odisha and Chhattisgarh have

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shown that children taught in their mother tongues or familiar regional languages are often doing better than their counterparts in English medium schools, as indicated by factors such as comprehension, participation and confidence (Smile Foundation, 2025).

Mother tongue-based education has various inter-related advantages. It consolidates conceptual clarity by giving students the opportunities to allocate cognitive resources to understanding ideas and not to decoding an unfamiliar language (EuroSchool, 2024; JETIR, 2025). It supports the participation in the classroom and minimizes anxiety as the children are free to ask questions and admit doubts and also interact with peers to a greater extent (Smile Foundation, 2025). It also helps to keep children from marginalized linguistic communities in school by limiting alienation and affirming their cultural identities in a way that contributes to equity and inclusion (IJELS, 2024; JJPP, 2025).

3.2 Multilingual Exposure during Early Childhood

NEP 2020 places language policy in a wider curricular restructuring of 5+3+3+4 design, having a strong focus on the foundation stage (ages 3-8) (Government of India, 2020). In this phase, the policy promotes rich exposure to multiple languages through play-based activities, stories, songs, and local cultural practices with a core literacy with the child's home language or familiar regional language (Government of India, 2020; SEL India, 2024). Such exposure is intended to utilize the natural ability of children to learn more than one language and ensure that literacy and numeracy are founded on a linguistically accessible cognitive base (JETIR, 2025).

This multilingual mandate is in line with international research on additive bilingual education, which suggests that good literacy knowledge in the L1 facilitates rather than hinders the acquisition of additional languages (JETIR, 2025; K. R. Mangalam Global School, 2025). Instead of the Indian languages and English being viewed as a competition with each other with Indian languages losing out (zero sum competition), NEP 2020 encourages a sequential and additive process of language learning in which the foundation of local languages is built upon and the other Indian and foreign languages are gradually superimposed on top of it as the learner progresses through the school (IJELS, 2024).

4 THE THREE-LANGUAGE FORMULA: FLEXIBILITY, PURPOSE, AND CHOICE

4.1 Evolution of the Three-Language Formula

The Three-Language Formula was first expressed in the National Policy on Education of 1968 and was reiterated in 1986, which envisaged that pupils in Hindi speaking states are to learn Hindi, English and a modern Indian language (preferably of the South) while the pupils in non-Hindi speaking states would learn the regional language, Hindi and English (Government of India, 1968, 1986). In reality, there was a wide variation in the implementation of the formula; many schools, particularly private English-medium ones, did not follow the formula to its fullest extent, and political contestation over the imposition of Hindi reduced its acceptance in some states (Lingaya's Vidyapeeth, 2025).

NEP 2020 retains the basic structure of the three language formula but emphasizes that it should be implemented "keeping in mind the Constitutional provisions, aspirations of the people, regions and the Union, and the need to promote multilingualism as well as national unity" (Government of India, 2020). Importantly, the policy assures that 'no language will be imposed on any State', thereby signalling sensitivity to concerns in the federal and regional arenas and to language movements (Government of India, 2020).

4.2 Flexibility and Indigenous Primacy

Under NEP 2020, students are expected to learn three languages in school; but states, schools and the learners are given much flexibility over the choice of a specific combination provided

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that two out of the three languages are native to India (Government of India, 2020; NDTV, 2025). This indigenous primacy clause aims at the protection and promotion of Indian languages in a space where English tends to dominate the conceptualized language of mobility and prestige (IJELS, 2024). It also opens the door to the increased inclusion of tribal and minority languages in the state-level school curriculum (JJPP, 2025).

The medium of instruction can be any of the three languages, but it should be in line with the mother tongue recommendation in the foundational level and should be pedagogically suitable (Government of India, 2020). The third language can be English or any other language of India or any foreign language, as per the regional priority and aspiration of parents (Lingaya's Vidyapeeth 2025). By structurally embedding both flexibility and indigenous primacy, NEP 2020 essentially tries to meet the goals of national integration, cultural preservation, and global engagement (SEL India 2024).

4.3 Foreign Languages and Global Integration

At the secondary level, NEP 2020 promotes the introduction of foreign languages like French, German, Spanish, Japanese, and Korean languages along with Indian languages and English (NDTV, 2025). This policy move is justified in terms of facilitating access to global knowledge systems, international collaboration, as well as expand the higher education and employment options for students in a globalized economy (JJPP, 2025). Exposure to foreign languages too is being positioned as a means to foster cross-cultural understanding and empathy; but this is clearly placed after a strong foundation in Indian languages in the early and middle years (IJELS, 2024).

5 PRESERVATION AND PROMOTION OF CLASSICAL AND INDIAN LANGUAGES

5.1 Sanskrit and Other Classical Languages

NEP 2020 special attention is given to Sanskrit calls it an important modern, living, and classical language and should be available as an "interesting and enriching" choice at all levels of school and higher education (Government of India, 2020). The policy suggests experiential and communicative methods of teaching the Sanskrit so that it does not remain limited to rote learning of grammar and texts but is associated with the modern way of using it and knowledge fields (SEL India, 2024). Sanskrit is to be offered in both the public and private institutions with flexible points to enter or exit the course and without being a compulsory subject (Government of India, 2020).

Along with Sanskrit, the policy accords a due recognition to the other classical Indian languages such as, inter alia, Tamil, Telugu, Kannada, Malayalam, Odia, etc. and calls for their propagation by means of provision of curricular materials, teachers training and research support (Government of India, 2020; JJPP, 2025). Encouraging the study of classical languages has been seen as a way to open a window to India's ancient tradition of textual and intellectual expression in the spheres of philosophy, literature, science, and the arts to enrich their intellectual and aesthetic horizons (IJELS, 2024). Linking classical language education with creative and critical inquiry in the present day can strengthen continuity of culture without resorting to narrow and exclusionary cultural nationalism (SEL India, 2024).

5.2 Regional, Tribal, and Minority Languages

Beyond classical languages, NEP 2020 emphasises the need to conserve and propagate India's large number of regional and tribal languages, many of which are in danger of extinction (Government of India 2020; SEL India 2024). It encourages states to have local language curriculum, primers and story books in tribal and minority languages for early grades that is

often a bridge model wherein the child's mother tongue is gradually linked to the language of the region or state (Smile Foundation, 2025). Programmes such as Odisha's Multilingual Education programme in which tribal languages such as Santali and Kui are included in the early curriculum and learning process, exemplify the extent of such initiatives for more participation and learning from the marginalized (Smile Foundation, 2025).

Mother tongue-based multilingual education also promotes linguistic human rights so that children do not have to abandon their languages to have access to education (JETIR, 2025; JJPP, 2025). By bringing local oral traditions, songs and cultural practices into classroom activities, schools can help to validate student identities and make learning more relevant to the lived experience of students (EuroSchool, 2024; Smile Foundation 2025). However, such efforts are dependent on political commitment, community involvement, continued investment in materials, as well as teacher capacity (IJELS, 2024).

6 INSTITUTIONAL AND TECHNOLOGICAL SUPPORT FOR LANGUAGE EDUCATION

6.1 *Indian Institute of Translation and Interpretation (IITI)*

Recognizing the need for multilingual education for involvement of strong translation and resource development, NEP 2020 envisages setting up and strengthening institutions, including Indian Institute of Translation and Interpretation (IITI) (Government of India, 2020). The IITI is envisaged to be a premier body for the high-quality translation of academic, literary and technical materials between Indian languages and between Indian and foreign languages thereby enabling knowledge flow across linguistic boundaries (SEL India, 2024). It is expected to facilitate the production of textbooks, reference works and digital resources in several languages and define the standards for quality translation (JJPP, 2025).

Such institutional support is critical in the sense that the transition to mother tongue and multilingual education cannot be successful without sufficient availability of curricular materials, assessment tools and further reading materials in different languages (JJPP, 2025; Singh and Kathuria, 2024). Translation and adaptation work also need to be sensitive to local differences in dialects and culturally embedded concepts that do not translate cleanly across languages (SEL India, 2024).

6.2 *Digital Platforms and Open Educational Resources*

NEP 2020 greatly emphasizes on the use of technology for the increase of accessibility of multilingual content, with platforms such as the Digital Infrastructure for Knowledge Sharing (DIKSHA) having a central role (Government of India, 2020). DIKSHA is a platform for digital textbooks, interactive content and teacher resources in multiple Indian languages that can be viewed on low-cost devices and offline that makes it particularly important for rural and underserved areas (Ministry of Education, 2022). By curating and spreading open educational resources, such platforms have the potential to cut down the cost and time it takes to produce educational resources in many different languages (K. R. Mangalam Global School, 2025).

Technology can also facilitate learning of language with the help of audio visual aids, interactive quizzes and peer learning communities making the language class more interesting (K. R. Mangalam Global School, 2025). However, digital divides in terms of device access, connectivity, and digital literacy are still significant and there is a risk that technology-led solutions will increase existing inequities if not planned with care (JJPP, 2025; SEL India, 2024). Creating the conditions in which digital resources are pedagogically sound, culturally responsive and that are accessible to learners with disabilities are also important (IJELS, 2024).

6.3 *Assessment and Language Proficiency Measurement*

Although NEP, 2020 calls for holistic and competency-based assessment, implications of this in language assessment across language-bodies are still being worked out in practice

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(Government of India, 2020). Assessment frameworks will have to make distinctions between language as a subject (e.g. Hindi , English , Sanskrit) and as a medium of instruction (e.g. use of Telugu to learn mathematics) and suitable tools for both (JJPP, 2025). There is a growth in debate in policy and research circles on the need to develop multilingual assessment instruments, ones which can capture the full linguistic repertoire of students, rather than focusing on languages in isolation (IJELS, 2024).

7 NEP 2020, MULTILINGUAL CLASSROOMS, AND TEACHER EDUCATION

7.1 *Changing Demands for Teachers*

The movement to mother tongue-based multilingual education under NEP 2020 radically alters the expectations of the teachers, especially in linguistically diverse classrooms (Singh & Kathuria, 2024). Teachers are not only expected to be competent in at least two languages but also have pedagogical skills on how to deal with translanguaging practices, how to support the learner who has different home languages, and how local cultural resources can be integrated into teaching (Gurukul Journal, 2025). Research brings out a significant lack of teachers for teaching effectively in more than one language especially in rural and tribal set ups, where the diversity of languages is high (Singh & Kathuria, 2024).

Teachers also have to contend with aspirations from parents in the community as many parents aspire for English medium education for perceived economic mobility in spite of the evidence that building early literacy in the native language leads to better long term outcomes including in English (Smile Foundation, 2025; JETIR, 2025). This tension of negotiation between the ideologies of language places teachers at the frontline of negotiating ideologies of language and require good professional support, communication of policy rationales and engagement with parents and communities(IJELS 2024).

7.2 *Rethinking Teacher Education Curricula*

It can be argued by scholars that teacher education has an important role to play in the realisation of the multilingual vision behind NEP 2020 (Singh & Kathuria, 2024; Gurukul Journal, 2025). Pre-service and in-service teacher education programmes must include programmes on multilingual pedagogy, theories of language acquisition, sociolinguistics and culturally responsive teaching (Gurukul Journal, 2025). Teacher trainees need to be provided with opportunities to develop an ability in at least two Indian languages, practise classroom strategies such as code-switching, use of translation, group work across languages and develop multilingual teaching and learning materials (JJPP, 2025; Gurukul Journal, 2025).

Recent literature shows a host of priorities for teacher education reforms in this domain as follows:

Some examples are: - Revamping of curricula in teacher education institutions, including courses on Multilingual Education, Linguistic Diversity and Language Policy issues in India (Singh & Kathuria, 2024; IJELS, 2024)

Designing school-based practicum experiences in multilingual classrooms for the purpose of trainees seeing and experimenting with inclusive language practices under mentorship (Singh & Kathuria, 2024)

From the paper it has the following: "Providing continuous professional development workshops on bilingual and multilingual teaching techniques; assessment in multilingual settings and the use of digital resources such as DIKSHA for language teaching (Gurukul Journal, 2025)."

Recent literature suggests several priorities for teacher education reforms in this area:

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- Revamping curricula in teacher education institutions to include coursework on multilingual education, linguistic diversity, and language policy in India (Singh & Kathuria, 2024; IJELS 2024).
- Designing school-based practicum experiences in multilingual classrooms so that trainees can observe and experiment with inclusive language practices under mentorship (Singh & Kathuria, 2024)
- Providing continuous professional development workshops on bilingual and multilingual teaching techniques, assessment in multilingual settings, and the use of digital resources such as DIKSHA for language teaching (Gurukul Journal, 2025).
- Encouraging teachers to critically examine their own language attitudes and how these shape their interactions with students from different linguistic backgrounds (IJELS, 2024; SEL India, 2024).

7.3 *Structural Challenges in Implementation*

Despite NEP 2020's progressive orientation, the implementation of its language provisions faces a number of structural challenges. First, there is a paucity of qualified bilingual or multilingual teachers in many regions like has been established in the empirical studies of multilingual classrooms in India (Singh & Kathuria, 2024). Second, the development and distribution of quality texts and materials in several Indian languages, including the tribal and minority languages, is logistically challenging and costly (JJPP, 2025; JETIR, 2025). Third, prevailing language hierarchies often privileges English and dominant state languages over minority tongues which might hamper community support for mother tongue programmes unless sustained advocacy is undertaken (Smile Foundation, 2025; IJELS, 2024).

Furthermore, many states have already introduced large-scale English medium schools, be they public or private and might not be willing to go back to the mother-tongue based models without concrete incentives and evidence of long-term benefits (IJELS, 2024; JJPP, 2025). There is also the challenge of ensuring that there is an alignment between language education policy, examinations and higher education admissions, if the high-stake assessments continue to be predominantly in English or a handful of dominant languages, there is a chance that schools and parents resist multilingual strategies which may be perceived to disadvantage students in competitive examinations (Ministry of Education, 2022; SEL India, 2024).

8 LANGUAGE EDUCATION, EQUITY, AND HOLISTIC DEVELOPMENT

8.1 *Cognitive and Academic Outcomes*

Evidence in multilingual education research from India and similar environments suggests that children with a mother tongue education foundation do better with respect to comprehending information and participation in the classroom as well as long-term academic achievement than those whose education is conducted from the starting point in an unfamiliar language (JETIR 2025, Smile Foundation 2025). When well-designed, multilingual education also leads to good proficiency in other languages as literacy skills and metalinguistic awareness lead from one language to another (K. R. R. Mangalam Global School, 2025).

By taking into account and drawing on children's whole language repertoire, the NEP 2020 language framework is based on new understandings of bilingualism and multilingualism as dynamic and resourceful, rather than deficits (JJPP, 2025; IJELS, 2024). This orientation can work to counteract deficit narratives about learners from nondominant language backgrounds and consider them as being capable and resourceful as participants in the classroom (Gurukul Journal, 2025).

8.2 *Socio Emotional Wellbeing and Identity*

Language plays a central role in the manner in which children construct and express their identities, aspirations and relationships (Pradhan, 2024; SEL India, 2024). When languages of

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pupils are acknowledged and valued by the schools, this contribute to their positive self-concept, emotional security, trust in institutions; however, when languages are ignored or stigmatized, they risked alienation, low self-esteem and disengagement from learning (Smile Foundation, 2025; JETIR, 2025). NEP 2020's focus on mother tongue-based education and incorporation of local art, stories and cultural practices into the language curriculum can therefore play an important role in creating an environment that promotes socio-emotional well-being (Government of India, 2020; SEL India, 2024).

Holistic development also implies the development of empathy, respect for diversity and intercultural dialogue. Multilingual classrooms, appropriate support can be a place for students to learn to listen and work together across linguistic and cultural differences and thereby internalize the values of pluralism and democratic citizenship (JJPP, 2025; Gurukul Journal, 2025). The study of several Indian languages, classical as well as modern, along with well-considered foreign and languages can widen the horizons of the learners and their capacity of imagination and sensitivity in the areas of ethics (IJELS, 2024).

8.3 Equity, Inclusion and Linguistic Justice

The NEP 2020 language policy has profound implications for the issues of equity and social justice. Historically, the use of high-status languages like English has been linked to class, caste, and urban spaces in India, which reproduces educational and economic inequalities (IJELS, 2024). Mother tongue-based multilingual education can counteract some of these inequities by creating more equitable conditions for learning in the early years and giving value to the knowledge systems contained in marginalized languages (JETIR, 2025; Smile Foundation, 2025).

However, if this implementation is uneven, if it is confined to only some parts of the country or type of schools, it could invite a situation where it ends up opening a dual system where some children participate in good multilingual programs while others continue to be educated in languages they do not fully understand (JJPP, 2025; Singh & Kathuria, 2024). Therefore, making NEP 2020's commitments translate into adequately resourced programmes across government schools, particularly in rural and tribal areas, is of utmost importance from a linguistic justice perspective (Gurukul Journal, 2025).

9 DISCUSSION: OPPORTUNITIES, TENSIONS, AND THE WAY FORWARD

The language education framework provided in NEP 2020 provides several significant opportunities. It offers a logical policy statement of the mother tongue-based multilingual education, which is in line with tendencies in recent research and constitutional principles (Government of India 2020; IJELS 2024). It provides the opportunity to be innovative in the field of multilingual pedagogy, development of resources and language learning technologies through institutions like IITI and websites like DIKSHA (SEL India, 2024; Ministry of Education, 2022). It also puts to the fore the role of teacher education in sustaining multilingual classrooms and an orientation of pre-service and in-service programs (Singh and Kathuria, 2024; Gurukul Journal, 2025).

Simultaneously, the policy will need to address the entrenched language hierarchies, preference of parents to English medium education, and variation in institutional capacity between states (Smile Foundation, 2025; JJPP, 2025). The language provisions may be aspirational instead of transformative without clear implementation roadmaps, timelines and monitoring mechanisms (IJELS, 2024; SEL India, 2024). The key will be careful sequencing of the reforms, cooperative

federalism between states and central government, and the long-term community involvement (JJPP, 2025).

Future research may focus on: (a) the systematic description of effective mother tongue-based multilingual education patterns in different states in India and scaling them; (b) creating multilingual assessment instruments that are sensitive to the complete range of students; (c) specifically investing in teacher recruitment and training in multilingual education; and (d) long-term studies to follow cohorts of students under new language regimes and generate powerful evidence to reinforce policy (Singh and Kathuria, 2024; JJPP, 2025; IJELS, 202

10 CONCLUSION

According to the Government of India 2020, NEP 2020 is a massive rethinking of the idea of language education in India as the expression of multilingualism, of mother-tongualism and flexible but indigenous-oriented trilingual options, as an instrument of comprehensive development, equality and national unity. It theorizes language not only as a utilitarian vehicle of conveying content but as a cognitive tool, a cultural warehouse and an instrument of building inclusionary and plural democratic society (Pradhan, 2024; SEL India, 2024). Nevertheless, the policy would transform only to the extent that states, institutions and communities are able to rally the human, material and ideological resources required to turn the concept of multilingual classrooms into a living breathing reality and not a policy document (Singh & Kathuria, 2024; JJPP, 2025).

To practitioners and education scholars, NEP 2020 opens up opportunities in research, creation and questioning of language and power and learning inquiries (IJELS, 2024; Gurukul Journal, 2025). It will be critical to maintain the dialogue between policymakers, educators, linguists and communities to make sure that the incredible diversity in India is the pathway leading to educational excellence and social justice, as opposed to something that impedes them (JETIR, 2025; Smile Foundation, 2025).

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CHAPTER-15

Reimagining language education in India: A linguistic perspective on NEP 2020

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ABSTRACT

Language learning is essential for the cognitive growth, social interaction and construction of meaning in a multilingual society such as India. Linguistic diversity provides opportunities and challenges in implementing educational policies and practices. The National Educational Policy (NEP) 2020 proposes a strategy that supports the country's multilingualism with a linguistically well-informed framework. The policy also covers the need of first language acquisition, and inclusive language pedagogy. This paper aims to critically analyze the language education parameters of NEP 2020 drawing from the linguistic theories of language acquisition, sociolinguistics and applied linguistics.

An integral representation of NEP 2020 is the use of the L1 language as the medium of instruction during the early schooling. This parallels with research on the first language (L1) acquisition, which emphasizes the conceptual apprehension and cognitive development are appropriately facilitated through a known linguistic system. The policy advocates for the additive multilingualism by encouraging the learning of multiple languages without displacing the learner's first language.

Additionally, NEP 2020 encourages language cross-curriculum, advocating the development of language skills within diverse subject areas. This resonates with discourse based and communicative language teaching frameworks, which focuses language as a tool for knowledge construction.

The paper focuses to argue that NEP 2020 displays the paradigm shift towards a linguistically responsive education, preserving the sustenance of the live language without losing its quality over the globalizing capacity. However, its success depends on teacher preparedness, development of multilingual teaching materials, and assessment practices which provides a ground work with the linguistic diversity. Overall, the policy has the potential in linguistic capacity-capability of competence and performance to effectiveness in Indian educational system.

KEYWORDS: Language Education, Multilingualism, L1 based education, Language Acquisition, Sociolinguistics.

1 Reimagining Language Education in India: A Linguistic Perspective on NEP 2020

Language is not regarded as mere medium of communication; it is an essential cognitive, social and cultural resource that formulates human thought, shape individuality, and social communication. The various linguistic researches have reflected that language mediates learning, structures access to knowledge, and influences educational achievement. India being a linguistically rich country and in other such multilingual societies language education

occupies a precisely critical position as it integrates the issues of equity, cultural preservation, national integration and global participation.

India is regarded as one of the most linguistically diverse nations in the world. According to the Census of India, over 19,569 mother – tongue was recorded revealing a depth of linguistic diversity that far exceeds official language classification underscoring the necessity of a multilingual education policy as NEP 2020. It is estimated and recorded a hub of hundreds of languages belonging to several major language families with distinct variations across regions, communities, and social groups. The Indian Constitution recognizes 22 scheduled languages by the government of India, yet there are tribal and minority languages that are not recognized and remain outside of the institutional support structures. In the Indian context, historically the language education has been modelled by the colonial powers which is according to their motives and privileges shaping the colonial legacies, ideologies, socio-economic hierarchies inclining towards English and a constrained set of dominant regional languages marginalizing the others. The post – independence policies have attempted to concentrate the imbalance through the three - language formula to resolve the issue. The domination of English – medium education continued to spread out, causing a pedagogical alienation and learning gaps, especially among the first - generation learners.

The National Education Policy 2020 represents a significant shift from earlier approaches by explicitly grounding language education theoretically and socio – cultural settings as well. NEP 2020 recognizes multilingualism as a resource rather than a problem and develop a linguistically responsive education system that values learners' existing linguistic repertoires (Government of India, 2020). By emphasizing the mother tongue - based education as a fundamental principle which adds the capacity of the human resource development in multilingualism, cross – curricular language development. Enabling the policy to align hand in hand with the contemporary linguistic theories of language acquisition, sociolinguistics and applied linguistics.

The paper focuses to magnify the critical approaches NEP 2020 from a linguistic perspective, examining how its language principles and parameters corresponds with the established theoretical frameworks. According to the theories of first language acquisition, additive bilingualism, sociolinguistic functional multilingualism, and communicative language teaching, the study evaluates the policy's capacity to transform the Indian education system and its benefits on the upcoming contemporary society. The analysis further explores the challenges of implementation, including teacher preparedness, material development, and assessment practices, which determine the practical success of the policy.

2 Theoretical Framework: Language Acquisition Theory

Language acquisition theory accentuate the basic role of the first language (L1) in perceptive and conceptual development. According to Cummins (2000), proficiency in the first language provides the cognitive and academic foundation for acquiring additional languages. The skills like problem solving, abstract reasoning and literacy when trained in one language provides a further effect of transfer and support to the others facilitating the multilingual competence, this idea is connected to the Linguistic Interdependence Hypothesis, explaining the reason of why proficiency in a first language (L1) can help at being skilled at learning a second (L2) and vice versa, promoting bilingual development. This principle is also known as the Common Underlying Proficiency (CUP) model.

Vygotsky's (1978) sociocultural theory further highlights language as a mediating tool for cognitive development. Effective and efficient learning occurs through social interaction, and

language performs as a basic medium of construction to acquire knowledge. While learning, instruction through the medium of familiar language, learners can comprehend meaningfully and engage with content, resulting in deeper conceptual comprehension.

Krashen's (1982) input hypothesis correspondingly supports L1 – based instruction by arguing that understandable input is vital for language acquisition. When learners receive instruction in an unfamiliar language, the perception and recognition load increases, hindering comprehension and learning outcomes. Thus, L1 – based education enhances accessibility, understanding and recollection.

Through the lens of sociolinguistics, language is embedded within the socio – cultural structures, power relations, and cultural identities. Fishman (1972) introduced the concept of functional multilingualism, where different languages perform different roles in society. Languages coexist by occupying complementary domains in multilingual societies as in home, education, administration, and religion.

India illustrates stable functional multilingualism, where regional languages, Hindi, English, and classical languages coexist without necessarily competing hierarchically (Annamalai, 2001). This sociolinguistic ecology challenges monolingual models of governance and education that dominate the Western national – state ideologies.

Applied Linguistics and language pedagogy: applied linguistics highlight the communicative competence instead of grammatical competence alone. Hymes (1972) argued that language education should concentrate on the capacity or the ability to use language applicable to the social contexts. The Communicative Language Teaching; states that language learning emphasizes on the real – life communication and interaction rather than just grammatical frameworks. It views as a tool for semanticity and not just for structure.

Discourse based pedagogy unites language learning with content learning, promoting language across the curriculum (Halliday, 1933). This approach parallels with educational models that included language development within subject learning along with treating language as a separate field.

3 NEP (2020) and L1 - Based Education

NEP 2020 clearly encourages the use of the mother tongue or regional language as the medium of instruction till at least grade 5, ideally grade 8. This policy shift demonstrates a reflection of the understanding that conceptual learning is optimally facilitated via familiar linguistic systems. Further focuses on the depth of understanding of how children learn effectively in their early stages. The efficiency is proven to be high when the medium of instruction is facilitated through a familiar language, allowing it to function as a tool for communication, a medium of thought, reasoning, and meaning-making. The National Education Policy envisages this critical link between language, cognition, and academic success.

Researchers have depicted that children learn best in their first language (Cummins, 2000; Mohanty, 2010). L1 - based medium can effectively mediate to enhance the comprehension capacity, classroom participation, and retention rates, especially among the marginalized and first - generation learners. By creating a foundation in early education in the respective mother tongue, NEP 2020 aspires to achieve cognitive development and educational inclusion. Furthermore, aligning with constructivist learning theories, which address the learner – centered pedagogy. When students learn in their native language, it actively promotes knowledge construction efficiently instead of passively memorizing information. This transforms the classrooms into highly interactive and engaging learning spaces that flourish and provide a stage for critical thinking.

The use of the mother tongue makes a significant contribution to cognitive development. When children are taught in a language they understand well, they are capable of understanding better

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and developing the basic skills such as thinking, problem-solving, and creativity. Establishing a strong base in the first language also supports the acquisition of additional languages. Thus, mother tongue-based instruction does not hinder multilingualism; it proves to strengthen by fostering confidence and linguistic awareness in the learners.

NEP 2020 put forth that, in regional sets, a parallel to the constructivism advocating the learner-centered pedagogy, learners actively acquire knowledge through interaction with their native language; they are more inclined to question, discuss, and reflect, thereby engaging in the learning process rather than passively memorizing information. This pedagogical shift transforms classrooms

3.1 Additive Multilingualism and Language Policy

Additive multilingualism refers to the acquisition of multiple languages without displacing the first language (Lambert, 1974). NEP 2020 explicitly promotes additive multilingualism by promoting the learners to acquire various languages while preserving their linguistic identity. This approach negates with subtractive bilingualism, where the dominant language replaces the mother tongue which leads to loss of language and its identity this notion is also called subtractive bilingualism. NEP 2020's supports linguistic diversity ensuring that multilingualism becomes an asset rather than a barrier. English is positioned as an additive global language rather than a replacing force. As a global lingua franca, English enhances globalization without undermining indigenous languages. Furthermore, it establishes a balanced approach reflecting India's sociolinguistic reality and global aspirations.

On the other hand, subtractive bilingualism (in the Indian context; post-colonial era) occurs when the dominant language gains momentum and creates the sense of inferiority to the first language in the speakers. This results in death of a language, reflecting to loss of cultural identity, reduced self esteem especially those from the minority background. In many post-colonial and multilingual societies, formal education supported with the medium of a dominant language has historically contributed to subtractive outcomes. Whereas East Asian countries like Japan, China, Korea has been able to make effective contribution through the system of additive multilingualism with promotion of their first language.

National Language Policy 2020 aims to achieve linguistic diversity and multilingualism as an asset fostering holistic academic and mental growth. In the Indian context, English being the dominant language, the policy aims to shift this dominance to recognize this as a lingua franca, a tool to connect internationally creating a balanced approach to ensure that English enhances to make a global village while preserving the indigenous languages without sidelining and embracing its uniqueness and build confidence and pride in one's own first language.

3.2 Language Across the Curriculum

National Education Policy encourages a cross-curricular language development by integrating language skills into all domains. This ensures a discourse-based pedagogy and CLT frameworks. Language is considered as a tool for knowledge construction rather than a separate academic subject. Learners develop reading, writing, speaking, and critical thinking across the various disciplines such as science, mathematics, and social studies. Communicative competence and academic literacy are prioritized and ensured through the framework. Halliday's (1993) functional linguistics supports by emphasizing that language learning occurs through meaningful usage in different socio-cultural contexts reflecting in the proposed theoretical orientation.

Initially language has been often differentiated as a different discipline separated as domains such as science, mathematics and social studies. NEP 2020 has changed this perspective and

views language as learners develop reading, writing, speaking, listening and critical thinking skills through meaningful engagement with subject specific content.

This cross – curricular integration nurtures a discourse-based pedagogy where students actively engage in classroom discussions, collaborative tasks, presentations and reflective writing. These practices parallel with Communicative Linguistic principle allowing the learners to use language to ask questions, negotiate meaning, express view points and construct knowledge collectively.

Communicative competence falls beyond grammatical accuracy to facilitate sociolinguistic, discourse, and strategic competencies, improving the learners capacity in language useage across the curriculum and ensures that learners are exposed to academic language practices hence strengthening their overall proficiency and boosting their confidence. By positioning language as a central tool for knowledge construction and pedagogy with CLT and functional linguistics, the policy aims at developing communicative competence, academic literacy and critical thinking across disciplines.

3.3 Multilingual Governance and the Indian Context (Miller, 2005 Critique)

Miller's (2005) claims that it is easier and more economically convenient for nation – states to govern and educate using a medium of single language to instruct. From the policy making perspective, this linguistic uniformity streamlines communication, ensures efficiency in governance and communication. This may hold relevance in homogeneous societies, but given the circumstances of the Indian economy it's not possible. India is a diverse multilingual country which is defined and recognized by the constitution. This linguistically richness is managed by the government without confining and suppressing to a dominant language. The Indian educational experience demonstrates that mother tongue – based multilingual education enhances comprehension, participation, and retention, particularly among first – generation learners, making multilingualism pedagogically and economically sustainable in the long run. The national identity of India is its multilingualism and the linguistic diversity. This linguistic richness is treated as a resource to build and manage through inclusive policies to safeguard and preserve. The Indian educational experience provides sturdy empirical evidence against Miller's claim. India exhibits consistently that mother – tongue based multilingual education ensures improved cognition, comprehension, perception, better classroom participation and retention rates especially among the first - generation learners from the marginalized communities (Cummins,2000). Educating children in a familiar linguistic medium, they are better able to grasp the foundational concepts, active engaging in learning, and remain connected to schooling. Thus, leading to long term educational outcomes.

Sociolinguistically, India showcases a stable functional multilinguistic system where languages of diverse varieties exist together and displays the mutually intellectual working of regional tongues, such as Hindi, English, and classical languages to occupy a complementary domain. For instance, the regional languages serve as a primary media of everyday communication and early education. Hindi functions as a link language across many regions, and English occupies domains that are related to higher education, science, technology, and global communication. This illustrates how multiple languages can coexist productively with in a single national framework, each satisfying distinct mutually intelligible roles.

The additive role of English as a global lingua franca further weakens the assumptions that linguistic uniformity is necessary for efficiency. In India, English is not reputed as a replacement for indigenous languages. This additive multilingual model proves that linguistic diversity can coexist with global competitiveness and economic advancements putting forward multilingualism as a resource.

NEP 2020 explicitly reinforces the multilingualism by promoting flexible language education by substantiating the learners' linguistic repertoires. Thus, contrary to Miller's assertion, the Indian case illustrates that multilingualism can coexist with effective governance, educational equity and global competitiveness (Miller, 2005; Cummins, 2000; NEP, 2020).

3.4 Implementation Challenges

NEP 2020 aims to achieve better standards for multilingualism through sustenance of regional language, classical language and global lingua franca substantiating without losing the quality of L1 among the learners, and creating additive multilingualism, it faces significant implementing challenges. The fundamental challenge is teacher preparedness. Before NEP 2020 the country followed the system of NPE (National Policy on Education) during the post - independence the education system was focused on English education system that prevailed then, gave English its dominance over the years. This created a different impact over the years making English as the medium of learning, leading to language homogenization. This led to the dominating English as the lingua franca across the different domains subsiding the regional and minority languages. Slowly creating the disparity between the dominant and local languages. Further leading to the loss of the linguistic diversity which can contribute towards cultural erosion. As linguistic diversity is linked to cultural and biological diversity the loss of which leads to permanent loss of unique knowledge systems about ecosystems, medicine and sustainable practices.

Multilingual pedagogy requires teachers who must be trained in linguistics, language pedagogy, and culturally responsive teaching methods (Mohanty, 2010). The development of multilingual teaching material is another challenge. Textbooks, digital resources, and assessment tools must reflect linguistics diversity and cultural contexts. Without adequate resources, policy goals risk remaining symbolic. Assessment practices must also evolve to accommodate multilingual competence. Traditional monolingual assessments fail to capture learners' full linguistic potential. NEP 2020 requires linguistically inclusive evaluation models that recognize trans-languaging and code – switching as learning resources rather than deficiencies. Consequently teachers who have been trained through the earlier policy of NPE where the mode of medium was English lack proficiency and confidence to teach content effectively in regional languages.

Multilingual pedagogy posits requirement of teachers who are linguistically competent, trained in applied linguistics, multilingual education theory and culturally responsive teaching practices (Mohanty, 2010). The teachers must be capable to guide learning across languages, facilitate translanguaging validating the learners' linguistic repertoires. The current gap in teacher education and professional development poses a serious obstacle to NEP 2020's goals. Another major challenge is in the development of multilingual teaching and learning materials. Textbooks, digital content, classroom resources and supplementary reading materials must reflect India's vast linguistic and cultural diversity. Hornberger (2003), a well-known linguist and educator who specialized in multilingual education, language policy, and linguistic human rights, argues that multilingual education cannot achieve its goal without institutional support for developing materials. At present, many regional languages lack adequate registers, standardized terminology for scientific concepts, or high – quality instructional resources.

Assessment practices demands for a significant reform. Traditional monolingual assessments are ill-equipped to capture the full potentiality of learners' linguistic and cognitive abilities in multilingual classrooms. Such assessments often penalize students for code – switching or translanguaging (Gracia and Wei, 2014). NEP 2020 calls for more inclusive and flexible

evaluation models, but implementing linguistically responsive assessment assessments at scale remains a formidable challenge.

Beyond the education systems lies the ideological and societal barriers. The prestige associated with English has created parental resistance in some contexts, where dominant languages are associated with power and progress resulting in 'linguistic imperialism'. Linguistic diversity is enrooted in the cultural and biological diversity and language loss often results in the irreversible disappearance of indigenous knowledge systems related to ecology, medicine, agriculture and sustainable living.

NEP 2020 represents a deliberate rejection of the monolingual efficiency advocated by Miller. Subtractive language policies undermine academic achievement, whereas mother - tongue based multilingualism education improves learning outcomes and long- term economic efficiency as proposed by Cummins (2000). This is a crucial policy that showcases multilingualism as a pedagogical, cognitive and economic resource, its success lies in the fact that Indian education system has to invest heavily on teacher education, material development, assessment reform and ideological change.

4 Conclusion

The National Education Policy 2020 is a change for education in India. It wants to make sure that education is good for people who speak languages. The National Education Policy 2020 is based on ideas about how people learn languages, how languages work in society and how languages are used in life. The policy thinks that knowing languages is very good for peoples brains, culture and education.

The National Education Policy 2020 wants to help people learn in their language first and then learn other languages. It also wants to include language in all parts of the school work. The National Education Policy 2020 is similar to what experts, in languages are saying now and it looks at how languages are used in India.

The policy goes against the idea that one language should be used in government and schools. It shows that using languages can actually be efficient, fair and help our country compete with others, around the world. What is happening in India is an example of this. India is showing that we do not need to have one language to be a strong country. Instead India is proving that when we support languages it helps everyone get a good education and learn new things. The policy and what is happening in India both show that multilingualism is a thing. Multilingualism can really help people learn and grow.

The new education policy, NEP 2020 will only work if it is done correctly. To make NEP 2020 work we need to prepare teachers create resources and change the way we evaluate students. These things are necessary to make NEP 2020 a reality. If we do not have these things NEP 2020 may not be able to make the changes it is supposed to make.

In summary, NEP 2020 offers a thorough linguistic structure for education in India. It can enhance linguistic ability, skills, and effectiveness, thus promoting a fairer, more inclusive, and internationally competitive education system. It provides a robust and research backed framework for additive multilingualism, its implementation faces significant challenges rooted in historical policy legacies, institutional capacity, and societal attitudes. Addressing these challenges is essential not only for educational equity but also sustaining India's linguistic, cultural and intellectual heritage in a globalized world. Embedding linguistic diversity at the heart of education policy, NEP 2020 acts as an example for multilingual countries globally.

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CHAPTER-16

Bharatiya Bhasha Pariwar framework for interpreting NEP 2020: Policy, practice, and multilingual education reform in India

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ABSTRACT

This paper employs the Bharatiya Bhasha framework to interpret the NEP 2020's vision for multilingual education and its ripple effect on policy formulation, the teaching & learning process, and the reform of multilingual education in India. Although the recent literature has been rather intensive in paying attention to the pedagogical and implementation features of multilingual education, relatively little has been undertaken on the linguistic and philosophical underpinnings of this policy change. The paper treats NEP 2020 in conceptual terms of Bharatiya Bhasha Pariwar in the sense that Indian languages are not seen as separate and hierarchically ranked systems, but as a system of organically connected and long-standing contact, convergence, and mutual knowledge practices. The paper moving beyond the often-divisive colonial linguistic taxonomies to reconsider Bharatiya Bhasha Pariwar as a decolonial alternative. It infers that, as a corollary, NEP 2020 distances itself from Eurocentric paradigms which consider languages to be inherently separate and competing entities. The paper, through linguistic theory, research on multilingual education, and policy analysis, examines the provisions of the model, providing a culturally grounded account of the principles of mother tongue-based instruction and multilingual pedagogy. Telangana state has been used as an example to explore the possibilities and contradictions of applying this paradigm in practice in highly multilingual classrooms that involve regional, minority, tribal, and migrant languages. One can discern the pedagogical and structural merits and demerits of this approach from the working of a program like Tholimettu and the multilingualism practice in tribal residential schools. The paper identifies the persistent problems, including a language misfit between teachers and learners, and a lack of materials in more than one language for learning, despite society's preference for English-based education. It asserts that the model of Bharatiya Bhasha Pariwar can help improve the validity of multilingual education by restoring the Indian languages as epistemic sources, which can convey scientific, cultural, and intellectual knowledge. The paper argues that, for the realization of the dream of an education system that is not only inclusive but also decolonized, as envisioned in NEP 2020, teacher education, curriculum development, and community engagement must be geared towards incorporating a civilizational approach to linguistics.

KEYWORDS: Bharatiya Bhasha Pariwar; Multilingualism; NEP 2020; Mother-Tongue Education; Decolonising Linguistics

1 INTRODUCTION

The language diversity problem in India is not a novelty to the language classification models and language-in-education policies. Traditional linguistic theories in most of the legacy of colonial and Eurocentric cultures have borne an inclination to theorise languages in discrete and genealogically defined systems in hierarchical family trees. Such models despite their analytical strength cannot be employed to explain why there can be several languages in the Indian subcontinent where the evolution of languages over time has been based on the contractual relation, convergence, and sharing of a common cultural practice, as opposed to being segmented (Pattanayak, 1981; Annamalai, 2001). These assumptions in a schooling situation have also led to schooling practices which relegate monolingual and discriminate against those linguistic repertoire that children take to schooling by their home and community (Mohanty, 2006; Jhingran, 2009). The National Education Policy (NEP) 2020 can be regarded as the major turn in the certain directions as it has explicitly accepted the value of using multilingualism and the instruction in the mother-tongue as the key to the cognitive development, understanding, and meaningful education (Ministry of Education, 2020). The policy controversies culminated in monolingual and English-based trends of schooling by recommending home language/mother tongue to be the mainstream language at the elementary years of schooling. The cognitive linguistics and education literature have always shown that familiar language in early age is the key to acquisition of other languages with time (Cummins, 2000; Baker, 2011; Benson, 2005). Nonetheless, despite the fact that NEP 2020 has a solid pedagogical basis of multilingual education, the linguistic philosophy of such a change remains under-theorized in both policy discourses and studies. The sense of multilingualism has been understood as an instructional policy or a process that transcends a period and not an epistemic way of existence that was formed by centuries of linguistic coexistence and the historical civilization of India (Mohanty, 2019). The fact that the current study is an extension of the idea of Bharatiya Bhasha Pariwar into a critical interpretive approach of deconstruction of the deeper linguistic vision concealed in NEP 2020 meets this gap. The Bharatiya Bhasha Pariwar school of thought has its foundation on Indian intellectual traditions and views Indian languages as part of a civilizational range that mutually informs and share semantic worlds and engage in mutual communicative practices, and not competitive or hierarchically superior or inferior (Devy, 2017).

This paradigm is a criticism of the colonial linguistic taxonomies, which have imposed artificial division of the Indian languages, and encouraged English as the major language of knowledge, administration, and learning. Bharatiya Bhasha Pariwar provides a decolonial perspective through the accentuation of the characteristics of convergence, continuity of culture, and plurality in epistemology, which can help to rethink multilingual education. The article relocates the concept of mother tongue-based multilingual education to NEP 2020 paradigm as epistemic repositioning and not policy interventions as per the linguistic realities of India. Based on the case of Telangana, this paper will discuss the ways the framework can be implemented to determine the opportunities and limitations of adopting the concept of multilingual education in the contemporary classroom, comprising of regional, minority, tribal, and migrant languages (Reddy, 2021). Thus, this paper shall add to the broader arguments of decolonizing linguistics, reconsidering what language education is, and how culturally-based models of multilingual societies could be constructed.

2 THEORETICAL FOUNDATION: BHARATIYA BHASHA PARIWAR AS A LANGUAGE PARADIGM.

Bharatiya Bhasha Pariwar can be seen as a concept that provides civilizational ground framework on linguistic diversity of Indian subcontinent. This framework sees Indian languages as constituents of an interrelated network of linguistic relationships, in contrast to dominant linguistic paradigms which theorize languages as discrete, bounded entities organized in strict genealogical hierarchies. These relations have been developed in centuries of continuing contact, convergence and similar cultural-epistemological traditions. By doing this, Bharatiya Bhasha Pariwar leaves the classification logic of colonial linguistics and preempts interaction, mutual intelligibility and co-existence as characteristic of Indian multilingualism (Pattanayak, 1981; Annamalai, 2001).

In India, colonial linguistic scholarship was dominated by taxonomical, standardization, and administrative convenience concerns. The models of historical reconstruction that were formulated within the European setting were very instrumental in classifying languages with special emphasis on Indo-European lineages and sidelining non-dominant, tribal, and oral languages (Phillipson, 1992; Mohanty, 2006). Though these methods assisted in the officialization of modern linguistics, they were not good enough to embody the sociolinguistic facts of India. The historical functioning of Indian multilingualism has been based on permeable language boundaries, systemic bilingualism, and shared semantic and pragmatic resources where linguistic diversity was an enacted social practice and not solely an administrative or educational object.

The Bharatiya Bhasha Pariwar system refutes such assumptions by highlighting the fact that the Indian languages have not developed in seclusion rather, they have developed through prolonged interaction in common cultural, philosophical and communicative spheres. This form of view finds empirical evidence in the fact that Emeneau (1956) developed India as a linguistic area, and it was discovered that the languages of dissimilar genetic origin show high rates of structural convergence because of the long-term contacts. Elaborating on this point, the framework places linguistic convergence in a wider civilizational context in terms of common narrative traditions, conceptual vocabularies, and meaning-making practices that cut across individual languages (Devy, 2017).

One of the major postulates of Bharatiya Bhasha Pariwar is the concept of epistemic equality between the Indian languages. Instead of considering some of the languages as transitional or preparatory languages that lead to the prevalent or global languages, the framework acknowledges that all Indian languages are legitimate and complete vehicles of knowledge. These languages are considered as capable of expressing scientific, cultural, and philosophical ideas in the same way. This stance squarely opposes the colonial and postcolonial orders which have made English the main language of the contemporary knowledge, pushing Indian languages to the sphere of tradition or informality (Mohanty, 2019). The framework considers epistemic plurality as a normative and analytical position, which allows re-imagining the use of language in education, politics and in everyday life.

In terms of education, Bharatiya Bhasha Pariwar has been found to be more or less aligned with the multilingual pedagogical theories that underline the importance of the entire linguistic repertoire of learners in cognitive development. It is a continuously proven fact in research on bilingual education that instruction based on the first language of the learner and conceptual transfer between languages are two factors that make learning most effective (Cummins, 2000; Baker, 2011). The idea of translanguaging scholarship also supports this opinion, idea of

multilingual language practices as being fluid, integrated, and non-compartmentalized (Garcia, 2009). In the Indian context, these practices are not innovations in the pedagogical approaches, but historical-based communicative norms, which have long been used in the day-to-day interaction of people.

Related to the National Education Policy (NEP) 2020, Bharatiya Bhasha Pariwar allows seeing an implicit epistemic change instead of a simple policy reform. The focus on multilingual education through the use of mother-tongues in the policy is a result of the frameworks interpretation of languages as complementary resources that are based on similar cultural realities (Ministry of Education, 2020). NEP 2020 appeals to the fundamental value of epistemic continuum, which states that effective learning is based on language familiarity and cultural grounding, because it places the mother tongue as the central source of instructional resources, as opposed to being a mediating tool.

This paper will use Bharatiya Bhasha Pariwar as the major analytical prism to study the policy of language and practice in the classroom. The framework adds value to the analysis of NEP 2020 by predetermining the worries of linguistic epistemology, civilizational continuum, and decolonization. It also gives a theoretical ground by which multilingual classroom practices can be interpreted based on the concepts of convergence, flexibility, and cultural grounding. Through the step into a more instrumental discussion of the issue of language selection, the framework facilitates the more profound comprehension of the phenomenon of multilingualism as a state of epistemology necessary in the future of Indian education and linguistic thinking.

3 LITERATURE REVIEW

3.1 *Multilingualism and Language Learning: Global Scholarship.*

The fact that multilingualism is a normal and healthy state of the human mind has been open and commonly agreed in both linguistic and educational study disciplines as opposed to being an anomaly of monolingualism rules. The pre-work carried out by UNESCO (1953) beforehand stipulated that the teaching of language to a child in a language that he or she is conversant with, offers insight, sense of security and development of positive ideas. Follow-on research in an extremely disparate range of sociolinguistic contexts has recurrently demonstrated that when students are first taught in the linguistic tools with which they are already familiar, they acquire literacy and numeracy skills more easily (Benson, 2005; Baker, 2011).

The theory of interdependence of Cummins (2000) still stands at the heart of the multilingual processes of learning. The hypothesis is that the acquisition of other languages particularly within the formal school system is based upon the competence acquired in the first or native language as both a cognitive and a scholarly foundation in the acquisition of the other languages. The empirical studies of African, Asian, and Latin American groups have proven that the premature exposure to foreign languages of instructions might result in the superficial learning, rote learning, and poor performance in the adulthood (Heugh, 2011).

Theorizing of increased recent approaches have also shifted to a perspective of translanguaging as opposed to additive and subtractive models of bilingualism, which postulates multiple lingual speakers employing a single though not separate repertoire rather than switch between two language systems (Garcia, 2009). Translanguaging research criticizes the monolingualism of educational institutions and indicates the pedagogical significance of fluid language activities as a source of meaning, self-affirming, and learning processes. This has been mainly

observed in multilingual societies where language separation cannot be a social or pedagogical fact.

3.2 *Language-in-Education Policy at the Postcolonial.*

Despite strong evidence on the application of mother-tongue-based multilingual education at a global level, its application in postcolonial societies has been intermittent and controversial. The language policies that the colonialists in most cases established institutionalised the colonialists language as the most important one of administration, education and the power of epistemology and the native languages were reduced to minor or informal levels (Phillipson, 1992). These hierarchies have continued to be applied in postcolonial education systems in the name of modernization and global competitiveness.

The post-independent Indian language policy formally recognized the linguistic diversities but the schooling policies tended to replicate the monolingual ideologies by imposing the use of regional languages and by promoting English-mediated education (Annamalai, 2001). It is noted that, this policy practice dislocation has contributed to the continued marginalization of languages particularly among tribal and minority-language speakers and first-generation learners (Pattanayak, 1981; Mohanty, 2006).

As Jhingran (2009) discovered, when considering classroom practice in the Indian states, the issue of the language difference between the home and school setup continues to be a major impediment to success in learning practices. Low basic literacy and numeracy attainment have been a frequent focus of mass surveys, e.g. of the Annual Status of Education Report (ASER), and language discontinuities are also cited as indicative of the problem (ASER Centre, 2022). These outcomes underscore the inefficiencies of the English-only and monolingual models of instruction, especially in lower grades.

In the meantime, the trend towards the popularity of English-medium education in society still influences the preferences of parents and policy-making. Research indicates that English is usually viewed as a path to social economic mobility, which obscures pedagogical discoveries in support of mother-tongue pedagogy (Annamalai, 2001; Kumar Singh, 2021). This dilemma between the language interests in aspiration research and education research is one of the significant issues of multilingual education reform.

3.3 *NEP 2020 and Multilingual Education Rearticulation.*

The introduction of multilingualism status at the policy level in India is a remarkable move that has been brought in by the National Education Policy 2020. The policy falls in line with the international research on cognitive development and the acquisition of language, indicating that the native language or the mother tongue should be applied as the medium of instruction during the initial years of schooling (Ministry of Education, 2020). Another cognitive resource that NEP 2020 pays attention to is multilingual competence, which emphasizes the role of Indian languages in the formation of knowledge, cultural continuity, and nationalism.

However, the implementation issue, teacher readiness, curriculum development, and the resources accessibility are the primary areas of NEP 2020 that have been analyzed (Kaul & Sankar, 2019; NIEPA, 2020). Despite the significance of the studies in helping to clarify the problem of systemic issues, they usually present the notion of multilingualism as a pedagogical or administrative problem, but not as an epistemically focused phenomenon, based on the history of Indian languages.

This gap in the literature suggests the necessity to create interpretive frameworks that will go beyond the evaluation of the policies to address the philosophical and linguistic assumptions

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<https://doi.org/10.66483/jsp.2026.001>

behind the language provisions of NEP 2020. This approach enables to understand why the concept of multilingual education was put in the policy as the root and not the auxiliary one.

3.4 *Indian Linguistic thought and Convergence-based models.*

Besides the multilingualism studies in the world community in general, the Indian linguistic school of thought was always conscious of the interdependence of languages in the subcontinent. The attempt by Emeneau (1956) to construct India as a linguistic region was the initial effort at providing empirical information of the concept of structural convergence between genetically unrelated languages and validated the impacts of prolonged interactions on phonology, syntax, and semantics. It was an anti-genealogical typological work, which focused on the inconvenience of family tree models in elucidating Indian linguistic facts.

The observations are later expounded by researchers who have placed linguistic convergence in the larger cultural and epistemic contexts. The concept that multilingualism in India is not a social fact, but a civilizational principle, is part and parcel of everyday life, the practice of culture (Pattanayak, 1981). By emphasizing more the Indian languages as the means by which people exchange cultural memory and knowledge system, Devy (2017) has questioned the hierarchical values that the colonial linguistic thought has brought.

All these opinions are brought together on the idea that Indian languages will only be deciphered in terms of communion and co-existence and epistemic continuity, not seclusion and rivalry. The insights are useful theoretical bases of debate on the issue of multilingual education and language policy existing today.

3.5 *Placement of Bharatiya Bhasha Pariwar in the Literature.*

The Bharatiya Bhasha Pariwar paradigm is an effort to harmonize the study of multilingual education in the world with the Indian linguistic wisdom into a complete civilizational paradigm. Even though the empirical data of cognitive and pedagogical benefits of mother-tongue-based education is rather considerable in terms of world-school philosophy, the Indian linguistic tradition is revealed to give a deeper epistemic account of the history of coexistence and convergence.

The Bharatiya Bhasha Pariwar establishes an epistemic parity between Indian languages and opposing the rigid hierarchical system of classification, establishes a conceptual distance between the theory of linguistics and the language in education policy. This interpretation framework of NEP 2020 enables substituting instrumental discourse of language choice with an enhanced understanding of multilingualism as an epistemic state, which lies at the heart of the future of Indian education.

4 MAKING NEP 2020 READABLE IN TERMS OF THE BHARATIYA BHASHA PARIWAR FRAMEWORK

Applying the conceptual framework of the Bharatiya Bhasha Pariwar to the study of the National Education Policy (NEP) 2020, the policy can be considered to be an expression of the Indian language, a subsequent shift in attitude, an epistemic change as it relates to language, learning, and knowledge transfer process, but not a pedagogic prescription system. Although the policy document is not operational to embrace the vocabulary of the Bharatiyabhashi pariwar, the accent on the idea of the multilingual system of education to be built on the mother-tongues, the idea of linguistic plurality, and the empowerment of the Indian languages are the concerns

that seem to be attractive to the key assumptions of the framework (Ministry of Education, 2020).

The advocacy of home language or mother tongue as the medium of instruction in the primary years is a sign that Bharatiya Bhasha Pariwar is involved in the identification of home language as a predominant element of cognitive development and signification. Alternatively to considering Indian languages as the gateway to the mainstream or global languages, NEP 2020 treats them as the pillars of the epistemology. Such an approach is consistent with the framework, which sees the epistemic equality of languages and opposes the hierarchies that have been established over a long period, putting English as the language of modern knowledge (Mohanty, 2019).

Convergence-based notion of language can be found in this policy too since it focuses on multilingual competence. NEP 2020 supports the idea of being exposed to more than a single language and recognizes multilingualism as an asset of cognition, and not the failure of pedagogy. As presented in the Bharatiya Bhasha Pariwar prism, this is the historical fact that languages used to coexist in India as multilingual, on which they have been actively operating as support systems of each other in the same cultural space, as opposed to being independent and competing systems (Pattanayak, 1981; Devy, 2017).

Furthermore, putting an emphasis on NEP 2020 and some of its special disciplines, such as early literacy and numeracy (ELN), one may notice the significance of language in early education. As noted continuously, the premature teaching of unknown languages is one of the hindrances to comprehension and interpretation of concepts (Cummins, 2000; Benson, 2005). On the one hand, we can refer to the fact that the policy takes into consideration the Bharatiya Bhasha Pariwar civilizational model when the mother tongue is placed in the focus of the primary school, where we study most of all.

The policy, however, also relies on the structural and sociopolitical factors which are within the policy. Although it theoretically promotes multilingual education, it is influenced by the state policy, politics of language, and even preferences of the society to use English, and also the institutional capacity. This interpretation of NEP 2020, which is given under the framework of the Bharatiya Bhasha Pariwar, is an opportunity to read the document critically not only in the context of its epistemic potential but also in the context of the tension that is present in the process of translating this vision into the practice.

5 MULTILINGUAL EDUCATION REFORM CASE STUDY IN TELANGANA

Using Telangana as a bright illustration, it is possible to discuss the possibility to study the viability of the multilingual vision of NEP 2020 in the situation when the linguistic situation is extremely polycentric. The language ecology of the state includes a dominant language, Telugu, and Urdu, and some tribal languages: Gondi, Koya, Kolami, Lambadi, and migrant languages, such as Bhojpuri, Marathi, Odia, and Chattisgarhi (Reddy, 2021). This is specifically clear in the classroom where students may possess more than a single mother tongue hence straining the monolingual teaching strategies.

The NEP 2020, and national NIPUN Bharat Mission are some of the programs being implemented in Telangana in response to the underlying long term learning deficiencies. Tholimettu programme is based on systematic pedagogy, oral language development, and phonics-based instruction in the early grades with emphasis on literacy and numeracy. Even though most of the instructional languages are Telugu and Urdu, oral language, story telling

and contextualized learning are also integrated which is consistent with mother-tongue based approach to education.

Tholimettu is also a follower and follower of Bharatiya Bhasa Pariwar. On the one hand, it acknowledges the relevance of language knowledge and cultural relevance in early education. Conversely, that in tribal-language cases, the extent to which the programme is covered is small demonstrates that it is difficult to invoke the concept of multilingual education in the classroom when the first language of the learner is not represented by the regional languages.

Multilingualism can be seen even further in the Telangana Tribal Welfare Residential Educational Institutions Society (TTWREIS). The schools of TTWREIS have come up with bridge material, oral narration in tribal languages and community based language facilitators as service to students of tribal origin, as a way of promoting early learning. These practices represent a convergence based idea of multilingualism that considers tribal languages as the starting points of the learning process and not as setbacks to the learning process (Mohanty, 2006).

At the same time, however, there is a possibility to consider the policies of the language planning, such as the Telangana (Compulsory Teaching and Learning of Telugu) Act, 2018 as the presentation of the political side of language planning. Insofar as they are supposed to revitalize the identity of the regions, these orders can bring animosity among the minority groups, language learners and tribal language learners where the language of instructions are not close to their native languages. Therefore, the example of the state of Telangana may be used to demonstrate a complicated interaction between the intention of policy, the language diversity, and the reality in the classroom.

6 ANALYSIS AND DISCUSSION

The comparison of NEP 2020 and multilingual programs in Telangana in terms of the Bharatiya Bhasa Pariwar framework unveils a number of important details. To begin with, the framework sheds light on the epistemic justification of the mother-tongue-informed instruction, not only a pedagogical practice, but a declaration of linguistic persistence and cognition structures. This has been considered as an attack on the deficit based policies of multilingualism which regards linguistic diversity as an obstacle to learning.

Second, the case study suggests policy-institutional capacity mismatch. Although NEP 2020 encourages the spirit of multilingualism, it does not have extensive application due to the lack of teachers that speak local languages and limited multilingual educational resources and shortage of training in multilingual teaching (Jhingran, 2009; Kumar Singh, 2021). Such restrictions will tend to drive schools towards default to mainstream languages at the expense of epistemic will of the policy.

Third, the educational choice of individuals in the society is still affected by English-preferred education given the existing associations between English and socio-economic mobility. This is more than a linguistic choice though a Bharatiya Bhasa Pariwar point of view, it is an epistemic privilege based on colonial traditions. To cope with this problem, there is a need to keep in mind the long-term approach to the masses when redesigning Indian languages as aspirational and knowledge-driven (Annamalai, 2001; Devy, 2017). Finally, the review shows that context-responsive models of multilingual education should be accommodated. Indian classrooms often possess multilingual learners and these multilingual learners are more than three as opposed to the three languages model outlined in the policy papers. This flexibility is

conceptualized in Bharatiya Bhasha Pariwar that allows linguistic convergence, translanguaging, and interlanguage bridges to be justified as natural and pedagogically desirable practice (Garciana, 2009).

7 CONCLUSION

This study can be viewed as arguing that the Bharatiya Bhasha Pariwar paradigm is an effective linguistic and civilizational lens with the help of which the Bharatiya concept of multilingual education, which was offered in the 2020 National Education Policy, can be perceived. The very idea about the Indian languages as a continuum of epistemic interdependence is a challenge of the colonial linguistic hegemonies and restores the legitimacy of the mother-tongue-based multilingual education.

Through NEP 2020 and a case study of multi-lingual education reform in Telangana, the study illustrates that, despite the policy being a rather significant epistemic change, the process is not homogenous and, in fact, is constrained by both structural and political aspects and even society. Such projects as Tholimettu and TTWREIS indicate the potential and limitations of the operationalization of multilingual education within the context of various languages.

The findings suggest that the application of the multilingual vision of NEP 2020 does not only need to be followed by curricular change. It involves rethinking the concept of language as an epistemic resource, continuing to invest in non-dominant teacher education, developing learning resources in non-dominant languages, and trying to rethink the cultural perception of Indian languages in society. The Bharatiya Bhasha Pariwar teacher education model, curriculum and the community practice can be used as a means of not only restoring the cultural validity, but also pedagogical efficacy of multilingual education.

Lastly, language policy in terms of civilisationally-driven models is one direction to take on the road towards a more inclusive, equal and even cognitively significant, education system. The fact that multilingualism is an epistemic state of affairs rather than an intermediate issue that India is struggling to extinguish its underlying learning predicaments will be central to building an educational system that is aware of linguistic realities in the country and intellectual tradition.

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CHAPTER-17

Telugu-centric mother-tongue-based multilingual education under nep 2020: An exploratory study within the Bharatiya Bhasha Pariwar framework

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ABSTRACT

Positive developments for equitable education for Indian languages include a strong advocacy for mother-tongue based Multilingual education (MTB-MLE), especially at the foundational and preparatory stages, and the importance of MTB education per NEP 2020 4.11. NEP 2020 has a broad set of principles and yet offers little language-specific guidance for curriculum design and development. This paper attempts to fill this gap by developing a Telugu model of MTB-MLE within the framework of the Bharatiya Bhasha Pariwar, which perceives Indian languages as a family of languages rather than as separate and individual systems.

The paper attempts to support the language pedagogy of MTB-MLE for the other Indian languages of the multilingual policy of NEP 2020 by proposing the Telugu language as a cognitive and cultural anchor for the effective/ transfer/ acquisition of the languages of Hindi and English. The study proposes a unique curriculum framework of the Interlinked Linguistic Transfer Model (ILTM) to support and promote multilingualism. This model tackles the pedagogical gap of integrating languages at the level of phonology, semantics, and culture. The paper has three primary objectives:

- i. To assess the pedagogy of the English and Telugu bilingual instruction within the NEP 2020 framework.
- ii. To architect the Bharatiya Bhasha Pariwar concept in curriculum design, and
- iii. To propose implementable strategies for multilingual pedagogy and assessment

Methodologically, the study takes a conceptual and analytical perspective, integrating elements of linguistic theory, edu-psychology, policy studies, and research in multilingual education. Language policy documents, studies and pedagogy are used in tandem to develop a critical synthesis of a language oriented curriculum framework.

The paper's relevance to current discussions on language education stems from the fact that it addresses the disjuncture between the policy perspective and the classroom. By placing Telugu in a developed multilingual paradigm, the study illustrates the potential of the NEP 2020 in achieving linguistic equity, cognitive and cultural development, sustaining cultural continuity, and fostering integration and global connectedness.

KEYWORDS: Telugu Language, Mother-Tongue-Based Multilingual Education, Bharatiya

Bhasha Pariwar, Curriculum Design, NEP 2020.

1 Introduction

Although the primary function of language is the exchange of information, it also facilitates thought, guides social engagement, and promotes the continuity of culture. For young learners, the language of the classroom is key to internalizing knowledge and the manifestation of one's confidence to articulate and elaborate on ideas. Familiar linguistic systems enable children to gain a deeper understanding and to foster critical thinking, while alleviating the stress associated with the learning process. On the other hand, unfamiliar instructional language at the start of a learner's educational journey tends to create a gap between their lived experiences and the school's academic content, resulting in surface learning with little to no understanding at all. In multilingual settings like India, this gap has contributed to the uneven learning achievements, among children in the primary years of schooling.

The NEP 2020 responds to this challenge by prioritizing the use of one's mother tongue or a regional language as the medium of instruction in the initial years of schooling. This suggests a significant departure from previous models that prioritized a single global or national language to the exclusion and marginalization of local languages. Focusing on language accessibility should help NEP 2020 anchor foundational literacy and numeracy while also maintaining the diverse linguistic heritage of the country. Within this policy framework, the regional languages are no longer seen as instrumental/ ancillary; they are viewed as equal means to thinking, knowing and learning intellectually and advancing academically.

Telugu has a unique place of unexplored potential in the current circumstances. Being a classical Indian language with a developed grammatical structure, extensive literary traditions, and a strong contemporary presence, Telugu has the potential to be a strong language for conceptual. Yet, in practice, it is often considered only a temporary language of transition to more dominant languages, rather than a fully-meaningful language of learning. This paper proposes a Telugu-centric multilingual model of education in consonance with the Bharatiya Bhasha Pariwar, where Telugu acts as the cognitive anchor and the foundation for the structured learning of other Indian and foreign languages. Such an approach not only positively impacts the learning experience but, more importantly, fosters linguistic equity, cultural continuity, and right to multilingualism as per the vision of NEP 2020.

2 Bharatiya Bhasha Pariwar: Theoretical Foundations

According to the Bharatiya Bhasha Pariwar, all of India's languages are part of a larger cultural continuum and can therefore be viewed collectively rather than as discrete or oppositional systems. This view engenders the idea that all of India's languages are co-existing, interdependent, and have enriched one another as they have evolved through ongoing and sustained interactions in social, philosophical and literary contexts. In opposition to traditional hierarchical linguistic theories, which prioritise dominance and exclusivity, the Bharatiya model embodies parity and co-operation, as well as the pluralistic character of Indian culture (Rao, 2018).

A key theoretical assumption of the Bharatiya model is that the various Indian languages also exhibit significant similarities in both structural and cultural aspects. Examples of these similarities include similarities in the phonetic inventories of constituent tongues, the existence of equivalent sound/symbol relationships and overlapping semantic domains associated with moral/ethical concerns, social relationships, spirituality and ecological awareness. Due to these considerations, all Indian languages permit cognitive transfer between them—a circumstance which allows speakers to construct new linguistic knowledge based on existing cognitive

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structures. Through the dissemination of epics, folklore, devotional works, and other forms of literature and philosophical teachings across linguistic borders, the linguistic legacy of the entire Indian populace has been further enhanced.

Telugu serves as an excellent example to illustrate this theory. While structurally belonging to the Dravidian language family category, up to the present time Telugu has incorporated a considerable amount of Sanskrit vocabulary into it, without modifying its grammar. Similarly Dravidian syntax is combined with Indo-Aryan Lexis. This combination of Dravidian syntax with Indo-Aryan lexis is indicative of the centuries of cultural interaction and intellectual exchange between these two groups. As stated by Krishnamurti (2003) the linguistic complexity of Telugu provides it with a high degree of adaptability, enabling the usage in terms of classical, regional and modern means of communication.

From a pedagogical standpoint, the Bharatiya Bhasha Pariwar framework argues against viewing the development of multilingualism as an issue of language replacement. The framework provides an alternative model of an individual developing multilingualism from a foundation based upon the learner's first language. Therefore, when implementing multilingual instructional practice that is based upon shared language structures, learners are less likely to experience cognitive overload, and have greater clarity in thinking. Further, the application of the idea of designing the curriculum around shared language structures allows for Telugu to continue to be utilized not only as a vehicle for instruction but as a long-term source of knowledge that has formed confident, culturally aware, and highly proficient multilingual individuals.

The theoretical framework of the Bharatiya Bhasha Pariwar has much in common with Michael Halliday's Systemic Functional Linguistics (SFL), which views language as more than simply a structural system; it is also a social semiotic resource for the creation of meaning. According to Halliday (1978, 1994), language is derived from its functional use in social, cultural and educational contexts through three metafunctions in particular: ideational, interpersonal and textual. Under the Bharatiya Bhasha Pariwar model, the languages of Telugu and English can be used as the primary means for learners to make sense of their world, construct knowledge and engage in social interactions. By using Telugu as a continued medium for instruction, it gives learners the opportunity to develop academic concepts based on familiar cultural and semantic patterns, then extending these across other languages.

SFL perspective states that learning different languages is more effective when it builds on the student's prior linguistic repertoire than when it replaces it. Telugu offers a solid foundation for developing functional language use over time to other Indian or global languages, since there are rich narratives and explanations that exist in the language already. This functional continuity allows students to understand concepts at a deeper level, transfer between genres more easily, and develop confidence in their academic abilities. Thus, adding Halliday's SFL theory to the Bharatiya Bhasha Pariwar approach helps greatly by providing a theoretical base for Telugu to remain as an enduring language for knowledge, as opposed to just temporary support for various learning outcomes. As a result, strong multilingual realities will continue to exist in through the body of knowledge, thereby resulting in strong and meaningful multilingual education.

3 Telugu as a Cognitive and Cultural Anchor

3.1 *Linguistic Characteristics of Telugu*

Many aspects of the Telugu language make it an excellent choice for teaching during the first and second levels of education. First, because Telugu is a syllabic language, it has a fairly consistent flow of speech which will help students speak clearly and read at a steady rate (Krishnamurti, 2003). In addition, the writing system of Telugu is mostly phonetic and consists

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largely of sounds and symbols that remain consistent from one word to another, allowing children to quickly and confidently decode the written language. Because of this consistency, children will have less difficulty learning to read and write the Telugu language during the first stages of acquiring literacy.

Another important characteristic of the Telugu language is that it uses an agglutinative form of morphology. In this system, words are made by adding a suffix to a base word. The suffix provides additional grammatical or semantic information to the word. As a result of this clear and systematic structure, students will learn how to make a word from the base by adding the suffix. Because of the consistency of this pattern, students will develop an understanding of how to create sentences logically. Therefore, as students become more aware of how smaller units of language combine to create more complex forms of language, they are developing analytical, categorizing, and generalizing skills that are transferable from subject to subject and from language to language.

In addition to its structural elements, Telugu has a wealth of cultural and literary history that links language acquisition with lived experiences. Proverbs, classical poems, oral traditions, and current stories found in Telugu provide culturally familiar frameworks in which to learn abstract concepts. The embedding of culture into learning ensures that language teaching is not just technical but also profound, emotionally rich, and socially relevant.

3.2 Cognitive Advantages

Studies in educational psychology provide strong evidence that first-language instruction has identifiable cognitive advantages, especially in the early years of school. When students are taught in a language they know well (for example, their mother tongue or home language), they will have less unnecessary cognitive load placed on them and will be focused on learning the content rather than on the task of decoding an unfamiliar language. Consequently, they will be able to use their working memory in a more efficient manner and will have a better understanding of the material and longer recall of it.

Telugu can have a positive influence on the development of mental representations, the ability to make connections between concepts, and the ability to think critically by providing a foundation for learning at the very beginning of formal schooling. According to research conducted by Mohanty (2019), education that is based on a child's mother-tongue language builds both cognitive development and success in school, because the child's cultural and linguistic knowledge system has been taken into account in the process of classroom instruction.

In addition, the establishment of a conceptual understanding of a concept using Telugu can facilitate the learning of other languages by allowing a student to use the understanding gained through Telugu to connect to another language or new linguistic structure, thus enabling effective transfer of learning from one language to another. Therefore, Telugu will not only serve as a means of communication between the student and teacher, but will also serve as a cognitive reference point for the student; they will use Telugu to establish a stable learning environment, to increase their ability to engage intellectually, and to strengthen their appreciation of their cultural and linguistic identity (Krishnamurti, 2003; Mohanty, 2019).

4 Interlinked Linguistic Transfer Model (ILTM)

The Interlinked Linguistic Transfer Model (ILTM) is the newest educational model proposed to improve and encourage multilingual education throughout India. The model offers a method for using the Telugu language as the target language for cognitive development while establishing clear and well-defined links between the other languages taught in schools (both

Indian and globally). In ILTM, language acquisition is seen as an interrelated process where knowledge, skills and concepts may be transferred across languages as opposed to an independent acquisition of each language as an isolated subject area. By developing these links within the design of the curriculum, methods of teaching and methods of assessment, ILTM seeks to establish an integrated system of multilingualism rather than teach multilingualism through a series of unrelated and parallel language acquisition processes.

Planned linguistic mapping provides ILTM's greatest point of difference - through the alignment of vocabulary, grammatical structure, semantic fields and cultural ideas, learners can identify relationships and similarities that exist between languages. For example, learners will see the relationships between their "roots" in each language, they will learn to recognise similar sentence structures and learn to understand that stories from different languages share similar themes. As a result, learners will have less redundancy in their language acquisition process and will be able to draw on their prior knowledge of Telugu as a method of assisting them to develop new language skills with greater efficiency and confidence.

4.1 Core Assumption

The Interlinked Language Transfer Model assumes that language learners learn better by demonstrating and recognizing similarities and connections among languages. Research in educational linguistics demonstrates that the skills acquired in one language (i.e., comprehension skills, grammatical awareness and metalinguistic knowledge) can transfer to another language when the conditions of instruction facilitate this transfer (Cummins, 2000).

The ILTM utilizes this principle to advance the idea that Telugu is more than just a subject or transitional medium; it serves as the scaffolding the basis of the cognitive processes supporting multilingual development. Learners experience reduced cognitive load and greater conceptual clarity when they see how Telugu structures are similar to or different from structures in the other languages they are learning. This structure of linking causes students to be metalinguistically aware enabling them to critically assess language, methods, and in multiple languages. Ultimately, through the multiple-touch process, the learner is becoming competent in multiple languages by learning academic subject area knowledge while developing a high level of proficiency in their native or home language as well as their target languages.

ILTM Example: Shared Word “Darśanam / Darshan”

(Telugu–Hindi–English, non-scientific)

Step 1: Meaning First in Telugu (Cognitive Anchor)

The teacher begins with a familiar word used in daily life:

➤ **Telugu:** మేము దేవాలయానికి వెళ్లి దేవుని దర్శనం చేసుకున్నాము.

(We went to the temple and had darśanam of God.)

The teacher explains in Telugu that దర్శనం means చూడడం (seeing with respect).

Step 2: Linking with Hindi (Natural Transfer)

Next, the teacher shows that the same word exists in Hindi with the same meaning:

➤ **Hindi:** हम मंदिर गए और भगवान के दर्शन किए।

The teacher highlights: Telugu దర్శనం (darśanam) Hindi दर्शन (darshan)

Children immediately recognize that the sound and meaning are almost the same.

Step 3: Simple English Meaning (Concept Extension)

Finally, the idea is expressed in simple English

English: We went to the temple and saw God.

The teacher explains that English uses a different word, but the meaning is the same.

Learning Outcome under ILTM:

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Through this simple example:

- Children understand that languages are connected, not separate.
- Telugu helps them understand Hindi naturally.
- English is learned without fear, as meaning is already clear.
- Students begin to think about language, not just use it.

This demonstrates how ILTM helps children move from Telugu → Hindi → English smoothly by using shared cultural words, making multilingual learning easy, joyful, and meaningful.

5 Curriculum Design under NEP 2020

The curriculum design envisioned under NEP 2020 provides an enabling framework for implementing a Telugu-centric multilingual education model aligned with the Interlinked Linguistic Transfer Model (ILTM). The following subsections outline how curriculum can be coherently designed across stages of schooling.

5.1 Foundational Stage

At the foundational stage, instruction is conducted entirely in Telugu, ensuring that early learning is rooted in linguistic familiarity and cultural relevance. Classroom interactions emphasize listening, speaking, and emergent literacy through stories (panchatantra), rhymes, games, and experiential activities drawn from local life. Folk literature, regional songs, proverbs, and oral narratives play a central role, connecting academic learning with community knowledge systems and everyday experiences. This approach nurtures curiosity, imagination, and confidence while strengthening foundational literacy and numeracy skills.

Multilingual exposure at this stage remains informal and non-intrusive. Children encounter other languages through songs, storytelling, and playful interaction rather than formal instruction. Such exposure helps build positive attitudes toward linguistic diversity without placing cognitive or evaluative pressure on learners. This stage aligns with NEP 2020's emphasis on joyful, activity-based learning and the use of the mother tongue as the primary medium of instruction in the early years (Government of India, 2020).

➤ Foundational Stage (LKG–UKG)

Medium of Instruction: Telugu

Activities: This stage emphasizes oral and experiential learning, using traditional Telugu rhymes, folk stories, and interactive play-based activities. Activities are designed to stimulate listening and speaking skills, nurture curiosity, and introduce basic concepts of numeracy, shapes, colors, and environmental awareness.

Objective: Develop emergent literacy, phonological awareness, and social communication skills in a familiar linguistic and cultural context, laying a strong foundation for multilingual learning.

➤ Grades 1–3

Medium of Instruction: Telugu remains primary.

Introduction of Additional Languages:

- English: Gradual exposure through home labeling, classroom vocabulary charts, and guided oral practice.
- Hindi: Introduced via simple rhymes, short songs, and audiovisual materials to provide early comprehension without pressuring literacy skills.

Focus: Strengthen conceptual understanding in Telugu while cultivating familiarity with English and Hindi vocabulary through natural, meaningful contexts.

5.2 *Preparatory Stage*

During the preparatory stage, formal literacy and academic proficiency in Telugu are further consolidated. Reading and writing skills are expanded across subjects, enabling learners to engage with increasingly complex texts and ideas. At this point, additional languages are introduced in a structured yet supportive manner.

English is introduced primarily as an oral language, focusing on listening and speaking skills. This gradual introduction minimizes early literacy pressure and prevents cognitive overload. By postponing intensive reading and writing in English, learners are given sufficient time to develop strong conceptual understanding in Telugu. The preparatory stage thus reinforces linguistic confidence while laying the groundwork for systematic multilingual development, consistent with NEP 2020's flexible and learner-centric approach (Government of India, 2020).

Preparatory Stage (Grades 4–5–6–7)

Curricular Approach

At the preparatory stage, Telugu continues to function as the primary medium for conceptual learning, ensuring cognitive continuity and depth of understanding. Core subject concepts in science, mathematics, and social studies are introduced and explained in Telugu, while explicit mapping to English vocabulary is systematically incorporated to promote cross-linguistic transfer. This approach allows students to acquire English academic terms without compromising conceptual clarity.

Hindi instruction is strengthened through comparative and activity-based pedagogy. Learners engage with Hindi using familiar linguistic and cultural resources such as shared vocabulary, simple sentence structures, rhymes, interactive cartoons, and storytelling sessions. These activities are designed to build listening and speaking confidence while reinforcing similarities between Telugu and Hindi, especially through common Sanskrit-derived words.

Learning Focus and Outcome

The primary objective at this stage is to develop cognitive transfer skills and foundational literacy across three languages. Students gradually begin to recognize structural patterns, shared meanings, and semantic overlaps among Telugu, Hindi, and English. By learning to connect ideas across languages, learners gain linguistic confidence and develop a positive disposition toward multilingual learning, preparing them for more formal language study in subsequent stages.

5.3 *Middle Stage*

The middle stage marks a transition toward conscious multilingual engagement and higher-order linguistic awareness. At this level, students actively participate in translation exercises, multilingual projects, and comparative grammar activities. Texts and concepts are explored across languages, encouraging learners to analyze structural patterns, semantic nuances, and contextual usage. Such tasks promote metalinguistic awareness, enabling students to reflect on how languages function and relate to one another.

Project-based learning further strengthens this interconnected approach. Students may work on themes such as culture, science, or social issues using sources in multiple languages, synthesizing information and presenting it creatively. Through these activities, learners develop critical thinking, analytical skills, and communicative flexibility. The middle stage thus operationalizes the principles of ILTM by transforming multilingualism into an integrated cognitive process rather than a compartmentalized subject structure, fully aligned with the curricular vision of NEP 2020.

5.4 *Middle Stage (Grades 8–9–10)*

Instructional Focus

The middle stage emphasizes systematic multilingual proficiency and higher-order language awareness. Formal instruction in reading, writing, and grammar is introduced in Telugu, Hindi, and English, with increasing linguistic and academic complexity. Telugu continues to serve as the reference language for explaining complex concepts, while Hindi and English are developed as languages of academic expression and communication.

Project-Based Learning (PBL) forms a core pedagogical strategy at this stage. Students undertake multilingual projects that integrate all three languages, such as preparing reports on environmental issues, historical events, or cultural themes. For instance, conceptual understanding may be developed in Telugu, data or narratives explored in Hindi, and final presentations or summaries produced in English. This integrated approach strengthens conceptual clarity while fostering flexible language use.

Learning Focus and Outcomes

A key outcome of the middle stage is the development of metalinguistic awareness. Learners are encouraged to analyze language structure, compare grammatical patterns, and reflect on contextual usage across languages. Such analytical engagement enables students to understand not only how languages differ, but how they are interconnected. By the end of this stage, students demonstrate improved fluency, literacy, and conceptual competence across Telugu, Hindi, and English, while maintaining Telugu as a strong cognitive and cultural anchor.

6 Assessment Reforms

Traditional assessment systems have often emphasized memorization and the reproduction of content, which can obscure genuine understanding and fail to capture a learner's ability to use language meaningfully. NEP 2020 critiques this model and advocates for competency-based assessment, focusing on the application of knowledge, critical thinking, and problem-solving skills (Government of India, 2020). In the context of a Telugu-centric multilingual curriculum, assessment strategies must align with the goals of the Interlinked Linguistic Transfer Model (ILTM), measuring both conceptual understanding and multilingual proficiency.

6.1 Portfolio-Based Evaluation

Portfolio-based evaluation allows learners to compile a collection of work demonstrating their progress across languages. This can include essays, project reports, translations, creative writing, and reflective journals in Telugu and other languages. By reviewing portfolios over time, educators can assess growth in literacy, analytical thinking, and linguistic transfer, providing a holistic picture of student competence beyond rote recall. Portfolios also encourage self-assessment and metacognition, empowering students to take ownership of their learning.

6.2 Oral Multilingual Assessments

Oral assessments in multiple languages emphasize communication, comprehension, and conceptual clarity. Learners may explain a concept in Telugu and then articulate the same idea in Hindi, Sanskrit, or English, demonstrating their ability to transfer understanding across languages. This approach evaluates not only fluency and pronunciation but also deeper cognitive skills, including reasoning, interpretation, and linguistic adaptability. Oral assessments also reduce test anxiety associated with written examinations and provide immediate feedback.

6.3 Conceptual Transfer Tests

Conceptual transfer tests measure a learner's ability to apply knowledge learned in Telugu to other linguistic contexts. Tasks may involve translating ideas, comparing grammatical structures, or solving problems using multiple languages. These assessments emphasize understanding over reproduction, revealing how effectively learners can navigate interlinked

languages and generalize concepts. By focusing on transfer rather than memorization, these tests align with ILTM's emphasis on integrated multilingual competence and support the development of higher-order thinking skills.

By incorporating these reforms, assessment moves away from superficial metrics and towards a more authentic evaluation of linguistic and cognitive abilities. Such strategies not only reflect NEP 2020's vision of competency-based education but also reinforce the cognitive and cultural advantages of a Telugu-centric multilingual model (Government of India, 2020; Mohanty, 2019; Cummins, 2000).

7 Challenges and Implementation Strategies

Implementing a Telugu-centric multilingual education model under NEP 2020 presents several practical challenges, despite its strong theoretical and pedagogical foundations. Addressing these challenges systematically is essential to ensure that the goals of foundational literacy, multilingual competence, and cultural continuity are achieved.

7.1 Challenges

➤ Shortage of Trained Multilingual Teachers

One of the most significant obstacles is the limited availability of educators proficient in both Telugu and other Indian or global languages. Effective implementation of the Interlinked Linguistic Transfer Model (ILTM) requires teachers who can scaffold multilingual learning, draw explicit cross-linguistic connections, and employ culturally responsive pedagogy. Without such expertise, the potential cognitive and linguistic benefits of mother-tongue instruction may not be fully realized.

➤ Limited Telugu-Medium Digital Resources

While digital education is rapidly expanding, most educational technologies, e-learning platforms, and digital content remain English-centric. The lack of high-quality Telugu-medium resources—including textbooks, interactive apps, videos, and assessment tools—poses a barrier to engaging, modern, and scalable instruction.

➤ Societal Bias Favoring English

Parents and communities often perceive English as a marker of social mobility and academic success, leading to resistance against mother-tongue instruction. Such biases can undermine policy implementation, even when pedagogical research supports the cognitive advantages of learning in the mother tongue (Mohanty, 2019).

7.2 Implementation Strategies

➤ Pre-Service Teacher Training in MTB-MLE

Teacher preparation programs must prioritize multilingual education and mother-tongue-based multilingual education (MTB-MLE) competencies. Training should focus on cross-linguistic awareness, pedagogical strategies for ILTM, and culturally responsive teaching. Ongoing professional development and mentorship can further support teachers in adopting innovative practices.

➤ Telugu-First Educational Technology Development

Investing in Telugu-medium digital infrastructure is essential. Educational apps, interactive multimedia, and AI-assisted learning tools should be designed to strengthen literacy, support multilingual transfer, and align with NEP 2020 curricula. Such resources can make classrooms more engaging, personalized, and accessible to diverse learners.

➤ Awareness Programs Highlighting Cognitive Benefits of Mother-Tongue Education

Community engagement initiatives can counter societal biases by demonstrating the cognitive, academic, and socio-emotional advantages of learning in Telugu. Workshops, seminars, and

parent-teacher interactions can build understanding of how mother-tongue instruction enhances conceptual learning, strengthens multilingual competence, and preserves cultural identity. By addressing these challenges through strategic interventions, the Telugu-centric multilingual model can be implemented effectively, ensuring that NEP 2020's vision of equitable, culturally grounded, and cognitively robust education becomes a reality.

8 Conclusion

Mother-tongue-based multilingual education, as envisioned under NEP 2020, requires a shift from policy articulation to systematic classroom practice. Positioning Telugu as a cognitive and cultural anchor within the Bharatiya Bhasha Pariwar framework provides a strong foundation for conceptual learning, linguistic transfer, and cultural continuity. By leveraging Telugu's transparent orthography, agglutinative morphology, and rich literary heritage, learners can develop robust literacy skills, higher-order thinking, and metalinguistic awareness that facilitate the acquisition of additional languages.

The Interlinked Linguistic Transfer Model (ILTM) proposed in this paper operationalizes these principles by explicitly linking Telugu with other Indian and global languages. Through concept mapping, narrative pedagogy, and culturally embedded instruction, ILTM fosters active, constructivist learning while enabling learners to transfer skills and knowledge across linguistic contexts. Complemented by competency-based assessment strategies, teacher training, and digital resource development, this approach addresses both pedagogical and structural challenges of multilingual education.

Ultimately, a Telugu-centric multilingual curriculum offers a scalable, culturally grounded, and pedagogically sound model that aligns with NEP 2020's vision of equitable, holistic, and high-quality education. By integrating language, cognition, and culture, such a model not only strengthens academic outcomes but also preserves linguistic heritage, promotes social inclusion, and nurtures confident, multilingual citizens capable of thriving in diverse linguistic and cultural environments (Krishnamurti, 2003; Rao, 2018; Mohanty, 2019; Cummins, 2000; Government of India, 2020).

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CHAPTER-18

Multilingualism as unity: Linguistic state formation and national integration in India

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ABSTRACT

India is one of the most linguistically diverse nations in the world. Due to this diversity, many feared that it would threaten national unity after independence. But the opposite happened. India adopted linguistic accommodation as a core strategy for nation-building. This paper examines the formation of Andhra Pradesh in 1953, the first linguistic state in independent India, as a focused case study to understand whether the formation of linguistic states strengthened or weakened national unity. This study employed a qualitative historical methodology, drawing on government reports, historical accounts of the Andhra movement, and secondary scholarly sources, to compare linguistic, administrative, and socio-political conditions before and after the formation of Andhra Pradesh. The findings suggest that linguistic recognition reduced alienation among Telugu speakers, strengthened democratic participation, and ultimately reinforced national unity rather than fragmenting it. This paper argues that multilingualism in India functions not as a threat but as a unifying force that brings people together.

KEYWORDS: Multilingualism, Linguistic States, National Unity and Integration, Linguistic diversity, and Andhra Pradesh.

1 Introduction

India is one of the most linguistically diverse countries in the world. Hundreds of languages and dialects are spoken across its regions. This reflects deep cultural, historical, and social diversity. Rather than treating this linguistic plurality as a problem, the Indian nation-state has approached multilingualism as a social reality that must be accommodated within a democratic framework. From the time of independence, India adopted a strategy that sought to balance national unity with respect for linguistic and cultural diversity.

Unlike some countries that focus on one common language, India recognises and manages many languages at the same time. Instead of imposing a single national language, the Indian Constitution recognises multiple languages and provides institutional protection to linguistic communities. Through constitutional provisions, federal governance, and educational policies, the Indian state has attempted to ensure that no language is considered inferior or excluded from public life. This approach reflects the belief that democratic inclusion strengthens national integration rather than weakening it.

One of the most significant ways India has managed linguistic diversity is through the formation of states based on language. Linguistic state reorganisation was not merely an administrative exercise; it was a political response to demands for recognition, dignity, and effective participation in governance. By drawing state boundaries according to linguistic

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distribution, the Indian state aimed to reduce alienation among linguistic communities while maintaining national unity.

The formation of Andhra Pradesh in 1953 was an important step in this process. As the first linguistic state formed in independent India, Andhra Pradesh became a testing ground for the idea that linguistic recognition could function as an integrative democratic principle. Rather than encouraging separatism, the formation of a Telugu-speaking state sought to bring governance closer to the people by enabling administration in the mother tongue and recognising linguistic identity within the national framework.

This paper examines the formation of Andhra Pradesh as a case study to analyse whether linguistic state formation contributed to national integration in India. By comparing linguistic, administrative, and socio-political conditions before and after the formation of the state, the study explores how multilingualism has been managed in practice. Through this focused example, the paper argues that linguistic state formation has played a constructive role in strengthening unity in a multilingual nation like India.

1.1 Research Questions

- What was the linguistic and administrative condition of Telugu speakers before the formation of Andhra Pradesh?
- How did the formation of Andhra Pradesh alter linguistic, political, and cultural conditions for Telugu speakers?
- Did linguistic state formation strengthen or weaken national integration?

1.2 Research Objectives

- To examine the linguistic situation of Telugu speakers before 1953
- To analyse changes after the formation of Andhra Pradesh
- To compare pre- and post-state formation conditions
- To assess whether linguistic reorganisation contributed to national unity

1.3 Literature Review

Joseph Lo Bianco (2010), in his paper *Some Ideas about Multilingualism and National Identity*, explores the deep connection between language and how a nation is formed. He argues that language is not just for talking; it has a "Symbolic" value for our identity and a "Material" value for our survival. Language represents who we are, but it also determines our access to the economy and the law. When a group's language is excluded from government use, they lose "Material" rights, such as the ability to secure professional jobs or navigate the legal system effectively.

Taking a different perspective on unity, Michael Clyne (2011) in *Multilingualism and Integration* discusses the "Monolingual Mindset," which is the problematic belief that a country must have only one language to remain united. He argues that this mindset views diversity as a threat rather than a resource. Clyne proves that true "Integration" occurs when a country accepts and supports multiple languages. By doing so, the state makes all linguistic groups feel like valued members of the nation, which actually increases national stability.

Paul Friedrich (1962) in *Language and Politics in India* explains that in diverse nations, language is a powerful political tool that can either divide or unite. He highlights the concept of "Literary Prestige," noting that groups with a rich history of literature and poetry are more likely to demand political recognition. He argues that when a community feels their cultural heritage is being sidelined by a dominant "official" language, they will use their linguistic identity to mobilize for political change.

Focusing on the challenges of post-colonial societies, Mbulungeni Madiba (1999) *Multilingualism and Nation-building in South Africa* studied how new nations are built after colonial rule, specifically in South Africa. He introduces the idea of "Intellectualization," which is the process of developing regional languages so they can be used in science, law, and high-level government. He warns that if a nation continues to rely only on a colonial language (like English), it creates a gap between the elite and the common people, hindering true democratic nation-building.

The issue of fairness is central to László Marác (2017), who in *Multilingualism and Social Inclusion* focuses on "Linguistic Justice" as a requirement for a fair society. He explains that if a state favors one language, it creates "Linguistic Asymmetry," where some people have more power than others based purely on the language they speak. This leads to "Social Exclusion," where speakers of ignored languages are prevented from participating in civic life. He argues that a just society must remove these linguistic barriers to ensure everyone is included.

Lüdi, Höchle, and Yanaprasart (2012) in their paper *Methodological Triangulation in Multilingualism* provided a scientific way to study multilingualism called "Methodological Triangulation." This approach suggests that a researcher should not look at just one type of information. Instead, they should check four dimensions: official policies, how people actually speak in daily life, what people think about their languages (representations), and the general linguistic environment. This ensures a balanced and accurate understanding of complex linguistic situations.

Examining modern linguistic structures, Nils Ringe (2020) in *The Language(s) of Politics: Multilingualism in the EU* shows that language is a core part of policymaking. He argues that the choice of which language to use in meetings or laws is a strategic political decision that affects who holds power. He emphasizes that language is never "neutral"; it is a factor that shapes how political discourse is conducted and how institutional outcomes are reached.

Esa Aldegheri, Dan Fisher and Alison Phipps (2009) in their article *Reframing Integration as Restorative Praxis* argues that integration should be viewed as "Restorative Praxis," which means fixing the social and political "wrongs" of the past. It suggests that a marginalized group cannot be truly integrated into a nation until their dignity, culture, and rights are restored through active policy changes. Integration is thus seen as a process of healing and justice rather than just "fitting in."

Trilingualism, National Integration and Social Coexistence in Post-war Sri Lanka

This study examines how Sri Lanka tried to use three languages (Sinhala, Tamil, and English) to bring peace after a long civil war. It explains that language conflict can destroy a nation's social fabric if the state does not provide equal status to minority languages. The chapter emphasizes that "Social Coexistence" is only possible when all citizens feel their mother tongue is respected by the government.

Hanna Onyi Yusuf (2007): Language as a Tool for National Integration: Nigeria

Yusuf discusses Nigeria, a country that used English (a colonial language) as a "neutral" tool to unite many different ethnic groups. The goal was to avoid fights over which indigenous language should be dominant. This study highlights a specific model of national integration where a foreign language is used to bridge the gap between diverse local linguistic identities to prevent internal conflict.

1.4 Methodology

This study adopts a qualitative historical case study approach. Data has been collected from the following sources:

- Reports of the States Reorganisation Commission (1955)
- Historical accounts of the Andhra movement

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➤ Scholarly books and journal articles on linguistic nationalism in India

The study follows a comparative framework, analysing conditions before and after the formation of Andhra Pradesh to identify changes in linguistic recognition, political participation, and integration.

2 Linguistic Conditions Before Andhra Pradesh (Pre-1953)

Before 1953, the Telugu-speaking areas were part of the Madras Presidency. This was a large administrative region where Tamil speakers had more influence in government, education, and cultural life. Although a large number of people in the region spoke Telugu, the administrative system did not accurately reflect this. Tamil was mainly used in offices and official work, while Telugu was given less importance.

Because of this situation, Telugu speakers felt linguistically marginalised. Telugu had very little use in government offices and higher education institutions. Many government jobs were held by Tamil speakers, which made Telugu speakers feel excluded from administrative opportunities. At the same time, institutions that worked to promote the Telugu language and literature received very little support from the government. This created a strong feeling that the Telugu language and culture were being ignored.

As a result, awareness about language identity began to grow among Telugu speakers. Language was no longer seen only as a tool for communication; it became closely linked to self-respect and cultural pride. The demand for a separate Andhra state developed from this feeling. However, the movement did not aim to break away from India. Instead, it asked for proper administrative recognition within the Indian nation.

The movement reached a major turning point when Potti Sriramulu started a fast unto death demanding a separate Telugu-speaking state. His death in 1952 caused widespread protests and a strong public reaction across the region. This mass mobilisation forced the Indian government to rethink its policy on linguistic states, which eventually led to the formation of Andhra Pradesh in 1953.

2.1 Formation of Andhra Pradesh and its Aftermath (Post-1953)

After the formation of Andhra Pradesh in 1953, Telugu became the main language of administration, education, and public communication in the state. This change helped people interact more easily with government offices and public institutions. Using the local language in administration made governance more accessible and responsive to the needs of the Telugu-speaking population.

The creation of a Telugu-speaking state also increased opportunities for Telugu speakers in government employment. Since Telugu was now used in official work, people who were fluent in the language found it easier to enter public service. This reduced earlier feelings of exclusion and helped create a stronger sense of participation in the administrative system. Educational institutions also expanded the use of Telugu, especially at the school level, which improved learning outcomes and reduced language barriers.

Cultural development received greater attention after state formation. Institutions promoting the Telugu language, literature, and culture received more support from the state government. Writers, poets, and scholars found a more supportive environment for their work, which helped strengthen cultural confidence among the people. Language became a source of unity rather than a source of dissatisfaction.

Importantly, the formation of Andhra Pradesh did not weaken national unity. Instead, it strengthened people's connection with the Indian state. By recognising linguistic identity within the federal system, the Indian government allowed people to maintain their regional

identity while remaining part of the larger national identity. This example showed that linguistic reorganisation could support integration and democratic participation rather than threatening national unity.

2.2 *Comparative Analysis: Before and After*

This study aimed to investigate whether the formation of states based on linguistic grounds facilitated or hindered national integration in India, using Andhra Pradesh as a case study. By comparing the linguistic conditions before and after 1953, the study aimed to understand the impact of linguistic recognition on governance, cultural identity, and democratic participation. The findings clearly show that before the formation of Andhra Pradesh, Telugu speakers faced linguistic marginalisation within the Madras Presidency. Their language had limited use in administration, education, and cultural institutions, which created dissatisfaction and feelings of exclusion. After 1953, the situation changed significantly. Telugu became the main language of governance and education in the state, making administration more accessible and inclusive for the local population.

The study also shows that linguistic reorganisation did not weaken national unity. Instead, it strengthened people's sense of belonging to the Indian state. By recognising linguistic identity within the federal system, India allowed citizens to maintain their regional and cultural identity while remaining loyal to the nation. This reflects the principle of nested identity, where regional identity exists within a broader national framework.

Overall, the case of Andhra Pradesh demonstrates that linguistic state formation was an effective and democratic strategy for managing India's multilingual reality. Rather than creating division, it helped reduce conflict, improve governance, and strengthen integration. This study therefore supports the view that linguistic reorganisation was a wise decision that contributed to India's unity in diversity.

Aspect	Before 1953	After 1953
Administrative Language	Tamil-dominated	Telegu
Cultural recognition	Marginal	Institutional support
Political participation	Limited	Expanded
Sense of belonging	Alienation	Integration

This comparison demonstrates that linguistic state formation addressed grievances without encouraging separatism. Instead of weakening India, it strengthened citizens' emotional and political attachment to the nation.

3 Findings and Discussions

This study examined the impact of linguistic state formation on governance and national integration by focusing on the case of Andhra Pradesh. The analysis was based on government reports, historical accounts of the Andhra movement, and secondary academic sources. The findings reveal clear differences in linguistic governance before and after the formation of the state in 1953.

Government reports from the post-1953 period indicate that the use of Telugu in administration increased significantly after the formation of Andhra Pradesh. Official communication, public services, and state-level governance became more accessible to the local population. This improved interaction between the government and citizens, reducing feelings of exclusion that were present earlier.

Historical accounts of the Andhra movement show that linguistic dissatisfaction was a major cause of political mobilisation before 1953. Telugu speakers felt that their language and culture were neglected within the Madras Presidency. The demand for a separate state was therefore not aimed at breaking away from India, but at achieving dignity, recognition, and fair representation within the Indian nation. After the formation of Andhra Pradesh, these historical

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sources indicate a decline in language-based protests, suggesting that linguistic grievances were largely addressed.

Secondary academic sources support the view that linguistic reorganisation helped stabilise India's federal structure. Scholars argue that recognising language-based identities within a democratic framework allowed regional aspirations to be accommodated without threatening national unity. In the case of Andhra Pradesh, linguistic recognition strengthened political participation and cultural confidence while maintaining loyalty to the Indian state.

The discussion also highlights that linguistic reorganisation redirected political energy from protest to development. Once linguistic demands were fulfilled, the focus of regional politics shifted towards economic planning, education, and social development. This suggests that recognising language helped strengthen democracy.

Overall, the findings support the argument that linguistic state formation functioned as an integrative democratic principle. By acknowledging linguistic identity through administrative restructuring, India strengthened inclusion and reduced conflict. The case of Andhra Pradesh demonstrates that linguistic recognition within a federal system can promote unity rather than weaken it.

4 Conclusion

This study set out to examine whether the formation of states on linguistic grounds helped or harmed national integration in India, using Andhra Pradesh as a case study. By comparing the linguistic conditions before and after 1953, the study aimed to understand the impact of linguistic recognition on governance, cultural identity, and democratic participation.

The findings clearly show that before the formation of Andhra Pradesh, Telugu speakers faced linguistic marginalisation within the Madras Presidency. Their language had limited use in administration, education, and cultural institutions, which created dissatisfaction and feelings of exclusion. After 1953, the situation changed significantly. Telugu became the main language of governance and education in the state, making administration more accessible and inclusive for the local population.

The study also shows that linguistic reorganisation did not weaken national unity. Instead, it strengthened people's sense of belonging to the Indian state. By recognising linguistic identity within the federal system, India allowed citizens to maintain their regional and cultural identity while remaining loyal to the nation. This reflects the principle of nested identity, where regional identity exists within a broader national framework.

Overall, the case of Andhra Pradesh demonstrates that linguistic state formation was an effective and democratic strategy for managing India's multilingual reality. Rather than creating division, it helped reduce conflict, improve governance, and strengthen integration. This study therefore supports the view that linguistic reorganisation was a wise decision that contributed to India's unity in diversity.

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CHAPTER-19

Mother tongue based multilingual education curriculum design for tribal learners in Telangana

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ABSTRACT

Mother Tongue Based Multilingual Education (MTB-MLE) has become an important curriculum and pedagogical solution for enhancing indigenous learners' educational access, equity, and quality. With over 19,500 mother tongues recorded in the Census of India (2011), 705 of which are categorized as Scheduled and non-Scheduled languages, India is one of the most linguistically varied nations in the world. Scheduled Tribe (ST) communities speak a large percentage of these languages. According to Census 2011 statistics, Telangana is home to more than 35 Scheduled Tribe communities. Major tribal languages spoken by around 10% of the state's population include Lambada (Banjara), Gondi, Koya, Kolami, Chenchu, Yerukula, and Naikpod. Telugu continues to be the predominant and frequently sole language of instruction in government schools despite this linguistic variety, posing significant obstacles for tribal children in their early schooling. The necessity, importance, and difficulties of MTB-MLE in Telangana are examined in this paper, with a particular emphasis on curriculum design. It examines how a curriculum that is both culturally sensitive and inclusive, in line with the three-language formula (L1–L2–L3), can improve learning results, lower dropout rates, and boost tribal learners' self-esteem. The advantages of MTB-MLE, policy alignment with NEP 2020, and useful techniques for creating successful curriculum for multilingual tribal classrooms are also covered in this study. According to the study's findings, MTB-MLE-based curriculum design is a viable and revolutionary strategy for guaranteeing inclusive and equitable education for Telangana's tribal students.

KEYWORDS: Mother Tongue Instruction, Multilingual Education, Telangana, Tribal Education, MTB-MLE, Curriculum Design

1 Introduction

It is commonly acknowledged that education is an essential tool for inclusive development, empowerment, and social change. The language of teaching has a significant impact on access, equity, and educational quality in linguistically diverse cultures like India. India is one of the world's most multilingual countries, with over 19,500 mother tongues, divided into 121 major languages and 705 categorized languages, according to the Census of India (2011). Tribal communities, whose languages are frequently not taught in the official educational system, contribute significantly to this linguistic diversity. At the regional level, Telangana is a reflection of this national linguistic variety. There are more than 35 Scheduled Tribe settlements in the state, making up about 9.3% of the total population. Prominent tribal

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communities with unique languages, dialects, oral traditions, and cultural knowledge systems include the Lambada (Banjara), Gond, Koya, Kolam, Chenchu, Yerukula, and Naikpod. In tribal-dominated districts like Adilabad, Bhadrachalam, Kothagudem, Mulugu, Jayashankar Bhupalpally, and Komaram Bheem–Asifabad, thousands of tribal households actively speak languages including Lambadi (Indo-Aryan) and Gondi, Koya, Kolami, and Chenchu (Dravidian).

Tribal students in Telangana continue to have lower literacy rates, higher dropout rates, and worse learning outcomes than the state average, despite quantifiable progress in increasing school access and enrollment through programs like Sarva Shiksha Abhiyan (SSA) and Samagra Shiksha Abhiyan. The language barrier in the educational system is one of the main causes of this ongoing disparity. Tribal students, especially those who live in remote and forested areas, are sometimes unfamiliar with Telugu, the primary language of teaching in government institutions, when they first start school.

According to empirical research, children who are exposed to reading and numeracy in a foreign language struggle with comprehension, classroom engagement, and conceptual understanding. Particularly in the early primary years, this language gap commonly leads to grade repetition, subpar academic achievement, low self-esteem, and eventual dropout. First-generation students from tribal communities are disproportionately impacted by monolingual teaching methods, according to evaluation reports from the National Sample Survey Office (NSSO) and NCERT. Due to their limited exposure to Telugu outside of school, tribal students frequently find it difficult to interact effectively with textbooks and tests written solely in that language. This problem is made worse by a lack of culturally sensitive pedagogy, a shortage of teachers who are fluent in tribal languages, and a lack of teaching-learning resources. For many tribal students, this results in an alienating rather than empowering school climate.

Mother Tongue Based Multilingual Education (MTB-MLE) is a potent curriculum and pedagogical approach in this setting. MTB-MLE tackles linguistic and educational disparities by starting with the child's mother tongue (L1) and progressively incorporating Telugu (L2) and English (L3) in accordance with the three-language formula. The method affirms the linguistic identity and cultural legacy of indigenous groups while simultaneously improving early learning outcomes.

2 Conceptual Framework: Mother Tongue Based Multilingual Education (MTB-MLE)

The employment of two or more languages as teaching languages is known as multilingual education (UNESCO, 2003). Mother Tongue Based Multilingual Education (MTB-MLE) places a strong emphasis on using the learner's mother tongue or home language (L1) as the main medium of instruction in the early years. A second language (L2), like Telugu, is then progressively introduced, followed by a third language (L3), like English (Mohanty, 2015).

The foundation of the MTB-MLE approach is the idea that children learn best when education starts in a language they can comprehend, speak, and relate to. Under this approach, students first learn the fundamentals of reading, math, and conceptual comprehension in their native tongue. A more seamless and efficient transfer to other languages and more difficult academic material is made possible by this solid linguistic basis. Malone (2007) states that MTB-MLE entails using the learner's mother tongue in addition to two or more other languages throughout the curriculum in a methodical and planned manner. Particularly in the early grades, teachers and students actively use the mother tongue to develop knowledge, explore ideas, and clarify concepts.

Children who start learning in their mother tongue regularly perform better academically, have better reading abilities, are more motivated, and have greater retention rates, according to

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UNESCO and UNICEF research. Additionally, MTB-MLE fosters bilingualism, biliteracy, and cultural competency, empowering students to effectively employ several languages for lifetime learning (Bernardo, 2018).

This strategy is highly supported by the National Education Policy (NEP) 2020, which advises using the mother tongue or home language as the medium of teaching at least through Grade 5 and ideally through Grade 8 or higher. The policy acknowledges the importance of language in enhancing learning outcomes and lowering educational disparities.

3 Significance of MTB-MLE for Tribal Learners in Telangana

Telangana's tribal people continue to struggle with socioeconomic issues such as poverty, remote location, inadequate infrastructure, and limited access to high-quality education. Many people believe that education is an essential means of achieving social mobility and community empowerment. The language of instruction throughout the formative years is one of the most important factors affecting a tribal child's school engagement, retention, and achievement (Mohanty, 2017). Learning becomes mechanical, demanding, and uninteresting when kids are taught in a language they don't comprehend. Articles 21A, 29(1), 46, and 350 of the Indian Constitution highlight the value of mother tongue education and the protection of linguistic minorities. Additionally, multilingual education that acknowledges and makes use of students' language resources is supported by the National Curriculum Framework (NCF 2005). Nonetheless, Telugu is still the primary language of instruction in many Telangana schools. Tribal children's language and cultural experiences are marginalized as a result, which causes them to lose confidence, perform poorly academically, repeat grades, and exit out early.

According to studies, a significant percentage of Indian youngsters have learning difficulties as a result of receiving education in foreign languages. With the help of SCERT Telangana, the Tribal Welfare Department, and other tribal research organizations, Telangana has started MTB-MLE initiatives to address these issues. With the goal of making education more inclusive and significant, these initiatives include the creation of textbooks, primers, storybooks, charts, and teaching-learning materials in indigenous languages including Lambadi and Gondi.

4 MTB-MLE Curriculum Design for Tribal Learners

A key element of an effective MTB-MLE implementation is curriculum design. Learner-centered, culturally sensitive, linguistically inclusive, and developmentally appropriate are all essential components of a successful MTB-MLE curriculum.

4.1 MTB-MLE Curriculum Design Principles

- **Mother Tongue as Foundation (L1):** To develop literacy, numeracy, and conceptual clarity, early grades should employ the child's mother tongue as the main medium of instruction.
- **Gradual Language Transition:** Reading and writing should come after the oral introduction of Telugu (L2), without the mother tongue being suddenly replaced.
- **Integration of Culture and Local Knowledge:** Tribal culture, customs, folklore, occupations, festivals, and environmental knowledge should all be reflected in curriculum content.
- **4.Spiral and Thematic Approach:** Concepts should be revisited and expanded across grades, ensuring continuity and reinforcement across languages.
- **Child-Centered Pedagogy:** Activity-based learning, storytelling, songs, games, and group work should form the core of instructional practices.

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4.2 Curriculum Structure Across Grades

- **Grades I–II:** Instruction primarily in L1; focus on oral language development, early literacy, numeracy, and environmental studies using local contexts.
- **Grades III–V:** Balanced use of L1 and Telugu (L2); introduction of formal reading and writing in Telugu; gradual integration of English (L3) orally.
- **Upper Primary Level:** Increased use of Telugu and English while continuing support through the mother tongue

5 Difficulties in Telangana's MTB-MLE Curriculum Implementation

The implementation of the MTB-MLE curriculum confronts a number of obstacles despite its potential:

- **Lack of Qualified Instructors:** There are insufficiently qualified multilingual educators who are fluent in Telugu and indigenous languages. Tribal languages and customs are foreign to many educators.
- Context of Multilingual Classrooms :** Students in classrooms frequently come from a variety of linguistic backgrounds, which makes it challenging to teach the curriculum consistently.
- **Insufficient Educational Resources :** There are still few high-quality textbooks, glossaries, and subject-specific resources available in indigenous languages.
- **Complexity of Pedagogy:** The absence of standardized vocabulary in tribal languages makes it difficult to teach abstract concepts in science and mathematics.
- **Administrative and Infrastructure Limitations:** Effective implementation is further hampered by inadequate classrooms, dorms, teacher incentives, and ongoing professional development.
- MTB-MLE Curriculum's Advantages for Tribal Students

6 MTB-MLE curriculum design has shown itself to be transformative in spite of these obstacles:

- **Better Educational Results:** Understanding, involvement, and engagement are all improved by instruction in the mother tongue.
- **Improved Academic Achievement:** Pupils do better in all disciplines and have more fluid language transitions.
- **Higher Enrollment and Retention:** Particularly in the early grades, MLE schools report increased enrollment and better retention.
- **Lower Dropout Rates:** Dropout rates are considerably decreased by language-friendly education.
- **Growth in Self-Belief:** Youngsters enthusiastically participate in class activities and express themselves freely.
- **Inclusivity and Cultural Preservation:** Tribal identity, culture, and knowledge systems are validated by the curriculum.

7 Conclusion

When paired with a well-crafted curriculum, the Mother Tongue Based Multilingual Education (MTB-MLE) program has shown great promise in raising attendance, retention, and learning results among Telangana's tribal students. Classrooms that incorporate local knowledge, cultural artifacts, and tribal languages produce lively, welcoming, and significant learning environments. Tribal students in MTB-MLE schools do better than their classmates in non-MLE settings, especially in language and arithmetic, according to data from evaluation studies and fieldwork. In addition to improving academic performance, MTB-MLE upholds the

identity, dignity, and cultural legacy of tribal people by promoting early learning through the mother tongue.

To sum up, MTB-MLE-based curriculum design is a potent, long-lasting, and fair educational approach for resolving historical inequalities in tribal education and achieving the inclusive education goal outlined in the NEP 2020.

CHAPTER-20

Mother tongue–based multilingual education and curriculum design

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ABSTRACT

Mother Tongue-Based Multilingual Education (MTB-MLE) has become a strong teaching method that values learners' language and cultural backgrounds as important resources. This approach is based on the idea that children learn best when teaching starts in a language they understand. MTB-MLE supports cognitive growth, academic success, and social inclusion. This study looks into MTB-MLE, its theoretical foundations, and its importance in modern education systems, especially in multilingual and postcolonial settings. It also discusses principles and models for designing MTB-MLE curricula, focusing on challenges and effective practices. Drawing from global and Indian viewpoints, this paper argues that good curriculum design is key to the success of MTB-MLE and vital for achieving fair and quality education.

KEYWORDS: Mother Tongue–Based Multilingual Education, curriculum design, multilingualism, language policy, inclusive education

1 Introduction

Crucial Role of Language in Learning, Developing an Identity and Social Participation. In societies where many languages are spoken, the choice of language of instruction has a significant impact on access and outcomes of education. Many education systems have historically privileged dominant or “colonial” languages as media of instruction, often marginalizing those whose language at home is different from that of the school. This results in low comprehension levels, high drop-out rates, and poor academic performance of linguistically diverse learners.

The issue of linguistic disparity between learners and educators is a key challenge for the education sector. MTB-MLE (Mother Tongue–Based Multilingual Education) seeks to address this issue through the use of learner’s first language (mother tongue or home language) as the basis of learning, while additional languages are added gradually. International organizations, including UNESCO, strongly support MTB-MLE for better quality, equity and inclusion in education. The classroom practices can be enhanced through insightful curriculum design based on MTB-MLE principles. The paper looks into the idea and practice of MTB-MLE, and critically analyses curriculum design strategies that promote multilingual learning.

2 Concept of Mother Tongue–Based Multilingual Education

MTB-MLE or Mother Tongue-Based Multilingual Education is an approach to teaching learners in their mother tongue at the beginning of their education with the introduction of second language and third language systematically and gradually. The most-used first language is early childhood education (for instance, kindergarten 1, kindergarten 2, primary 1) and then it is taught as subjects and thereafter used as media of education in later years.

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As defined by UNESCO, MTB-MLE is a learner-centred process that recognizes and utilizes linguistic diversity, leading to additive multilingualism instead of substitute of the first language. It differs from transitional bilingual education which seeks to transfer learners relatively quickly to a dominant language. On the other hand, MTB-MLE aims to develop high levels of proficiency in a number of languages that the child comes to learn. The key features of the MTB-MLE are as follows:

- Use of the mother tongue as the main medium of instruction in early grades
- Gradual introduction of second and third languages
- Cultural relevance of curriculum and materials
- Community involvement in education

3 Theoretical Foundations of MTB-MLE

MTB-MLE is based on several linguistic, psychological, and educational theories.

3.1 *Linguistic Interdependence Theory*

According to Jim Cummins' Linguistic Interdependence Hypothesis, a person's first language can facilitate learning a second language in certain contexts. A mother tongue that is rich in literacy and cognitive skills provides a solid basis for learning other languages.

3.2 *Sociocultural Theory*

Vygotsky's theory stresses the importance of language and interaction in cognitive development. Learning in a familiar language is helpful for meaningful interaction, scaffolding and understanding, all of which improve learning.

3.3 *Constructivist Learning Theory*

Constructivism posits that learners actively construct knowledge. When language instruction takes place in the mother tongue, students build relationships with what they already know and their life experience, thus making meaning and learning.

4 Importance of Mother Tongue in Education

Using the mother tongue in education offers numerous cognitive, academic, and socio-emotional advantages.

4.1 *Cognitive and Academic Benefits*

Research consistently shows that children grasp concepts better in a language they understand. Mother tongue instruction boosts comprehension, critical thinking, and problem-solving skills. It also lessens the cognitive load caused by trying to learn content in a new language.

4.2 *Social and Emotional Benefits*

Learning in the mother tongue supports learners' identities and builds their self-esteem. This fosters a supportive classroom environment where learners feel valued and confident.

4.3 *Educational Equity*

MTB-MLE promotes fairness by lowering language barriers in education. This is especially helpful for learners from marginalized and indigenous communities, contributing to higher retention and completion rates.

5 Multilingual Education in the Indian Context

India is one of the most linguistically diverse countries, with hundreds of languages and dialects spoken. The Indian education system has long acknowledged the importance of the mother tongue through policies like the Three-Language Formula. The National Education Policy (NEP) 2020 strongly emphasizes using the home language or mother tongue as the medium for instruction, at least until Grade 5 and ideally until Grade 8.

Despite policy backing, implementation faces challenges like a shortage of trained teachers, lack of quality learning materials, and socio-political attitudes favouring English. Therefore, effective curriculum design is crucial for putting MTB-MLE into action in Indian classrooms.

6 Curriculum Design for MTB-MLE

Curriculum design requires systematic planning of learning goals, content, teaching methods, and assessment. In the context of MTB-MLE, curriculum design must meet multilingual and multicultural objectives.

6.1 Principles of MTB-MLE Curriculum Design

A strong MTB-MLE curriculum should include:

- Learner-centred: Responding to learners' linguistic and cultural backgrounds
- Additive: Promoting multilingualism without diminishing the mother tongue
- Developmentally appropriate: Matching learners' cognitive and linguistic stages-Context-sensitive: Reflecting local knowledge, culture, and realities

6.2 Language Allocation and Progression

Curriculum design should clearly define the role of each language throughout different schooling stages. The mother tongue should dominate early years, with gradual exposure to second and third languages. Language progression should be planned carefully to avoid premature transitions.

6.3 Integration of Language and Content

In MTB-MLE, language and content learning are intertwined. Subjects like mathematics, environmental studies, and social science are taught through the mother tongue, ensuring clarity in understanding while supporting language growth.

7 Teaching–Learning Materials and Pedagogy

Curriculum design needs to be backed by suitable teaching and learning materials and teaching practices.

7.1 Development of Materials

Textbooks and learning resources should be created in the mother tongue, using local stories, examples, and cultural references. Multilingual glossaries and parallel texts can aid in transitioning to additional languages.

7.2 Pedagogical Approaches

Interactive and participatory teaching methods are crucial to MTB-MLE. Techniques such as storytelling, group work, project-based learning, and oral traditions draw on learners' language strengths to encourage active engagement.

8 Assessment in MTB-MLE Curriculum

Assessment practices must match the principles of MTB-MLE. Early assessments should be conducted in the mother tongue to measure learners' understanding accurately. Formative assessment methods, such as observation, portfolios, and oral tasks, work well. As new languages are introduced, assessments should gradually include multilingual skills.

9 Challenges in Implementing MTB-MLE Curriculum

Despite its advantages, MTB-MLE faces several hurdles:

- Shortage of trained multilingual teachers
- Limited quality materials in mother tongues
- Societal preference for dominant or global languages
- Administrative and policy-related obstacles

Addressing these challenges requires ongoing political commitment, investment in teacher training, and community involvement.

10 Best Practices and Recommendations

Successful MTB-MLE programs around the world emphasize the following:

- Training teachers in multilingual teaching methods
- Involving the community in curriculum development
- Continuous monitoring and assessment
- Aligning language policies with curriculum goals

Curriculum designers should create flexible and inclusive frameworks that accommodate language diversity while maintaining academic standards.

11 Conclusion

Mother Tongue-Based Multilingual Education is a game-changing approach that views language as a resource rather than a barrier. Good curriculum design is vital for the success of MTB-MLE, ensuring that language diversity is reflected in education planning, teaching, and assessment. By building learning on the mother tongue and promoting multilingualism, education systems can improve learning outcomes, advance social justice, and protect linguistic and cultural heritage. In multilingual settings like India, MTB-MLE offers a practical path toward inclusive and fair education, provided it has solid curriculum design and ongoing institutional support.

CHAPTER-21

Language learning and innovation: Promoting linguistic diversity through action research in multilingual classrooms

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ABSTRACT

The study promote and improving the multilingual school's environment and the way teachers use various methods in classroom with regard to improving language skills for students - engaging & including students to create a better learning environment, classroom observations, teacher interviews and their reflection on this research, to develop methods by which teachers can most effectively teach through code-switching, translating into students' first language, or paraphrasing. Garcia, Felia, and Otheguy (2020) indicated that multilingual classrooms that utilize language as part of their instructional model produced a significant increase in pupil language proficiency; classroom participation; and affirmation of pupil identity. In addition, Li Wei (2021) demonstrated how the informed use of home languages by educators increased pupils' understanding of the scaffolding techniques used in their classrooms and enhanced their ability to make deeper connections with concepts being taught. Higher level of knowledge about Multilingualism by Teachers have a Positive Impact on Scaffolding Students Learning, Developing Culturally Responsive Learning Environments and working with Multilingual Students. The participants were secondary school students who were studying under multilingual environments through purposive sampling. Moreover, 2 to 3 language teachers acted as practitioners for the action research process. The classrooms represented the diversity of linguistic backgrounds: the students spoke regional and minority languages along with the school language of instruction. This Study Demonstrates How Transformational the Teacher can be when they create a Multilingual Learning Environment with Opportunities for Students to Learn in their Mother Tongue Based Learning Language in a Multilingual Environment. It gives a backdrop for the teachers and their preparation and thus has given a work plan for successful multilingual education. The results of this research are very significant for those involved in education and for educational policymakers and developers as they continue to develop programs for multilingual education in India and have been incorporated in India's National Education Policy 2020.

KEYWORDS: Multilingual Education, Linguistic Diversity, Mother Tongue-Based Learning, Teacher Strategies, Inclusive Classrooms

1 INTRODUCTION

1.1 *Background of the Study*

India stands out as one of the world's most linguistically diverse countries because its various regions and communities and social groups use hundreds of different languages. According to

the Government of India, this linguistic plurality is a defining feature of Indian society and culture. In secondary schools, particularly in multilingual regions, students frequently speak regional or minority languages at home while learning through a different language of instruction in school. The linguistic gap results in negative effects which impact how students understand material and take part in class activities and display self-assurance and achieve academic success.

The learning environment in multilingual secondary classrooms depends on the teaching methods which educators use to create the environment. The effectiveness of student language transition depends on teachers' understanding of multilingual teaching methods and their assessment of language diversity and their teaching methods to help students learn. The teachers who purposefully use home languages through paraphrasing and explanations and peer discussions and reflective teaching methods create classrooms which respect different cultures and include all students.

The classroom environment of the world today demonstrates through its various languages that different cultures now exist throughout the planet. The demonstration of this fact occurs in India, which contains more than 121 recognized languages and multiple dialects. The educational systems of the past have implemented "monolingual instructional habits" which direct schools to teach students through their main language of instruction which typically uses English or the primary language of the state. Recent changes in educational psychology research show that when students lose access to their first language learning base their education suffers and their mental health declines while their personal identity deteriorates.

The National Education Policy (NEP) 2020 of India marks a revolutionary departure from this monolingual bias. The document states that schools should use students' native tongue or regional dialect for teaching purposes until students complete Grade 5 and preferably continue this practice until Grade 8 and beyond. The policy acknowledges that multilingualism provides cognitive benefits which improve intellectual flexibility instead of presenting itself as an obstacle.

1.2 Theoretical Framework: Translanguaging and Scaffolding

1 The research utilizes current theories of Translanguaging and Scaffolding as its foundation. Garcia, Felia, and Otheguy (2020) posit that multilingual individuals do not have separate linguistic systems for each language they speak; rather they possess one integrated repertoire. Through code-switching and paraphrasing teachers can use the complete language repertoire of their students to confirm student identity and enhance language skills.

2 Li Wei (2021) further argues that the "informed use" of home languages serves as a critical scaffolding technique. The approach enables students to connect their existing knowledge from their native language with the new school language concepts which results in improved understanding.

1.3 The Research Problem and Action Research

Many teachers in secondary schools lack sufficient skills to teach language-speaking students despite the NEP 2020 vision. The education system indicates a clear "pedagogical gap" since the system lacks efficient ways to teach different languages while ensuring educational standards. The research gap is indicated by Action Research. The researchers apply 2 to 3 language teachers as "practitioner-researchers" to develop research methods that transcend mere observation. Action Research allows educators to develop culturally responsive learning environments through its planning, acting, and observing cycle.

1.4 Objectives of the Study

The study aims to:

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- 1 Promote a multilingual learning environment in secondary school classrooms.
- 2 Examine teachers' use of code-switching, translation, and paraphrasing.
- 3 Improve students' language proficiency and classroom participation.
- 4 Explore teachers' reflections during the action research process.
- 5 Develop effective multilingual teaching methods aligned with NEP 2020.

1.5 Research Questions

- 1 How does multilingual pedagogy influence students' language proficiency?
- 2 What role does code-switching and translation play in improving conceptual understanding?
- 3 How does teacher knowledge of multilingualism impact scaffolding and classroom engagement?
- 4 What changes occur in classroom participation after implementing multilingual strategies?
- 5 How do teachers reflect on and modify their instructional practices during action research?

1.6 Delimitations of the Study

- 1 The study is limited to secondary school students.
- 2 It involves 2–3 language teachers as practitioner-researchers.
- 3 The research focuses on multilingual classrooms in a specific region.
- 4 The duration of intervention is limited to one academic term.

1.7 Significance of the Study

The research study provides essential value to teachers, students, teacher educators, and policymakers who work within multilingual Indian school environments. The research demonstrates how action research contributes to the preservation of linguistic diversity while it helps teachers develop better classroom methods. The program enables teachers to understand multilingual teaching methods better while it motivates them to think about their instructional methods. The program helps students develop better language skills while building their self-assurance and classroom involvement and sense of identity. The program provides teacher educators with an effective training model which helps them prepare students for successful multilingual classroom teaching. The research study enables curriculum developers and policymakers to implement the National Education Policy 2020 through its demonstration of how multilingual classrooms enable students to develop regional language skills and their official teaching language proficiency.

1.8 Operational Definitions of Key Terms

1.8.1 Multilingual Education

This is an approach to education through the medium of the different languages of instruction to make it possible for students to engage in academic work well as well as knowledge of languages.

1.8.2 Linguistic Diversity

Indeed, any learning environment that has got a number of languages is a great benefit for learning and should be recognized as an asset by the education industry.

1.8.2.1 Mother Tongue-Based Learning

Mother tongue-based learning implies imparting education by using the learners' own language as a medium to teach new languages and subjects.

1.8.2.2 Teacher Strategies

In their ways of instruction, the teachers will resort to switching languages, translating between languages with the help of the students' understanding skill, i.e. code-switching, and also provide a hint of guidance, which is scaffolding, interpreting or paralanguage.

1.8.2.3 Inclusive Classrooms

Inclusive classrooms are ones in which students of diverse linguistic and cultural backgrounds have an equal chance by being given an appreciation of their differences.

2 REVIEW OF RELATED LITERATURE

2.1 *Multilingual Education*

Multilingual education refers to the application of two or more languages in the learning process. Multilingual education enables language development and academic achievement and helps students learn about different cultures. In India, multilingual education exists as both a teaching requirement and an actual educational practice. Research shows that multilingual education helps students develop better cognitive skills and achieve academic success while building their self-confidence.

2.2 *Linguistic Diversity in Classrooms*

Classrooms display linguistic diversity when students use different languages. Students in many Indian schools speak regional or minority languages at home while they learn through another language used for instruction purposes. Research shows that students become more engaged and better understand material when teachers recognize and apply linguistic diversity in their instructional methods. Valuing students' home languages contributes to inclusion and identity affirmation.

2.3 *Translanguaging and Teacher Strategies*

The concept of translanguaging, introduced by scholars such as Ofelia García and Li Wei, supports the flexible use of multiple languages for learning. Multilingual pedagogy knowledge enables teachers to establish learning environments which better accommodate all students.

2.4 *Mother Tongue-Based Learning*

Mother tongue-based learning uses learners' first language as a foundation for instruction. Research shows that learning first language literacy enables students to learn new languages while achieving academic excellence. The program helps learners build confidence while it decreases learning gaps that exist in multilingual environments.

2.5 *Action Research in Multilingual Classrooms*

Action research uses a cycle that includes planning, acting, observing, and reflecting to develop better classroom teaching methods. Multilingual classrooms enable teachers to test new teaching methods while they assess how well those methods work in practice. Studies show that action research helps teachers develop professionally while it helps them connect theoretical knowledge with real-world applications.

2.6 *Research Gap*

The existing research demonstrates how multilingual teaching methods benefit students yet there exists a research gap because researchers struggled to conduct classroom-based studies at secondary schools throughout India. There exists an urgent requirement for practical models that will enable teachers to handle linguistic diversity while they implement national educational reforms.

The literature shows that multilingual education together with mother tongue learning and translanguaging methods leads to better language skills and student involvement and greater student participation. The Indian secondary school environment needs more action research to create usable classroom models. The next chapter presents the research methodology which the study uses to conduct its research.

3 RESEARCH METHODOLOGY

3.1 *Research Design*

The study used qualitative action research design as its research methodology. Teachers can enhance their classroom methods through action research because it empowers them to execute planning and implementation and observation and reflection processes repeatedly. The design enabled researchers to test and assess different multilingual teaching methods.

3.2 *Population*

The study included secondary school students who attended multilingual classrooms together with two to three language teachers who served as practitioner-researchers. The students came from diverse linguistic backgrounds, speaking regional and minority languages along with the official language of instruction. The researchers used purposive sampling to choose study participants.

3.3 *Tools for Data Collection*

The researchers collected data through the following methods:

- 1 Classroom observations
- 2 Teacher interviews
- 3 Reflective journals
- 4 Student participation records

The selection of these tools enabled researchers to track changes in teaching methods together with student learning progress.

3.4 *Procedure*

The researchers conducted the study through a four-step process which included:

- 1 Planning: Identifying classroom language challenges.
- 2 Action: Implementing strategies such as code-switching, translation, paraphrasing, and scaffolding.
- 3 Observation: Monitoring student participation and understanding.
- 4 Reflection: Reviewing outcomes and refining teaching practices.

3.5 *Data Analysis*

The researchers conducted qualitative data analysis to detect themes about language development and student engagement together with their confidence and social integration.

4 DATA ANALYSIS AND INTERPRETATION

4.1 *4.1 Improvement in Language Proficiency*

The study results showed that students achieved enhanced subject knowledge through the observation results and teacher reflection materials. The three techniques of code-switching and translation and paraphrasing enabled students to comprehend challenging concepts with greater clarity. Students used their mother tongue to establish connections between new information and existing knowledge which resulted in better language skills.

4.2 *Increase in Classroom Participation*

The introduction of multilingual strategies led to a major boost in student participation rates. Students who were previously hesitant to speak began contributing to discussions when allowed to express ideas using their home language along with the instructional language. Students used their mother tongue during peer discussions which helped them learn together.

4.3 *Development of Academic Confidence*

The teacher interviews showed that students developed higher confidence levels when they needed to ask questions or participate in classroom activities. The multilingual classroom environment created a supportive atmosphere which helped students to learn without fear of making mistakes.

4.4 Identity Affirmation and Inclusion

The research found that students experienced a sense belonging when schools recognized their regional and minority language backgrounds. Students felt respected and included when their linguistic backgrounds received recognition. This development helped to create better teacher–student relationships which resulted in a more positive classroom atmosphere.

4.5 Teacher Professional Growth

The teachers used reflective journals to develop better understanding of multilingual teaching methods. The teachers reported two improvements as they learned to manage different languages through better scaffolding methods. The teachers used action research to create teaching methods that matched their students' classroom requirements.

4.6 Overall Impact

The research results demonstrate that schools which implement structured multilingual programs achieve positive results in five areas which include Language proficiency and Classroom participation and Student confidence and Inclusive learning environment and Teacher professional development. The National Education Policy 2020 goals about multilingual education and mother tongue-based learning receive support from the results. The analysis shows that action research works best when combined with multilingual strategies can transform secondary school classrooms. The findings highlight the importance of recognizing linguistic diversity as a resource for effective teaching and learning. The next chapter presents the conclusions and recommendations of the study.

5 FINDINGS, CONCLUSIONS AND RECOMMENDATIONS

5.1 Major Findings

The research study found these primary outcomes through its investigation. The first finding demonstrated that students achieved better language proficiency through Code-switching translation and paraphrasing techniques. The second finding demonstrated that students from different linguistic backgrounds participated in classroom activities when teachers recognized their native languages. The third finding showed that multilingual learning environments helped students build academic confidence because they lost their fear of speaking and gained the ability to express themselves. The fourth finding demonstrated that students from various linguistic backgrounds experienced belongingness when their teachers recognized their regional and minority languages. The fifth finding showed that action research enabled teachers to develop as reflective practitioners and dual language instructional methods for their multilingual classroom teaching.

6 Conclusions

The research study demonstrates that multilingual learning approaches through action research implementation lead to positive changes in classroom practices and improved language learning results. Educational institutions should treat linguistic diversity as a beneficial asset which enhances students' capacity to understand and participate in learning activities. The teachers who work at schools have the power to create multilingual educational spaces which help students succeed academically while maintaining their cultural heritage. The results of the study support the National Education Policy 2020 vision which uses mother tongue-based multilingual education to deliver quality education for all students.

6.1 Educational Implications

- 1 Multilingual strategies should be integrated into regular classroom practice.
- 2 Teacher training programs should include modules on multilingual pedagogy.

3 Schools should create policies that encourage the use of students' home languages as learning materials.

6.2 Recommendations

For Teachers:

- Teachers should apply code-switching and scaffolding techniques to better student comprehension.
- Teachers should promote peer conversations in students' native languages.
- Teachers should establish a practice of ongoing self-assessment.
- For Teacher Education:
- The institution should deliver professional training programs about teaching methods that support multiple languages.
- The institution should encourage teachers to utilize action research for their classroom development needs.
- For Policymakers and Curriculum Developers:
- Policymakers should provide funding for schools to execute their multilingual education initiatives.
- Develop curriculum materials that reflect linguistic diversity.
- Strengthen the practical application of multilingual education in line with national reforms.

6.3 Suggestions for Further Research

- Researchers can perform similar studies at primary and higher secondary educational levels.
- Researchers can conduct studies that compare different regions with diverse research methodologies.
- The research team will conduct quantitative studies to assess how multilingual teaching methods affect student academic performance over time.

The research study shows how action research combined with multilingual teaching methods creates secondary school classrooms which function as effective learning environments for all students. Teachers who demonstrate respect for linguistic diversity can enhance student language skills and classroom engagement while building student trust and achieving national educational objectives.

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CHAPTER -22

Digital strategies for multilingual education in India: A systematic review

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ABSTRACT

India has 22 languages in its constitution, as well as numerous regional and tribal languages. It is one of the most linguistically diverse countries in the world. Research shows that learning using mother tongue improves basic understanding, literacy, and confidence. The National Education Policy 2020 strongly encourages the to use multilingual and mother-tongue-based education up to class 5, enabling students to learn more effectively and develop their understanding. At the same time, quick progress in educational technology, like digital learning platforms, artificial intelligence, machine translation tools and open educational resources, has made it possible to support multilingual education on a large scale through digital platforms DIKSHA, SWAYAM, BHASHINI and Regional language digital content platforms, etc.

The objective of this systematic literature review is to investigate the use of digital technologies in supporting multilingual education. Specifically, it aims to identify key digital platforms and tools used in multilingual classrooms, understand the teaching approaches and policies, examine the learning outcomes and challenges reported in existing studies and identify research gaps to suggest future directions for technology-enabled multilingual education.

In this study, a Systematic review is conducted using the PRISMA principles. For this, research articles published between 2017 to 2026 were collected from the ERIC database. The studies were selected using clear inclusion and exclusion criteria, with a focus on multilingual education and the use of technology. The selected studies were then analyzed thematically to find common themes, results and challenges.

The review shows that technology helps to increase access to learning materials in different languages through digital platforms. Students show better interest, understanding and basic reading abilities when they learn using digital resources in their mother tongue. It also helps teachers to access material in multiple languages. These results imply that technology has significant potential to promote multilingual education and enhance educational equity in India.

KEYWORDS: *Multilingual education; Educational technology; Mother-tongue based instruction; Systematic review*

1 Introduction

India is among the nations with the most linguistic and cultural diversity in the world. According to the Indian constitution, there are 22 official languages, although hundreds of regional, local and tribal languages are spoken throughout the country. Many children speak

different language at home and different languages at school. This language gap makes learning more difficult, particularly in the early years of schooling.

According to educational research, children learn better when they are taught in their mother tongue in the early stages. Children who learn in their native language are better able to comprehend concepts, improve their reading and writing abilities more quickly and feel more confident in the classroom (Cummins, 2000). The New Education Policy (NEP) 2020 recognized this gap and recommended to use the mother tongue or regional language as the medium of instruction at least through grade 5 or beyond (NEP, 2020).

At the same time, India's digital technology has expanded rapidly over the past two decades. The proliferation of smartphones, digital learning platforms and internet connectivity has changed the teaching and learning process. Artificial intelligence-based language tools, educational apps, online learning platforms and free educational resources offer learning materials in multiple languages (UNESCO, 2022).

Government initiatives like DIKSHA, SWAYAM, and BHASHINI highlight the growing importance of digital strategies in supporting multilingual education in India (Zawacki-Richter et al., 2019). DIKSHA platform offers curriculum-based materials in several languages for educators and students. SWAYAM provides online courses for school and higher education students, whereas BHASHINI focuses on language translation and voice technology to make digital content available in Indian languages. Many states have also created digital content portals in regional languages to help local languages.

These technological advancements are significant for multilingual education because they help to minimise language barriers, provide access to excellent learning materials and promote inclusive education. Because of this, students can learn at their own speed and in their preferred language using digital materials. Students also face different challenges when they use digital platforms in different languages.

In this context, it is important to conduct a thorough evaluation of existing research to better understand how digital technologies are being utilised to enhance multilingual education in India, what benefits they provide and what problems they face. This article provides a systematic review of digital techniques for multilingual education in India. It is intended to provide a clear overview of present practices, benefits, obstacles and future directions.

2 Objective of the study

The aim of this systematic review is:

1. To identify the primary digital platforms and technological tools that promote multilingual education in India.
2. To identify teaching strategies and policy efforts of governments at various levels related to technology-enabled multilingual education in India.
3. To find out challenges faced in implementing digital platforms in multilingual education and provide solution for it.

3 Methodology

The PRISMA criteria (Preferred Reporting Items for Systematic Reviews and Meta-Analyses) are followed in this study. This helped us to keep our research systematic and transparent, so our methods are open and easy to understand.

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3.1 Data Sources

Research articles were collected from the ERIC database. These sources were chosen because they provide access to a diverse range of peer reviewed educational studies.

3.2 Inclusion and Exclusion Criteria

To select studies that are appropriate for this systematic review, clear inclusion and exclusion criteria were followed. These criteria contributed to the inclusion of only appropriate, high-quality and relevant research articles.

Criteria for Inclusion

Studies were considered for the review if they matched all of the following criteria:

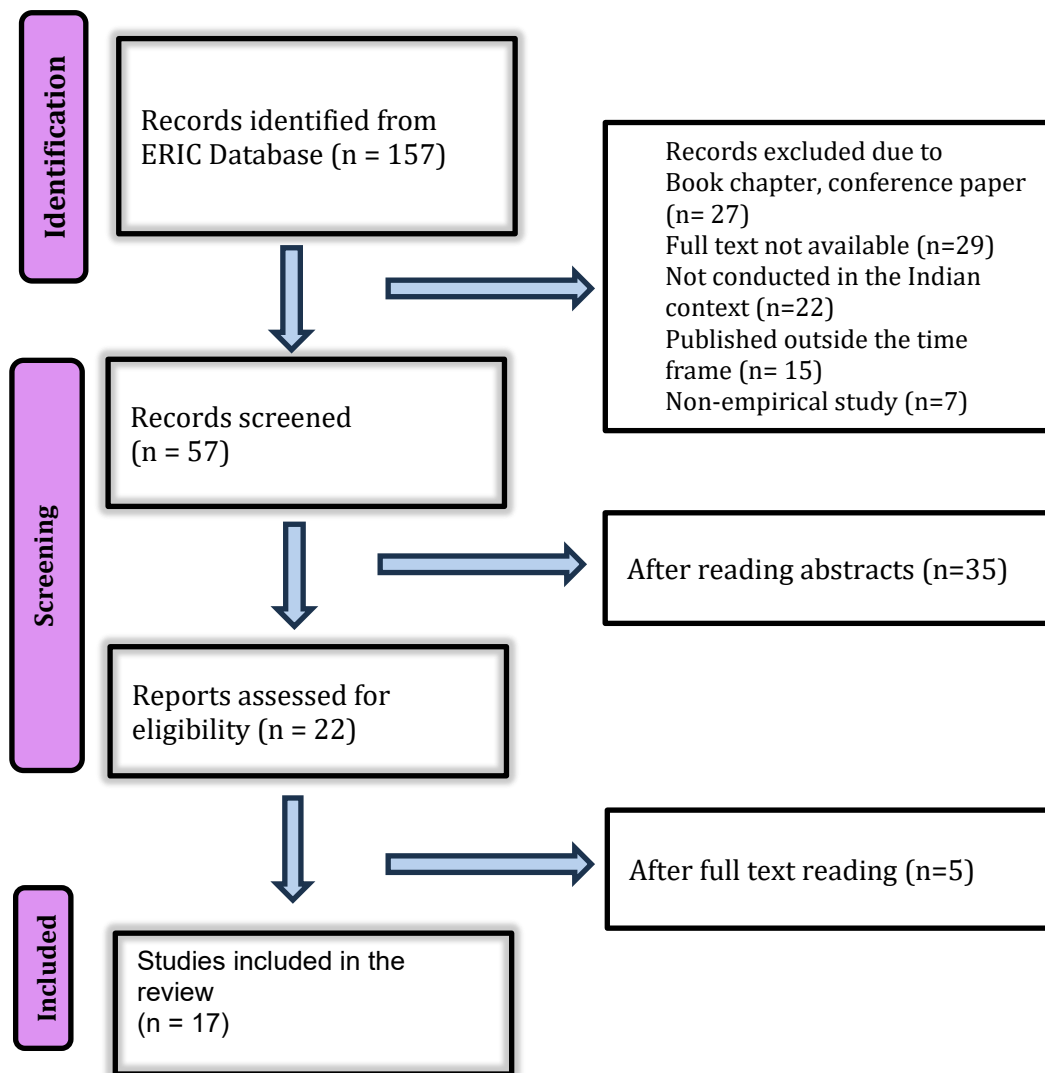
- The study must be peer-reviewed and full-text research article.
- It must be published between 2017 to 2026.
- It focus on digital strategies, digital technologies or digital platforms or digital platforms used in multilingual education or mother-tongue-based education.
- The study must be conducted in India.

Criteria for Exclusion

Studies were excluded if they didn't focus on multilingual education using digital technology and didn't conduct in Indian context. Articles without full length were also excluded.

3.3 Data Analysis

Thematic analysis was used to evaluate the selected studies. Common themes related to digital technologies, educational methods, learning objectives, difficulties and policy assistance were found and organised.



(Fig-3.1 PRISMA flow Diagram) (Page et al., 2021)

4 Findings

Objective 1: To identify the primary digital platforms and technologies that promote multilingual education in India.

According to the previous studies, a variety of digital platforms and technologies are being employed in India to facilitate multilingual education. DIKSHA, SWAYAM, BHASHINI and Bharat Vani are government-supported platforms that provide resources in a variety of Indian languages (Saxena & Kaur, 2025). These platforms help to bring regional, tribal and minority languages into digital educational settings that were previously dominated by English and other major languages (Agarwal & Sengupta, 2019).

AI-powered language technologies are increasingly being employed to help people learn and preserve languages. Studies on Indigenous, Tribal and Minority language efforts reveal that AI and machine learning methods are utilised to create new possibilities for marginalised languages by making them visible in technical and educational contexts. Mobile apps like Busuu and ELSA speak provide individualised and interactive language-learning experiences, especially for academic and professional communication (Divya et al., 2024).

Furthermore, digital archiving projects such as Bharatvani, ELAR, Living Tongues, SiDHELA, and Digital Himalayas play critical roles in preservation of endangered and lesser-known Indian languages. Overall, the findings indicate that digital technologies are being used not only for classroom education, but also for language preservation and revitalisation.

Objective 2:- To identify teaching strategies and policy efforts of governments at various levels related to technology-enabled multilingual education in India.

The study shows that technology-supported and blended teaching methods are commonly used in multilingual education settings. Digital storytelling, online platforms, mobile apps and AI-powered tools are employed in addition to traditional educational techniques (Roy & Bhavani, 2025). Digital storytelling studies suggest that this strategy boosts student involvement, motivation and understanding compared to traditional classroom instruction.

In terms of policy, the National Education Policy (NEP) 2020 is regarded as a revolutionary program that values India's linguistic variety and seeks to foster equity and inclusion in education. It actively advocates for multilingual education and mother-tongue-based instruction. However, the literature also identifies a gap between policy and practice, particularly in school education, due to infrastructure constraints, teacher readiness issues, and a social preference for English-medium instruction.

Overall, the findings indicate that technology-supported teaching approaches are effective in multilingual education, but their effectiveness is dependent on sufficient teacher preparation, institutional support, and the availability of high-quality digital content in all languages. Policies such as NEP 2020 provide clear direction, but successful implementation is required to translate policy objectives into real classroom practices.

Objective 3:- To find out challenges faced in implementing digital platforms in multilingual education and provide solution for it.

The evaluated studies clearly show that digital multilingualism improves learning outcomes. When students learn using digital tools in their regional languages, their interest and motivation increases. They learn more effectively and enhance their listening, speaking, reading and writing abilities. In comparison to traditional teaching methods, digital methods such as digital storytelling method help students to better understand concepts and demonstrate more consistent learning (Roy & Bhavani, 2025). These methods make learning more interesting and meaningful for pupils.

Similarly, studies on Education 4.0 technologies, such as Busuu and ELSA Speak demonstrate that students can enhance their communication skills, particularly for academic and professional purposes (Sri Dhivya et al., 2024). These tools help students to develop confidence and prepare for global and workplace communication.

Challenges: -

The studies highlight a number of problems and challenges faced by teachers and students in achieving favourable learning outcomes. A significant issue is the digital divide. Many

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students, particularly in rural and tribal communities, do not have access to digital gadgets and stable internet connections. Another difficulty is the scarcity of high-quality digital content in all Indian languages, especially in tribal and lesser-known languages (Singh, 2023). Additionally, a lot of teachers and educators are not properly trained to use digital technologies in multilingual classrooms.

Other challenges for digital archiving programs include data management issues, ethical concerns, poor community participation and long-term preservation issues (Gupta, 2024). These studies emphasise that technology alone cannot address these difficulties. To achieve success in digital multilingual education, social, community and institutional support are required.

Additionally, the study identifies significant research gaps in the existing literature. Empirical research on tribal and minority languages is extremely rare, particularly in educational settings. Many previous studies are short-term or based on learners' views, and there is a scarcity of long-term studies that track learning results over time (Sri Dhivya et al., 2024; Mahapatra, 2020). Another significant gap is the insufficient testing of huge government digital platforms and AI-based language tools in real-world classroom settings. It is also a social and political process that includes inclusiveness, language hierarchies and power dynamics. Without resolving these concerns, the influence of digital tools will remain restricted.

Overall, the literature reveals that, while digital technologies provide significant prospects for multilingual education, their success is determined by how well they are integrated into pedagogy, policy, teacher training and community participation.

Recommendations:-

Based on analysis of learning outcomes, challenges, and research gaps, the following recommendations are proposed:

- 1 To minimise the digital divide, governments should provide better access to digital devices and better internet connectivity, particularly in rural areas, tribal and disadvantaged communities.
- 2 In regional, tribal, and minorities languages, more excellent digital learning resources and learning materials should be created.
- 3 Teachers should receive ongoing, hands-on, subject-specific multilingual content effectively in multilingual classrooms.
- 4 Local communities, parents, and language specialists should all play an active role in the creation and maintenance of digital content and tools in different languages.
- 5 Future research should concentrate on long-term learning outcomes, actual classroom practices and the impact of digital technologies across regions and languages.
- 6 Large-scale digital platforms and AI language tools should be thoroughly tested to determine their usefulness, inclusivity and limitations.
- 7 To achieve effective implementation, digital activities should be closely integrated according to NEP 2020 goals, instructional approaches and local language needs.

5 Conclusions

This systematic review investigated how digital technologies support multilingual education in India. The study focused on digital platforms and tools, instructional methods and policies, learning outcomes and obstacles.

First, the research demonstrates how digital platforms such as AI-based language tools, learning applications, online courses and digital archives contribute to the availability of learning resources in numerous Indian languages. These digital tools increase the visibility and accessibility of regional and tribal languages in education. Second, the findings show that multilingualism through technology-enabled teaching methods shows better results than traditional teaching methods. The NEP 2020 strongly encourages mother-tongue-based education, although its success is dependent on adequate teacher preparation and institutional support. Third, research demonstrates that kids learn better when they use digital resources in their native languages. Their motivation, knowledge, reading skills, and communication ability are also increased. However, the review reveals significant problems. These include unequal access to internet and digital devices facilities, insufficient teacher training, varying quality of digital information across languages and inadequate community involvement. These issues limit the effectiveness of digital multilingual education. In conclusion, digital technologies offer significant potential to improve multilingual education and promote equity in education. However, technology isn't sufficient. Success depends on supporting policies, well-trained teachers, high-quality multilingual content and strong community involvement.

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CHAPTER-23

Impact of mother tongue influence on English language learning among undergraduate students: Issues and challenges

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ABSTRACT

The mother tongue effect still constitutes an important variable among factors affecting the process of English language acquisition in multilingual environments, especially when it comes to higher education contexts where English learning implies more than basic correctness but academic and communicative proficiency. This paper explores the effect of first language influence on English acquisition in terms of pronunciation, morphology, syntax, and semantics and focuses specifically on the problems encountered by undergraduate students in India and similar countries. In light of current research dealing with issues related to language transfer, contrastive analysis, classroom languages, and multilingual teaching approaches, it becomes evident that L1 interference is far from a mere source of errors in learners' output but a complex phenomenon which can be either beneficial or hindering depending on how it is approached during classes. Indeed, negative transfer is most often found in areas like pronunciation, grammar, vocabulary, and syntax in cases of insufficient exposure to English as well as predominant translation-based learning approach in class. Simultaneously, conscious exploitation of linguistic potentialities can help promote understanding and enhance metalinguistic awareness. Finally, undergraduate English education must embrace contrastive and context-sensitive strategies which account for learners' language background.

KEYWORDS: Mother Tongue Influence, L1 Interference, English Language Learning, Undergraduate Students, Language Transfer, Multilingual Classrooms, Contrastive Awareness

1 Introduction

Studying English in societies where several languages are spoken is really a mixture of the learner's home language and the target language. A lot of studies on how people learn a second language focus on what is called language transfer; this means that the knowledge that a learner has in their mother tongue can affect both learning and using a second language. Positively, the influence could be that when languages are similar, it is easier to understand. However negatively it can happen that the learner uses phonological, grammatical or semantic patterns that are simply not in line with the English language. Even after so many years, research on the first language interference continues to reveal that transfer influences the main areas of English learning, particularly phonology, syntax, and lexis. The problem at a Bachelor's degree level might be even more so as students need to read academic articles, take part in discussions, write papers, and be proficient in spoken English. However, large numbers of students come from educational backgrounds with regional languages and for most of them, exposure to English outside the classroom is just limited. Under such circumstances, the influence of the mother tongue manifests itself in pronunciation features, word-for-word translation, the limited use of vocabulary, and the formation of sentences that

are not native. The study of multilingual teaching methods and English learning at college indicates that the learners' problems are pretty much a reflection of the differences between their home languages and English.

1.1 Conceptual Background

Mother tongue influence is a term that describes how the native language of a learner can impact the learning and usage of a second or foreign language. This effect has been explored via various related terms such as interference transfer cross-linguistic influence, and contrastive analysis. Traditionally, L1 influence was seen largely as a problem, but more recently, researchers have recognized that first language can also provide cognitive and teaching support if used in a well-thought-out manner. Studies on multilingual English teaching show that being aware of differences in languages can help develop plurilingual competence and also make learners more conscious of language-specific features. It is critical to differentiate between positive and negative transfer. Positive transfer happens when there are similarities between the first language and English in terms of structure or meaning, and this similarity can lead to easier learning. Negative transfer, on the other hand, happens when learners incorrectly apply L1 rules to English. In language learning situations, negative transfer is commonly encountered because it manifests itself through errors in pronunciation grammar sentence structure, and vocabulary choices. A number of studies reveal that L1 interference tends to be very prevalent when learners depend greatly on translation and when the exposure to English in the classroom is irregular.

This conceptual background is particularly relevant to undergraduate students, as higher education by its very nature is multilingual. Students interact with their home language, regional language, language of the classroom and English, thus creating intricacies in the transfer effects instead of simple one language transfer to another. Hence, the influence of one's native language should not be considered a mere isolated problem but a reflection of a larger sociolinguistic and pedagogical context.

1.2 Objectives of the Study

The paper is guided by the following objectives:

- To examine how mother tongue influences English language learning among undergraduate students.
- To analyse L1 interference at the phonological, morphological, syntactic, and semantic levels.
- To identify the major issues and challenges faced by undergraduate learners because of negative transfer.
- To suggest pedagogical strategies for minimising harmful interference while using the mother tongue as a supportive resource.

1.3 Method and Scope

The paper is a qualitative conceptual study conducted from the close reading of the theme extracted and reviewing relevant literature on first language interference, contrastive analysis, multilingual pedagogy, and English language teaching. It does not offer new field data but rather draws on recent studies and theoretical discussions to develop an analytically well-grounded conference paper. This method is suitable for a conference paper in which a classroom problem is discussed in the light of general theoretical and pedagogical debates. The paper will only consider English learners at the undergraduate level in multilingual settings with the main focus on Indian classrooms and second-language learning environment in general. It aims at language transfer, classroom practice, and exposure patterns resulting difficulties in English learning rather than broader policy or testing frameworks.

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2 Mother Tongue Influence at Different Linguistic Levels

2.1 *Phonological Influence*

Phonological interference is one of the most conspicuous kinds of mother tongue influence since it affects not only pronunciation but also factors like stress, rhythm, and overall intelligibility. Quite often, learners replace the target language's sounds with the closest sounds from their first language, which is especially common in cases of major discrepancies between the two sound systems. Studies involving various multilingual learner groups strongly indicate that phonology is the area where L1 interference has the greatest impact, often even more than syntax or vocabulary.

Students who are at the university level usually face challenges with consonant clusters aspiration vowel length, correct stress placement, and the pronunciation of sounds unfamiliar to their mother tongue. Not only can these types of pronunciation errors hinder the learner's speaking confidence, but they might also discourage them from engaging in oral activities. Research into L1 influence in pronunciation highlights that the errors of this nature are not just random slips but rather the result of the learners being previously conditioned phonologically to their first language. Pronunciation is often the subject of less focused and sustained teaching as compared to grammar and writing in many language classes. This situation means that phonological transfer could become fossilized way beyond the initial stages of intervention. What is worse, once incorrect pronunciation habits have been engrained, correcting them can pose a significant challenge without directed listening, repetitive practice, and activities that raise awareness of the differences.

2.2 *Morphological Influence*

Morphological interference shows up when learners use the first-language patterns of word formation inflection agreement, tense marking, or derivation in English. Since Indian and other bilingual learners frequently switch between languages that have very different morphological systems, they sometimes leave out English inflections, make overgeneralization of rules, or even create words by an incorrect analogy. Studies on interference at different linguistic levels show that morphology is frequently the one to cause first language structure to influence learner output in a very subtle, yet persistent, way.

At undergraduate level, these issues can be visible through the incorrect usage of plural markers articles verb inflections, tense-aspect forms, and derivational suffixes. In cases where the native language does not make the same distinctions in the same way as English, the students may come up with grammatically incomplete or structurally changed forms. Such mistakes impact both the written accuracy and oral fluency since morphology is very much connected to the sentence-level grammar.

2.3 *Syntactic Influence*

One of the main reasons why the problem persists is that the classroom correction tends to target only the surface errors without taking into account the underlying cross-linguistic source of the error.

When teachers fail to illustrate how English structurally differs from the learner's first language, the students continue to produce similar syntactic patterns in speaking as well as writing tasks.

2.4 *Semantic and Lexical Influence*

Semantic interference refers to the transfer of meaning constructs, idiomatic connections, or ethnically based use patterns from the first language into English. Language learners might pick words that are only partially related in their meaning but wrong in the context or they might translate a proverb or an expression by rendering the words literally. Research on learner

interference reveals that when first language conceptual categories do not conform to English usage in a straightforward manner both semantics and lexis suffer.

Undergraduate students are the ones most of the times who experience this problem when writing essays, giving presentations, and responding in class. The knowledge of vocabulary can in fact be quite extensive but the understanding of the meaning can still be quite vague because the words chosen are through the first language equivalence rather than through the actual English collocation or discourse context. Apart from communicative ability, this also impacts the standard of academic expression.

2.5 Major Issues and Challenges

2.5.1 Limited Exposure to English

One of the key reasons why mother tongue influence is often the strongest is limited exposure to the English language in real-life situations. When English is only or mostly used in the classroom, students will still rely on their mother tongue for thinking, processing, and interacting. Such dependency on the mother tongue leads to higher chances of transfer. Research on English learning in multilingual and higher education environments shows that infrequent use of English is one of the causes of interference and it leads to slower progress towards becoming proficient in English production.

To a great extent, many college students know English through the use of textbooks, exams, or teachers' explanations rather than through communication that makes a difference in the learners' lives. Consequently, English may remain just a subject at school rather than a language for real-life interaction. This gap between learning English formally at school and using it in real life will result in the dependence on mother tongue remaining strong.

2.5.2 Overdependence on Translation

Translation can be a useful tool in early or strategic learning however relying heavily on translation often results in negative transfer. Learners who always convert every English item to the mother tongue in their mind, may end up producing literal equivalents instead of English structures that are appropriate to the context. Studies on the use of translation and mother tongue in language classrooms indicate that L1 can be helpful in understanding, but excessive use may postpone direct interaction with target language patterns. On the undergraduate level, translation-driven behaviors seem to be evident in note-making, paragraph writing, speaking and comprehension exercises. Usually, students first come up with ideas in their native language and then translate into English, which may result in unnatural wordings and structural distortions.

3 Classroom Practices and Pedagogical Limitations

Teaching strategies in the classroom will largely determine whether the natural influence of the mother tongue on learning is increased or decreased. For example, if education is heavily dependent on rote memorization, grammar drills done in isolation, or cramming for exams, it is very likely that students will not go beyond memorizing and recognizing the differences between English and their native tongue structurally and functionally.

Most of the time teachers in universities have to handle students from different language backgrounds and might not even be able to give each student individual attention due to time constraints. Therefore it is quite common that errors influenced by interference are simply considered as general mistakes instead of being recognized as a result of predictable cross-linguistic patterns. Such kind of understanding is essential because without it, pedagogical correction is hardly correct or complete.

3.1 *Anxiety and Reduced Communicative Competence*

Mother tongue influence is not just a language-related issue; it can be an emotional issue as well. If learners constantly make mistakes in pronunciation or grammar, it can cause them to feel shy or ashamed when they speak English, especially in mixed-ability settings. When students expect to be corrected or mocked, they might even refrain from speaking altogether. Doing so decreases the number of speaking opportunities, which in turn makes first-language structures even more dominant. Although many researchers mainly examine linguistic results, the cited effects on speaking confidence and classroom participation show that communication ability is very much related to the handling of interference. Therefore, teaching methods must consider both language correctness and learner confidence.

3.2 *Positive Role of the Mother Tongue*

A well-rounded conversation would have to note that the first language is not merely a challenge. On the contrary, research reveals that the mother tongue is capable of aiding understanding, preserving culture, grasping concepts, and even metalinguistic reflection provided it is not abused. Indeed, learners seem to understand complicated instructions, abstract ideas, and the meaning of a text much better if they are allowed to use the L1 from time to time. Strategic use of one's mother tongue in a multilingual setting may lower the mental effort required and facilitate students making explicit comparisons between the two language systems. Instead of forcing students to adhere to an unrealistic English-only approach, good teaching practices can direct L1 knowledge toward a better grasp of differences. This is particularly relevant in universities where students are required to comprehend academic English as a language system rather than only imitate it.

Hence, it is not a matter of having the mother tongue present in an English class but of how it is used. Over-reliance without control can be a barrier to learning, on the other hand, wise and sparing use can really serve as stepping stones.

4 Pedagogical Strategies for Undergraduate Classrooms

4.1 *Developing Contrastive Awareness*

The best way to lower damaging L1 interference is to raise contrastive awareness. Educators can highlight differences between features in English and those in students' mother tongues, especially in aspects like pronunciation, word order, verb time, and word choice. Contrastive analysis support states that such comparisons enable teachers and learners to have a clearer view of the reasons the same errors keep appearing and to find the right measures.

Revisiting the contrastive teaching method does not imply to limit it to mere error counting as was done in the past. Rather, it entails employing linguistic comparison as a means of figuring things out and imparting knowledge. Undergraduate students gain from teachers' efforts to not only point out what is incorrect but also to explain why a form has been influenced by a language habit that has been carried over.

4.2 *Strengthening Pronunciation Practice*

Since phonological interference is often central, classroom teaching should include regular listening and speaking practice. Minimal pairs, stress drills, guided reading aloud, and audio-assisted repetition can help learners notice sound distinctions absent from their mother tongue. Research on L1 effects in pronunciation supports targeted intervention rather than assuming that exposure alone will solve speech problems.

A supportive speaking environment is equally important. Students improve more when correction is constructive and practice opportunities are frequent rather than punitive or occasional.

4.3 *Reducing Mechanical Translation*

Instructional staff ought to slowly wean students off of the literal translation method of learning by promoting understanding and producing language English directly. Word changes, vocabulary in context, teacher-led summaries, as well as brief oral activities that emphasize meaning rather than form of memorization are examples of how this change can be realized. Given that some research recognizes the potential yet very limited effect of translation, the ideal approach would be moderation and not complete disallowance.

At the university level, the emphasis of activities should be on the gradual fading of bilingual dependence and the nurturance of English-thinking. Changing one's mode of thought will necessitate providing support to the extent that is just sufficient especially to those coming from non-English-medium backgrounds.

4.4 *Encouraging Rich English Exposure*

Classroom teaching by itself is not sufficient to completely overcome the influence of the learners' mother tongue unless they come across English in numerous and meaningful ways. One's English language skills can be greatly enhanced through a variety of non-classroom activities including forming reading clubs, having peer discussions, making presentations, recording podcasts, watching subtitled audio-visual materials, and doing language lab exercises. Research shows that low exposure is linked to continued interference; therefore, frequency and quality of engagement are critical for making lasting changes. The more learners are exposed to natural English language, the more they will be able to internalize the patterns rather than constantly translating everything into their mother tongue.

5 Teacher Sensitization to Linguistic Diversity

Teachers at the university level need training in both English teaching methods and the realities of multilingual classrooms. Merely being aware of common mother tongue-related learner problems can greatly enhance teacher feedback, lesson planning, and assessment. The research on multilingual pedagogy points out that understanding students' language backgrounds not only helps in building teacher-student rapport but also results in making better instructional decisions.

It is a good example of why teaching with sensitivity is necessary in Indian institutions of higher learning where one class may comprise students of different languages with varying interference patterns. Sensitized teaching avoids the danger of overgeneralization and is a way to promote fairness.

6 Discussion

Based on the documented proposals referred to in this paper, the effect of the mother tongue should be viewed as neither a minor problem nor a sign of learner failure, but rather as one of the usual and natural characteristics of second language acquisition in multilingual societies. In fact, the problem arises for the learners' English skills when their linguistic backgrounds are not taken into consideration, their access to English is very limited, and the English teaching in the classrooms is only correction without explanation.

Undergraduate students are at an even greater disadvantage as English may well be the only language subject or the academic "door" tool. If L1 is consistently interfering, students may not be able to effectively participate in the classroom, perform well in exams, write quality papers, or communicate for the purpose of employment. However, viewing mother tongue influence solely as a source of deficiency is not sufficient; what we require is a teaching methodology that raises awareness, provides support, and gives students opportunities for thorough practice.

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The conflict implies that the acquisition of more than one language should be interpreted as a positive feature. Besides, if educators use contrastive and reflective approaches, the first language may even lead to a better English acquisition rather than to hindering it. This belief is in line with the general multilingual pedagogical rational considering learners' complete linguistic capabilities to be valuable.

7 Conclusion

First language or mother tongue influence is one of the major factors impacting English language acquisition among university students. It changes aspects such as pronunciation, word formation, grammar, and even meaning, especially in situations where learners have very limited English exposure and rely a lot on translation. Meanwhile, the mother tongue, if used properly, can aid understanding and raise awareness.

The main instructional problem is not to get rid of the learner's first language but to stop the negative transfer from the first language becoming fixed. English language teaching for undergraduates therefore should support the understanding and teaching of the contrasts, assist with pronunciation, discourage the use of translation as a default mode, enlarge the time that students are actually in contact with the English language, and increase the awareness of teachers working in multilingual environments. This kind of English language teaching approach will help students shift from using their interference-driven language performance to their ability to communicate fluently and confidently, which is what communicative competence is about.

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CHAPTER-24

Impact of explicit reading instruction on undergraduates' reading comprehension: A qualitative analysis

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ABSTRACT

The study examines how explicit reading strategies impact ESL students' reading comprehension at a government degree college in Channapatna, Karnataka, guided by socio-constructivist principles. A structured lesson plan on reading instruction was developed to be utilized for an experimental group of students (N=63) over two and a half months using reciprocal teaching, scaffolding, and collaborative learning. An introspective (qualitative) method of data collection was used through verbal reports and observation from participants. Thematic analysis was employed, focusing on learners' response patterns to the verbal reports. Progress was evaluated through transitions from declarative to conditional knowledge, strategy integration, and cognitive to metacognitive monitoring. It was revealed that using learners' L1 (i.e. Kannada) and contextual cues helped them understand complex English texts (L2). Strategies included activating background knowledge, inferencing, summarizing, questioning, predicting, and visualizing. Analysis showed significant improvements in comprehension, with explicit reading instruction enhancing ESL learners' academic success.

KEYWORDS: Explicit reading strategies, Collaborative learning, reciprocal teaching, thematic analysis, conditional knowledge, meta-cognitive strategies.

1 Introduction

Reading is regarded as a vital language skill because it enhances language proficiency and promotes effective communication (Snow et al. 2002). As a result, it is a fundamental part of the academic curriculum. At the higher education level, this skill often receives inadequate attention. Teaching reading is essential for improving students' ability to understand texts. Reading involves comprehending the message, a text communicates within its linguistic context and articulating it in one's own words, both verbally and in writing. The purpose of reading is to derive meaning from the text (Hattie, J., & Anderman, E. M., 2013). Comprehension skills reflect the application of reading strategies during the reading process (Emanuel, K.B., 2024). To read effectively, one must grasp the literal meaning of words and interpret the author's intent, mood, tone, and attitude. As Smith & Robinson (1980) point out, reading is an interactive process where the reader engages with the information presented through the text. The reader seeks to understand, evaluate, and apply the ideas provided. Reading is a deliberate cognitive activity where readers employ strategies to grasp the author's intended message. Alderson (2000) asserts that mastering reading skills is crucial for students learning English, as significant academic, technological, and scientific literature is produced in English. Dole et al. (1991) contend that readers develop subskills hierarchically, which enhance comprehension ability. Successful reading requires cognitive and language skills to interpret

text. A deficiency in these skills can lead to poor reading comprehension. Perfetti et al. (2001) offer a framework for understanding the processes necessary for reading comprehension. They highlight that comprehension difficulties arise from decoding issues, including challenges in understanding narrative structure, generating inferences, monitoring comprehension, processing syntax, managing verbal working memory, and developing spoken language skills. Therefore, research based on learning theories and strategies is crucial in experimental studies to enhance learners' reading comprehension abilities.

2 Review of Literature

Davis (1995) highlights the need for teachers to inform students about learning strategy benefits that help students improve reading habits. Donato (1994) proposes that collaboration among learners during group activities can improve learning outcomes. Socio-cultural theory emphasizes the importance of social and collaborative learning techniques. According to Donato (2000), second language learners develop language skills through interaction and teamwork. Donato (2000) also argues that language learning is social, with collaboration crucial in creating meaning during learning. Richards & Rogers (2016) encourage language teachers to develop methods that involve learners, taking into account their varied motivations and interests. They suggest strategies promoting group cohesion and a supportive learning environment. As noted by Klinger & Vaughn (1999), collaborative strategic reading is an instructional framework for L2 learners that combines cooperative principles with literacy instruction to improve content learning, language skills, and reading comprehension. Collaborative learning, which includes cooperative learning, emphasizes peer support and guidance, involving collaborative activities among pairs and small groups. The collaborative learning approach outlines four stages in reading comprehension: preview, click and clunk, and wrap-up (Grabe & Stoller, 2002). In the initial stage, readers preview text using predictions and prior knowledge. If the text is understood, it is termed a click; if not, it is a clunk. The next step involves using strategies to resolve misunderstandings, leading to a wrap-up. This approach encourages engagement, dialogue, problem-solving, and task-oriented learning. Long (1996) proposes that strategies such as repeating, confirming, reformulating, checking comprehension, clarifying, and making requests can be used in cooperative learning. Learners can overcome communication issues by requesting repetition, slower speech, louder volume, and explanations of words (Richards & Rodgers, 2016, p. 248). This method differs from competitive learning, in which students compete to achieve objectives. Kagan (1992) endorses this approach as it enhances learners' motivation and critical thinking. Cooperative learning requires organized group work to foster interaction and motivation, improving learning outcomes. This method teaches students to plan, monitor, and assess their learning, developing lifelong skills. Kagan (1992) highlights elements for effective cooperative learning: positive interdependence, group interaction, individual accountability, and social skills. In cooperative learning, teachers facilitate and adapt lessons to encourage collaboration. Helou & Newsome (2018) support collaborative classroom learning, which introduces informal peer learning and brainstorming, enabling group discussions and presentations. Lantolf & Thorne (2007) assert that collaborative learning, discourse, modelling, and scaffolding enhance learners' capabilities while fostering purposeful learning. Similarly, Moreillon, J. (2007) argues that a collaborative environment for book discussions enables readers to share interpretations.

Kintsch (1998) suggests that reading comprehension strategies require readers' focus and resources for constructing meaning. These strategies are developmental, initially demanding full attention for effective adaptation, but later requiring less focus as learners practice them.

Afflerbach, et al. (2009) emphasize that strategies are crucial in both traditional and contemporary literacy settings, with their success tied to reading task complexity. The effectiveness of selecting and using reading strategies depends on content domain knowledge and instructional context. Moje (2006) argues that reading instruction should provide students opportunities to engage in discipline-specific reading practices within disciplinary tasks. This method creates an activity system that enhances their ability to derive meaning and critically analyse texts. Research on reading comprehension strategies provides groundwork for implementing effective instructional programs. Raphael et al. (2009) highlighted the necessity of reading comprehension strategies, as educational institutions today comprise diverse student groups who must navigate new approaches to understanding texts. They advised exploring innovative teaching strategies to equip students with comprehension tools for success in a global society. Pearson (2009) emphasized scaffolding students' learning initially, gradually transferring responsibility to learners to apply and manage strategic activities. Contextual factors like reading ability, task requirements, resources, and human interaction influence strategy choice and success. Pressley & Afflerbach (1995) argued that skilled readers adaptively use multiple strategies to interpret text meaning. Paris et al. (1983) asserted that readers need declarative knowledge (awareness of strategies), procedural knowledge (how to use strategies), and conditional knowledge (when and why to use different actions) to become strategic readers who apply these strategies in specific situations. The literature suggests explicit reading strategies would enhance the comprehension abilities of struggling learners. These strategies were employed in the present study to ascertain their efficacy in the rural degree college context where the samples were chosen from.

2.1 Research Questions

- 1 Whether the explicit instruction on reading strategies aids better comprehension?
- 2 Can metacognitive reading skills foster comprehension of the learners?

3 Methodology

The researchers employed an introspective method of data collection through verbal reports on reading comprehension strategy use during teaching intervention over a period of two and a half months. The six verbal reports were collected in the regular intervals during teaching intervention period. A sample of five verbal reports from each group, i.e., advanced, intermediate, and struggling learners, has been considered for analysis as the representative of the sample N=63. The tailored teaching intervention was provided to the experimental group. Specific selected materials from university textbooks and other academic books were used, and selected strategies were incorporated in teaching and learning reading comprehension. The thematic analysis was employed for analysing the participants' verbal reports.

3.1 Data Analysis

3.1.1 Developmental patterns in the use of reading comprehension strategies

Qualitative analysis of the entries from the verbal reports revealed that participants in the teaching intervention had developed their use of strategies in the following areas.

- Transition from declarative statements to statements based on conditional knowledge.
- Transition from employing individual strategy towards integrating related strategies.
- Development towards the use of metacognitive strategies from cognitive strategies.
- Progress from stating general to particular statements.

3.2 Thematic Analysis

3.2.1 Transition from expressing declarative statements to statements based on the conditional knowledge

Jacobs & Paris (1987) suggest that understanding meta-cognitive strategies equips learners with three types of knowledge. The first, declarative knowledge, involves understanding

information in a propositional form, gained through prior experiences or familiarity with the topic. Procedural knowledge involves awareness of cognitive processes, such as skimming, using contextual cues, highlighting important points, and summarizing. Conditional knowledge involves recognizing the circumstances that affect learning, including why strategies work, when to apply them, and their appropriateness.

During the intervention, participants demonstrated progress in their use of reading strategies, as evidenced by self-reflections collected through verbal reports, based on prompts provided on reading comprehension development and strategy use. Initially, participants were familiar with skimming and scanning techniques, which are typically used in traditional reading comprehension classes. However, throughout the intervention, they were introduced to seven key reading comprehension strategies and several sub-strategies, which had been effectively utilized in the earlier research on reading, and those strategies were taught through explicit instruction. In the initial stage of the study, participants could identify which strategies were useful and when to apply them based on their declarative knowledge. Over time, they learned to articulate 'why' these strategies were beneficial by employing their conditional knowledge. For instance, they could explain why they observed the title of a passage, such as "*Mind over body*," and how they traced points to understand its significance. Participants initially found it challenging to grasp new information when reading expository passages due to domain-specific terminology. However, with the instructor's guidance and peer collaborative learning, they could comprehend certain expressions used in passages like "*AI Effect*" and "*Soft Power*." The participants transitioned from declarative statements to statements of conditional knowledge over a period of time. For instance, Participant 4 (P4) stated that I narrated the importance of the Mona-Lisa painting to my peer (declarative). I narrated the importance of the painting to my friend to make him compare and contrast similar paintings in the Indian context.

3.2.2 Transition from employing an individual strategy towards integrating related strategies.

The study employed seven major reading comprehension strategies proposed in the earlier significant studies on reading by Mereillon, J. (2007). The seven main strategies proposed are activating background knowledge, questioning, using Sensory Images/Visualising, predicting and inferencing, determining main ideas, using the fix-up option, and synthesizing/summarising, which cover sub-skills that were part of reading comprehension instruction. According to Macaro (2006), for a strategy to effectively enhance learning or performance, it must be used alongside other strategies, either simultaneously or in sequence, creating what are known as strategy clusters. Successful learners apply these clusters of strategies in ways that suit the specific context and task.

In line with the above proposition, a cluster of strategies was employed in the intervention depending on the context and tasks, and the strategies were adapted to impart the strategy. In the initial phase, basic strategies were taught individually, such as previewing and activating background knowledge. As the intervention progressed, a few more strategies were implemented, such as determining the key point and developing inference skills. The participants easily picked up the text preview from the clues in the title and keywords. However, they took a little more time to use inferencing and fixing up strategies to improve comprehension through collaborative learning with peers. In the beginning, the students expressed 'I can preview', and 'I can predict' what the passage is all about from the title, and the main idea expressed. In the later stages, they attempted to integrate a few more strategies, as determining the main idea, conceptually linking the ideas or narrative cues, and synthesizing them into a coherent paragraph. Participants' responses varied when the strategies were

integrated. As I predicted, the theme and message were activated through my background knowledge, inferred from contextual cues, and synthesized into connected ideas.

3.2.3 Development from using cognitive strategies to employing meta-cognitive strategies.

Achieving a more profound understanding is the primary aim of reading. In the present study, participants could track their comprehension by employing reading comprehension strategies. To become a strategic reader, it is essential to recognize when and which strategies to apply, as well as understand the rationale behind choosing a specific strategy. According to Paris and Jacobs (1984), proficient readers are frequently involved in intentional actions that involve extensive thought, adaptable strategies, and regular self-assessment. They contemplate the subject matter, anticipate and review sections of the text, and verify their understanding as they proceed with reading.

In this context, it was found that participants used cognitive strategies more in the initial phase of the intervention, such as recollection, recall, and identification of the main idea from the title. However, in the later part, participants could use metacognitive strategies, such as fixing up options: rereading, reading ahead, using contextual cues, and clarifying through pair share. These meta-cognitive skills were helpful in monitoring their understanding and interpretation of the text. Meta-cognitive reading strategies enabled readers to reflect on their reading process, considering their actions before, during, and after reading. This meta-cognitive awareness helped readers in managing and overseeing their cognitive abilities. Initially, the explicit instruction was designed to help learners at different levels become more mindful of reading comprehension strategies, and later, they could monitor their reading process with meta-cognitive abilities (knowledge of why a strategy is useful at a particular point), which enabled them to become strategic readers. As a part of the teaching intervention, participants were introduced to various fix-up strategies: reading ahead, rereading, scanning for specific details, using contextual clues, discussing with peers, consulting dictionaries, use of L1, and receiving guidance from the instructor. Consequently, the participants transitioned from mere cognitive strategies to meta-cognitive strategies.

Participants	Cognitive Strategies (first three verbal reports)	Meta-cognitive strategies (last three verbal reports)
P1	I recalled the story	I summarized the story in my own words
P2	I recollected my past experience	Asked a question for clarity
P3	I tried to remember an old story	Connected the old story with the incident in this paragraph.
P5	I tried to connect important points	Noted down the important points to remember the ideas to write a summary
P6	Trying to remember the main ideas	Linked the main ideas to form a summary
P8	I imagined the similar images presented in the story	I recalled the images and connected them with the theme of the passage.
P9	Trying to understand the important idea	Reread the passage to find the main idea and connect them based on the key words.
P13	Tried to recall the summary	Summarized the story with the key points

Table-01: Transition from using cognitive to development towards employing meta-cognitive strategies

3.2.4 Progress from stating general statements to particular statements.

Reading strategies of the participants during the initial period of the teaching intervention were general and unfocused, but in the later stage, they developed greater specificity and focus. In other words, reading strategies became more particular during the intervention as a consequence of critical self-reflection on the strategy use. Strategic actions, which were general and unspecific earlier, developed into particular and focused methods over time. For instance, there was a progress in response in P4 ‘underlined key points’ (general) to ‘underlined the main

features of Brazil nut tree' (particular) exemplified the participant's development from being general in the initial phase to being specific and clear in the later stage. More such patterns are shown in Table- 02

Participants	Stating general statements (first three verbal reports)	Stating particular statements (last three verbal reports)
P2	I recollected my past experience	I got the memory of a big banyan tree
P4	I underlined the key ideas	I underlined the main features of the Brazil nut tree
P5	I imagined the tree	I imagined the picture given in the paragraph. It helps me to know how big a tree will be.
P6	I tried to recall my previous knowledge	I recalled my past experience of watching big trees on TV.
P8	I underlined difficult vocabulary.	I underlined the vocabulary, which makes it difficult to understand the main idea expressed.
P10	I imagined the information.	I imagined the information about the big trees that I watched on the National Geographic Channel
P12	I recalled the ideas again	I recalled the main points underlined to remember the text
P13	I underlined words	I underlined words from other fields of study to better understand the text.

Table-02: Progress from stating general statements to particular statements

4 Findings

The current research demonstrated that explicit instruction in reading comprehension yielded marked improvement in participants' reading comprehension skills. The participants were taught using strategies such as reciprocal teaching, collaborative learning, and scaffolding. Pearson (2009) suggested that reciprocal teaching gained prominence during the 1980s and 1990s as it was adopted by researchers for various teaching settings. Klingner & Vaughn (1999) noted that collaborative reading fosters an environment where students, with guidance from teachers and peers, gradually become adept at employing comprehension techniques while reading subject-specific texts. According to Mitchell & Myles (2004), learners may find it challenging to tackle tasks alone in specific situations. However, scaffolding can enable them to realize their potential. Interaction with peers and instructors serves as scaffolding, helping learners reach their learning potential. As learners become proficient, they gain the ability to manage learning independently. In this study, participants engaged in discussion as part of a collaborative reading strategy during various stages of the reading process. The participants were involved in pair-share, jigsaw tasks, think-alouds, and mind-mapping activities during teaching intervention sessions. Strategies like activating previous knowledge and connecting to reading content made their task more manageable. Contextual cues, predicting, and inferencing skills were consciously learnt as these require reading between the lines. Summarizing is a higher-order skill that needs practice by linking important lines with the topic sentence and theme. The participants followed McEwan's (2004) five Cs: comprehend, chunk, compact, conceptualize, and connect in summarizing. These steps helped learners materialize the summarizing process. The success of explicit instruction in reading comprehension strategies depends on learners' motivation to adopt and employ these strategies while reading privately. According to Guthrie et al. (2004), intrinsically motivated students employ more comprehension strategies, leading to improved understanding. The

materials and educational settings mediate as major factors in motivating pupils. Hence, teachers must instruct new reading comprehension strategies as needed by learners based on context, enabling them to utilize their awareness and experience with various strategies when reading privately.

The research shows that explicit reading comprehension strategy instruction can be an effective pedagogical approach that surpasses the traditional approach, which limits discussion and collaborative learning due to class size or time constraints, where students answer comprehension questions without awareness of strategies and monitoring. These reading comprehension strategies impacted learners' language skills, including vocabulary and accurate usage. The meta-cognitive strategies were found to be very useful as the learners monitor the process of reading and comprehending the text effectively by thinking about their reading process and tactfully using the fixing-up strategies to overcome the hindrances in comprehension. The study also highlighted the importance of exposing learners to varied texts with different cultural backgrounds and reading extensively to improve comprehension and fluency. The participants learned to identify text structure types and features, which helped them adapt their reading strategies. As Farell (2009) argues, ESL and EFL students' awareness of text organization improves their reading comprehension and proficiency. The study contributed to teaching reading literature by providing insights into learning-teaching comprehension through explicit reading strategies, as shown by verbal report analysis.

5 Conclusion

The study aimed to evaluate the effects of scaffolding, reciprocal teaching, and collaborative learning as elements of explicit reading strategy instruction. An intervention was designed to teach reading comprehension strategies by incorporating scaffolding, reciprocal teaching, and collaborative strategic reading. Analysis of participants' verbal reports revealed the strategies they used. During the pre-reading phase, participants engaged in previewing and activating their prior knowledge. For strategies used while reading, they focused on identifying main ideas, linking them to create a coherent understanding, and re-reading the text to address comprehension issues. In the post-reading phase, participants frequently discussed with peers, sought clarification from the instructor, and used dictionaries and their first language. The study's findings clearly showed that effective strategy use, awareness of meta-cognitive strategies, and suitable reading materials significantly improved the participants' reading comprehension. The research demonstrates that strategies such as reciprocal teaching, collaborative learning, and scaffolding can significantly enhance readers' awareness of reading strategies and help them monitor their reading process (Emanuel, 2024). It also highlights the effectiveness of the socio-constructivist approach in teaching reading, thereby improving learners' comprehension skills. Therefore, the strategies used in this study are not just ends in themselves but serve as tools for developing robust reading comprehension abilities.

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CHAPTER-25

Discourse-oriented teaching and learning in secondary school mathematics: A theoretical framework

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ABSTRACT

This theoretical paper argues for a discourse-centred approach to mathematics teaching and learning at the secondary school level, with particular attention to its potential for enhancing conceptual understanding, meaningful student engagement, and equitable participation. Mathematical discourse encompasses the deliberate use of oral and written language, symbolic notation, visual representations, and other modes of communication through which mathematical ideas are developed, negotiated, and conveyed. In multilingual classrooms—a context explicitly addressed by India’s National Education Policy (NEP 2020) and the National Curriculum Framework (NCF 2023)—students’ home languages and mother tongues serve as indispensable cognitive and cultural tools that enable access to mathematical meaning.

Grounded in sociocultural learning theory, especially Vygotsky’s (1978) framework and Sfard’s (2008) communicational approach, this paper conceptualises discourse as a mediating bridge between the social dynamics of the mathematics classroom and individual cognitive development. Four categories of mathematical discourse are identified and examined: authoritative, dialogic, exploratory, and reflective. Each performs a distinctive pedagogical function in nurturing reasoning, argumentation, conceptual understanding, and the progressive acquisition of formal mathematical language, particularly in linguistically diverse secondary school settings.

The paper further examines how a discourse-focused, multilingual pedagogy—aligned with the goals of NEP 2020 and NCF 2023—supports higher-order thinking, strengthens mathematical reasoning, heightens learner engagement, and ensures inclusive participation by affirming diverse linguistic and cultural identities. Drawing on a review of relevant literature, the study provides a robust theoretical rationale for integrating discourse-oriented instructional practices that honour both the mother tongue and the medium of instruction in mathematics education. It concludes by advocating for the purposeful, systematic embedding of such approaches within secondary mathematics classrooms.

KEYWORDS: Discourse, Multilingualism, Mother Tongue, Mathematics Education, Pedagogy, Teaching–Learning Process, Secondary Education

1 Introduction

Walk into almost any secondary mathematics classroom and you will likely observe one dominant pattern: the teacher speaks, demonstrates, and evaluates, while students listen, copy, and practise. This arrangement, though deeply familiar, has come under sustained scrutiny from mathematics education researchers who argue that meaningful learning in the subject is fundamentally a communicative act. When students talk about mathematics—when they explain, question, debate, and reflect—they are not merely rehearsing content; they are constructing understanding. Discourse, in this sense, is not supplementary to mathematical learning; it is at the very heart of it.

Mathematical discourse refers broadly to the ways in which teachers and students communicate, reason, and interact around mathematical ideas within the classroom. It encompasses spoken dialogue, written expression, symbolic notation, visual representations, gestures, and every other mode of communication through which mathematical meaning is made and shared. A discourse-oriented approach to mathematics instruction deliberately positions communication as the primary vehicle for facilitating understanding, developing reasoning capacity, and deepening students' engagement with mathematical content.

At the secondary school level, this communicative dimension of learning takes on added importance. As students encounter increasingly abstract and formal mathematical ideas—from algebraic generalisation to geometric proof—the ability to articulate reasoning, interrogate assumptions, and engage in sustained mathematical argumentation becomes critical. The transition from elementary to secondary mathematics brings with it a corresponding shift in cognitive demand, one that is best navigated through structured, purposeful dialogue rather than passive reception.

This paper develops a theoretical framework for a discourse-oriented teaching and learning process in secondary mathematics. It examines the nature and significance of mathematical discourse, reviews the relevant research literature, establishes the theoretical foundations on which such an approach rests, and explores the practical implications for classroom teaching. Particular attention is paid to the multilingual realities of Indian classrooms and the opportunities these present for richer, more inclusive mathematical dialogue.

1.1 *Types of Mathematical Discourse*

Mathematical discourse takes several distinct forms, each of which serves a different purpose in the teaching and learning process. The four types discussed below—authoritative, dialogic, exploratory, and reflective—are not mutually exclusive; skilled teachers move fluidly between them in response to the demands of particular learning moments.

1.1.1 *Authoritative Discourse*

Authoritative discourse is teacher-directed. The teacher controls the flow of information, presents mathematical rules and procedures, and sets the expectations for how students will engage with the content. This is perhaps the most recognisable form of classroom discourse—the teacher explaining, for instance, the sequence of steps involved in solving a quadratic equation, or demonstrating the algorithm for finding the highest common factor of two numbers.

This mode of discourse is not without pedagogical value. When introducing a new concept, establishing a common procedural foundation, or ensuring that all students have access to a particular method, authoritative discourse provides the scaffolding students need. Its limitations, however, are equally real: when authoritative discourse predominates, students are positioned as passive recipients of mathematical knowledge rather than active participants in its construction. Over time, this can erode both confidence and curiosity.

1.1.2 Dialogic Discourse

Dialogic discourse shifts the balance of participation. Rather than directing the conversation toward a predetermined endpoint, the teacher opens it up, inviting students to contribute their own thinking, question one another's reasoning, and explore multiple approaches to a given problem. The characteristic move of dialogic discourse is the open-ended question: "How else might we approach this?", "What assumptions are we making?", or "Do you agree with that reasoning? Why or why not?"

When a teacher asks students to solve a system of equations and then invites them to compare graphical, substitution, and elimination methods, the ensuing conversation is dialogic. Students are articulating their thinking, evaluating alternatives, and refining their understanding through genuine exchange. This form of discourse is particularly powerful in developing the kind of flexible, critical mathematical thinking that secondary education demands.

1.1.3 Exploratory Discourse

Exploratory discourse is organised around inquiry. Students are presented with tasks that require them to investigate, conjecture, and discover—and the teacher's role is to guide that process through strategic questioning and carefully judged support, rather than to supply answers. The spirit of exploratory discourse is genuinely investigative: students are not moving toward a conclusion they already suspect, but genuinely wondering.

A geometry lesson in which students measure the interior angles of various triangles, observe what seems to be a consistent pattern, and begin to articulate a conjecture about angle sums exemplifies this mode of discourse. The teacher supports the process by asking, "What are you noticing? Does this hold for every triangle you try? How might you convince someone else that your conjecture is correct?" Exploratory discourse builds mathematical habits of mind—the disposition to notice, to generalise, and to verify—that are foundational to the discipline.

1.1.4 Reflective Discourse

Reflective discourse turns attention inward, asking students to think not only about the mathematics but also about their own learning processes. After working through a demanding problem, students might be invited to discuss the strategies they employed, the obstacles they encountered, and the decisions that proved most productive. Questions like "What did you try first? Why did that not work? What did you do differently the second time?" prompt this kind of metacognitive engagement.

Reflective discourse is particularly valuable in cultivating a growth orientation toward mathematics. When students learn to see difficulties as informative rather than definitive, and to regard mistakes as data about their current understanding rather than as evidence of failure, they become more resilient and more effective mathematical learners. In this sense, reflective discourse does not merely support learning—it shapes learners.

1.2 Need and Significance of the study

The case for a discourse-oriented approach to secondary mathematics education is, in part, a case against the default. Traditional mathematics classrooms in many settings—and this is no less true in India than elsewhere—are organised around procedural transmission and rote practice. Students learn to execute algorithms; they are rarely invited to understand why those algorithms work or how they connect to broader mathematical ideas. The result, too often, is a brittle, surface-level competence that does not transfer to unfamiliar contexts and that fails to sustain student engagement over time.

A discourse-oriented approach addresses this by redefining what it means to do mathematics in school. Rather than treating the subject as a body of fixed procedures to be memorised and applied, it positions mathematics as a set of reasoning practices to be developed, shared, and

refined through communication. There are several compelling reasons why this reorientation matters at the secondary level specifically.

First, discourse promotes deeper conceptual understanding. When students are required to explain their thinking—to put mathematical ideas into words, to justify their procedures, to respond to a classmate’s challenge—they engage with those ideas more thoroughly than when they simply execute a calculation. The act of articulation is itself an act of sense-making.

Second, active participation in classroom discourse enhances motivation and engagement. When students experience themselves as genuine contributors to a mathematical conversation, rather than passive receivers of instruction, their sense of ownership over their learning increases. Mathematics becomes something they do, rather than something that is done to them. Third, discourse builds the communication and reasoning skills that mathematics education ought to develop. The ability to construct a coherent mathematical argument, to identify a flaw in someone else’s reasoning, and to represent an idea in multiple ways are not peripheral skills—they are central to mathematical competence, and they are developed primarily through practice in substantive mathematical dialogue.

Fourth, a discourse-oriented classroom is a more equitable classroom. When students are encouraged to share their thinking in whatever language or representational mode is most natural to them, and when diverse approaches are valued rather than suppressed, the learning environment becomes genuinely inclusive. Students who might be marginalised in a transmission-oriented classroom—because they are slower to execute algorithms, or because they think in a different language—find a place in a discourse-oriented one.

Fifth, the diversity of prior knowledge and linguistic background that characterises many secondary classrooms is an asset in a discourse-rich environment. Different students bring different conceptual resources to a mathematical problem, and those differences, when surfaced through discussion, enrich everyone’s understanding.

1.3 Review of Literature

The theoretical and empirical case for discourse-oriented mathematics education has been built, brick by brick, over several decades of research. Several foundational contributions are particularly relevant to the framework developed in this paper.

Sfard’s (2008) communicational theory of mathematical learning offers one of the most provocative reframings of what it means to know mathematics. Rather than treating mathematical knowledge as a collection of mental objects to be acquired, Sfard argued that thinking itself is a form of communication, and that learning mathematics is best understood as the process of becoming fluent in a particular kind of discourse—one characterised by its own vocabulary, symbols, narrative structures, and standards of justification. This framing has significant implications for instruction: if learning mathematics is learning to participate in mathematical discourse, then classrooms must become places where that discourse genuinely occurs.

Vygotsky’s (1978) sociocultural theory provides the developmental scaffolding for this view. Vygotsky argued that cognitive development is fundamentally social in origin: higher mental functions emerge first in interaction between people, and are only subsequently internalised as individual capacities. Language, for Vygotsky, is not merely a vehicle for expressing pre-formed thoughts; it is the primary medium through which thinking occurs. In a discourse-oriented mathematics classroom, the dialogues between students and between students and teacher are not incidental to learning—they are the mechanism through which learning takes place.

Mercer and Sams (2006) provided empirical support for this theoretical position through research on the role of structured talk in mathematical problem-solving. Their findings

demonstrated that when students are explicitly taught how to use language for mathematical reasoning—how to propose, question, clarify, and build on ideas—their problem-solving performance improves measurably. This work is particularly significant because it suggests that mathematical discourse can be taught, not merely hoped for.

Cobb et al. (1993) drew attention to the role of classroom culture in shaping the character of mathematical learning. Through careful analysis of classroom interactions, they showed that the norms established in a mathematics classroom—what counts as an acceptable explanation, what kinds of questions are welcomed, how disagreement is handled—profoundly influence the nature of students' mathematical activity. A classroom culture that values reasoning and communication produces qualitatively different mathematical learning than one that values only correct answers.

Moschkovich (2002) extended this work to multilingual settings, demonstrating that students' home languages are resources for mathematical learning rather than obstacles to it. Her research showed that discourse practices which acknowledge and draw on students' full linguistic repertoire—allowing movement between languages, validating mathematical reasoning expressed in the home language—support rather than hinder the development of mathematical understanding. This finding is of particular relevance to Indian classrooms, where linguistic diversity is the norm.

1.4 Theoretical Framework

The theoretical framework presented here draws on four interrelated bodies of scholarship: sociocultural theory, constructivism, communicational approaches to learning, and situated learning theory. Together, these perspectives provide a coherent account of why discourse is central to mathematical learning and what conditions are necessary for productive mathematical discourse to occur.

1.4.1 Sociocultural Theory (Vygotsky, 1978)

Vygotsky's foundational insight—that learning is inherently social, that language mediates thought, and that the zone of proximal development is the space in which discourse scaffolds the emergence of new competence—underpins the entire framework. In a discourse-oriented mathematics classroom, the conversations between students and teacher, and among students themselves, are the scaffolding through which learners internalise mathematical concepts and reasoning processes that initially exist only in shared social space.

1.4.2 Constructivist Theory (Piaget, 1952)

Although Piaget's focus was on individual cognitive development rather than social interaction, his account of learning as an active process of construction—in which the learner assimilates new experiences into existing mental structures and accommodates those structures when they prove inadequate—is fully compatible with a discourse-oriented approach. When students engage in mathematical dialogue, they are not passively receiving information; they are actively constructing, testing, and revising their understanding. Discourse is the catalyst for this constructive process.

1.4.3 Communicational Approach (Sfard, 2008)

Sfard's communicational framework shifts the unit of analysis from individual mental states to patterns of discourse. Learning mathematics, on this account, is not primarily a matter of acquiring representations of abstract objects; it is a matter of becoming a competent participant in mathematical discourse—a discourse characterised by particular ways of using words, symbols, and visual representations, and by particular standards for what counts as a valid argument or a satisfactory explanation. This framework directs pedagogical attention toward the quality and character of classroom communication.

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1.4.4 Situated Learning Theory (Lave & Wenger, 1991)

Lave and Wenger's account of learning as participation in communities of practice provides a further dimension. Mathematical knowledge, on this view, is not a decontextualised set of skills and facts; it is inseparable from the practices and relationships through which it is produced and used. A discourse-oriented classroom is, in a meaningful sense, a community of mathematical practice: students are not merely learning about mathematics—they are, through their participation in genuine mathematical dialogue, becoming mathematical thinkers.

2 The Role of Classroom Interaction

Understanding discourse at a theoretical level is necessary but not sufficient. Equally important is an account of the specific interactional mechanisms through which productive mathematical discourse is generated and sustained in real classrooms.

2.1 Teacher Questioning

The questions teachers ask shape the discourse of the classroom more powerfully than almost any other instructional decision. Questions that call for single-word answers or the retrieval of memorised facts—“What is the formula for the area of a triangle?”—generate a fundamentally different kind of classroom talk than questions that require reasoning and explanation—“Why does that formula work? What would happen if we changed the base?” Questions of the latter kind invite students into genuine mathematical reasoning; they signal that the teacher is interested not just in answers but in thinking.

Cobb et al. (1997) documented this dynamic through a detailed analysis of first-grade mathematics lessons, identifying the teacher's use of reflective discourse—prompting students to objectify and discuss their own mathematical activity—as a key mechanism in the development of both specific mathematical concepts and a general orientation toward mathematical inquiry. They describe a useful instructional sequence: elicit student thinking, support its articulation, then extend it toward more general or formal mathematical understanding. This “elicit–support–extend” pattern is equally applicable in secondary classrooms.

2.2 Feedback and Scaffolding

Effective feedback in a discourse-oriented classroom does more than evaluate correctness. It models mathematical reasoning, illuminates the path from a student's current understanding to a more sophisticated one, and sustains the dialogue. When a student makes an error, the most productive response is often not correction but a question—one that invites the student to reconsider their reasoning, to notice a consequence they had not anticipated, or to compare their approach with an alternative. Scaffolding, in this context, means providing the temporary support—through strategic questions, partial representations, or carefully chosen examples—that enables students to do more than they could do alone.

2.3 Peer-to-Peer Discourse

Some of the most productive mathematical discourse occurs not between teacher and student but between students themselves. When students explain their reasoning to a peer, they must organise their thinking, anticipate questions, and find language adequate to the ideas they are trying to express. This process of verbalisation is cognitively demanding in precisely the ways that deepen understanding. Collaborative problem-solving, structured pair discussions, and group mathematical investigations all create conditions in which student-to-student discourse can flourish.

3 Sociocultural and Linguistic Considerations

In the multilingual classrooms that characterise so much of Indian secondary education, the linguistic dimension of discourse deserves particular attention. Research consistently shows

that students learn mathematics most effectively when they are able to think and communicate in the language most natural to them, at least in the early stages of engaging with a new concept. Forcing students to navigate unfamiliar conceptual territory exclusively in a language they are still acquiring creates a double cognitive burden that impedes rather than supports learning. A linguistically responsive approach to mathematical discourse allows students to explore ideas in their home language or mother tongue, then work toward expressing those ideas in the language of instruction. Far from being a concession to linguistic limitation, this approach recognises that mathematical understanding and linguistic competence develop in tandem and that the former need not wait upon the latter. When a student can articulate a mathematical idea in Telugu before rendering it in English, both the mathematical understanding and the linguistic competence are strengthened.

The use of culturally familiar contexts in mathematical discourse serves a related purpose. When examples and problems are drawn from students' lived experience—from practices of measurement, exchange, or design familiar in their communities—the relevance of mathematics becomes visible and immediate. This is not merely a motivational strategy; it is a recognition that mathematical knowledge is always embedded in human practices and that drawing on those practices is pedagogically legitimate.

3.1 *Strategies for Discourse-Oriented Teaching*

Translating a theoretical commitment to discourse-oriented teaching into actual classroom practice requires deliberate and specific instructional strategies. The following approaches have been identified in the research literature as particularly effective in fostering rich mathematical dialogue at the secondary level.

3.2 *Establishing Classroom Norms for Mathematical Discourse*

Productive mathematical discourse does not emerge spontaneously; it must be cultivated through the establishment of explicit classroom norms. These norms—which might include expectations such as “explain your reasoning, not just your answer,” “hear others out before responding,” and “challenging an idea is not the same as criticising a person”—create the social conditions under which genuine mathematical dialogue becomes possible. The most effective approach is to develop these norms collaboratively with students at the beginning of the year, so that they understand and own the expectations that govern their classroom community.

3.3 *Using Open-Ended and Higher-Order Questions*

Open-ended questions—those admitting multiple valid responses, requiring explanation and justification, or inviting exploration of alternative approaches—are the lifeblood of discourse-oriented instruction. Rather than asking “What is the solution?”, a discourse-oriented teacher asks “How did you arrive at that solution, and are there other ways you might have approached it?” or “What would change if this condition were different?”. These questions do not merely elicit responses; they generate conversations.

3.4 *Encouraging Multiple Solution Strategies*

One of the most powerful triggers for productive mathematical discourse is the existence of multiple valid approaches to the same problem. When different students in the same class have solved a problem in different ways, the comparison and discussion of those approaches becomes a rich source of mathematical insight. The teacher's role, in these moments, is to orchestrate the comparison in a way that illuminates the connections between approaches and deepens everyone's understanding of the underlying mathematics.

3.5 *Facilitating Small-Group and Pair Discussions*

Whole-class discussion is important, but it is not the only—or always the most productive—context for mathematical discourse. Small-group and pair discussions offer students the

opportunity to articulate their thinking in a lower-stakes setting, to hear and respond to the ideas of peers, and to develop their mathematical language before sharing with the full class. The teacher's role during these interactions is to listen, to prompt with questions, and to identify the ideas and approaches that are worth bringing back to the whole group.

3.6 *Using Talk Moves*

Talk moves—specific conversational strategies for facilitating dialogue—are among the most practically useful tools in a discourse-oriented teacher's repertoire. Revoicing (“So if I understand you correctly, you’re saying that...”) confirms a student's contribution while making it available to the whole class. Restating (“Can someone put that in their own words?”) checks for shared understanding. Pressing (“Can you say more about why you think that?”) deepens the analysis. Wait time—the deliberate pause after a question, before inviting a response—signals that thinking takes time and that thinking is expected.

3.7 *Integrating Metacognitive Reflection*

Regular opportunities for reflective discourse develop students' capacity to think about their own mathematical thinking. Brief reflective prompts at the end of a lesson—“What was the most challenging part of today's problem? What strategy proved most useful? What would you do differently next time?”—build the habit of metacognitive awareness that distinguishes expert mathematical thinkers from novices. Written reflections, learning logs, or structured pair discussions can all serve this purpose.

3.8 *Structuring Peer Review*

Peer review activities, in which students evaluate and respond to each other's mathematical work, create a context for substantive mathematical discourse. When students give feedback, they must engage carefully with someone else's reasoning; when they receive it, they must consider their work from an external perspective. Both processes deepen mathematical understanding. Structured peer review tools—checklists, guided response protocols, or discussion frameworks—help students engage productively with this kind of critical, collaborative discourse.

3.9 *Incorporating Mathematical Debates*

Structured mathematical debates—in which student groups argue for the merits of different solution methods, representations, or conjectures—are a particularly powerful form of discourse-oriented activity. In a debate about methods for solving quadratic equations, for instance, one group might advocate for factoring, another for completing the square, and a third for the quadratic formula. Students must not only understand their own method well enough to defend it; they must understand the alternatives well enough to engage critically with them. The result is a depth of mathematical understanding that single-method instruction rarely achieves.

3.10 *Connecting Discourse to Real-World Contexts*

Mathematical discourse becomes more meaningful, and more motivating, when it is anchored in problems that feel genuinely significant to students. Open-ended problems drawn from contexts students care about—data on their own school, local environmental issues, questions about patterns in everyday life—invite the kind of sustained engagement and genuine disagreement that productive discourse requires. In a statistics lesson, for instance, students might analyse local rainfall data and debate which statistical summary best captures what is happening—a conversation with real stakes and no single right answer.

3.11 *Leveraging Technology*

Digital tools can powerfully support discourse-oriented mathematics teaching. Interactive graphing applications enable students to generate and share representations, creating a concrete basis for discussion. Collaborative platforms allow students to pose questions, respond to one

another's conjectures, and build shared understanding outside the constraints of a single class period. In blended learning environments, technology extends the time and space available for mathematical discourse while providing teachers with a record of student thinking that can inform subsequent instruction.

3.12 *Promoting Multilingual and Culturally Responsive Discourse*

In multilingual classrooms, culturally responsive discourse practice means actively drawing on the linguistic and cultural resources students bring to school rather than treating those resources as irrelevant or as obstacles to overcome. Students should be encouraged to explore and articulate mathematical ideas in their home languages, to make connections between mathematical concepts and practices from their own communities, and to see that mathematical knowledge is not the exclusive property of any single cultural tradition. In the Indian context, where mathematics has deep roots in Sanskrit, Tamil, and other indigenous intellectual traditions, there is a particular richness available to teachers willing to draw on it.

3.13 *Classroom Implications*

The theoretical framework and instructional strategies described above have several practical implications for secondary mathematics classrooms, particularly in the Indian context addressed by NEP 2020 and NCF 2023.

Teachers who wish to implement a discourse-oriented approach will likely need to reconsider both the structure of their lessons and their own role within them. Moving from a transmission model to a discourse model requires not only different activities but a different stance—one in which the teacher functions less as the source of mathematical authority and more as the facilitator of mathematical inquiry. This is not a diminishment of the teacher's role; if anything, it is a more demanding and more intellectually engaging one.

Curricular materials will need to be selected or adapted to support discourse. Tasks that have a single correct answer and a single method are not well suited to generating productive dialogue; tasks that are open-ended, that admit multiple approaches, or that require students to make and justify decisions are far more fertile ground for discourse. The development and curation of such tasks is itself an important professional skill.

Assessment practices will also need to evolve. If discourse is a central mode of mathematical learning, then assessment must attend to students' capacity to communicate mathematical reasoning, not only to execute procedures. This might involve observation of classroom discussions, analysis of written explanations, or structured oral assessments in which students articulate and defend their thinking.

Finally, the professional development of teachers is a critical enabling condition. Discourse-oriented teaching requires skills—in questioning, in listening, in managing multiple simultaneous conversations, in recognising and amplifying productive student ideas—that are not automatically acquired and that are not typically the focus of pre-service mathematics teacher education. Sustained, collaborative professional learning communities, in which teachers observe one another's practice and reflect together on the challenges of facilitating mathematical discourse, are among the most effective vehicles for this kind of professional growth.

4 Conclusion

The argument advanced in this paper is not a novel one, but its implications remain underexplored in the Indian secondary mathematics context. Discourse is not a supplement to mathematics teaching; it is, at the deepest level, what mathematics teaching is. When students talk about mathematics—when they explain, question, challenge, and reflect—they are doing

what mathematicians do. They are not preparing to understand mathematics; they are understanding it.

The four forms of mathematical discourse identified here—authoritative, dialogic, exploratory, and reflective—each contribute something essential to this process. No single form is sufficient on its own; productive mathematics instruction requires all four, deployed with skill and intentionality in response to the specific demands of particular learning moments. The theoretical frameworks of Vygotsky, Sfard, Piaget, and Lave and Wenger provide a coherent account of why this is so.

In the multilingual, culturally diverse classrooms of Indian secondary schools, a discourse-oriented approach is not merely desirable—it is an educational imperative. NEP 2020 and NCF 2023 have articulated a vision of mathematics education that is conceptually rich, linguistically responsive, and genuinely inclusive. Realising that vision will require teachers who are skilled in facilitating mathematical discourse, schools that support the development of such skills, and a research community that continues to examine how discourse-oriented practices can be most effectively implemented in the Indian context.

Future research should attend particularly to the challenges of implementing discourse-oriented approaches in large, under-resourced classrooms; to the specific dynamics of multilingual mathematical discourse in Indian languages; and to the design of teacher education programmes that effectively develop the discourse facilitation skills this approach demands. The theoretical framework offered here is intended as a foundation for that ongoing work.

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CHAPTER-26

English literature and Bharatiya values: Exploring soft skills through a comparative lens

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ABSTRACT

After the World Wars, literature across the continent witnessed continental, national, regional and societal voices through diverse literary and artistic expressions. As a result of that in literary tradition such as American literature, Indian literature, Dalit literature has raised voices and artistic creativity. Over the time English literature evolved and spread across the continents. Thus in India, English language and literature had witnessed colonial past where after decolonization, the language of representation has evolved. In which Indian literature also depicted the harsh reality, pain, struggle and societal imbalances through the use of language.

In India, English literature curricula often detached from Indigenous knowledge systems. Life skills including soft skills were considered as western contribution. They were attached to human as external entities to learn and adapt. On the other hand Indian ancient knowledge system considered soft skills as integral part human personality development. Thus cultural rootedness, societal reality, decolonization, oriental voices and holistic development became the need of the time. Where Even NEP 2020 emphasized IKS with skills inculcation as moral ethical human competence rather than merely employability skills.

Thus, the paper aims to present literary analysis of selected texts and Bharatiya values which were essentially inbuilt in human nature and cannot be taught separately by detaching them from personality. The paper contributes in soft skills development through comparative lens by comprehensively understanding the soft skills through English literature and Bharatiya value system. For this the paper uses analytical, mixed, critical, demonstrative and textual methods. As in contemporary world, soft skills development is the need of the time.

KEYWORDS: English literature, Indian English Literature (IEL), Bharatiya Value System and NEP-2020, Soft Skills and IKS

1 Introduction

English literature classrooms in India already contribute to the development of soft skills. In the Eastern context, especially in India, the Bharatiya or Indian value system of ancient education considers soft skills to be a culturally, traditionally and philosophically deep-rooted system of values that cannot be separated from human personality and behavior. However, the role of Bharatiya value system is under-theorized, under-documented and often treated as incidental.

Bharatiya values such as Karuna (empathy and emotional intelligence), Dharma (ethical leadership), Samvada (communication skills), Viveka (critical thinking), Samatva (emotional regulation and stress management), Seva (teamwork and social responsibility), and Satya

(integrity and transparency) can be deeply understood through a comparative lens. English literature stimulates and develops communication and presentation skills, enhances empathy through engagement with characters, builds analytical and interpretative competence, and encourages teamwork through discussions, debates, and performances.

Hence, the role of literature is crucial in the development of soft skills. Soft skills are not merely a by-product of Western education; they are deeply rooted in the Indian value system as well. Thus, Bharatiya values provide valuable insights into soft skills and regard them as an integral part of human behavior that cannot be separated from the character. On the other hand, English literature offers a global and modern outlook towards these skills.

Hence, a comparative lens can essentially help in understanding soft skills through Bharatiya values alongside English literature. Values reflect in literature and literature serves as a mirror of society and it is shaped by experience and imagination. Hence, there is a need to fill this skills gap through Bharatiya values system and English literature.

2 Literature Review

The research focuses on soft skills' understanding through Bharatiya values and also with English literature with comparative lens. Soft skills include communication skills, empathy, critical thinking, problem-solving, decision-making and ethical reasoning. And these all are recognized as the essential outcomes of humanities education. All these skills have encouraged through close reading, interpretation, dialogue and creative expression which was depicted by Bean (2011). He further argues that classroom teaching develops critical thinking and interpretative judgment as well which is fundamental soft skills.

Further, Robles (2012) asserts that, unlike hard skills, soft skills are related to interpersonal and intrapersonal competencies that enable learners to navigate complex social and professional contexts. However much of the literature originates from Western pedagogical frameworks with non-Western cultural contexts as asserted by Kumar (2015). This shows a clear gap, particularly for Indian educational settings where literature pedagogy must resonate with indigenous values and learners identities and social upbringing. On the other hand, Radhakrishnan (1958/2018) articulates that classical Indian philosophy showcases literature as a vehicle for moral and emotional refinement where texts considered as the lived experiences rather than merely an aesthetic object.

According to Sharma (2019) Indian epics such as Bhagavad Gita and Mahabharata engage learners in ethical dilemma and reflective decision making. Hence, literature in ancient period also gave the way to discuss about decision making and reflected human personality. Even Indian Knowledge System (IKS) has foregrounded pedagogical approaches that are rooted in dharma, Karuna, viveka and Samvada, which emphasis ethical development and human flourishing as asserted by National Education Policy [NEP] (2020).

Despite this rich tradition, English literature curriculum of mainstream education often **disconnects** texts and learners cultural contexts for better understanding of the texts. Hence, this gap invites comparative interdisciplinary study between Western literary pedagogy and Bharatiya value system. As in India, in higher education English studies often retain colonial legacies in text selection and pedagogical norms stated by Nayar (2015) hence, there is need to understanding the role of soft skills in comparative lens through Bharatiya value system.

Moreover, according to Damrosch (2003) comparative literature as a discipline encourages cross-cultural dialogue, enabling learners to see texts in relation to diverse worldviews. Hence, Das (2014) demonstrates that comparing English tragic literature with Indian narrative traditions reveals ethical practices which were unique to each culture thereby enrich students'

understanding of moral complexities and cultural empathy. Resonating with the views of Mukherjee (2010) argues that comparative reading cultivates critical consciousness to make reader aware about their own surroundings. Hence, this approach aligns with the goal to develop and understand soft skills through value rich culture and literary tradition.

Thus, it is evident that India academic discourse often treats literature as a linguistic skill rather than value-forming discipline as observed by Raina (2017). Thus, this gap points out the need for research that explicitly connects English literary texts with Bharatiya values to demonstrate how soft skills can be nurtured with culturally meaningful frameworks.

3 Soft Skills and its Relevance

Soft skills are human competencies; they reflect personal human traits in social existence. Soft skills are a part of life skills. Some important soft skills include - communication skills, personality development, emotional intelligence, empathy, and leadership skills. Soft skills are non-technical in nature; they are essential for human growth and professional career choices. Soft skills are different from hard skills. These skills are human-centered and can grow with time and experience. Soft skills are essential for the following:

- To understand human behavior, personality and cognitive competence.
- To make morally and ethically driven personal choices
- To make efficient use of resources, such as human capital and infrastructure
- To make social awareness deeper and stronger
- To enhance learning and achieve desired outputs

Thus, soft skills are essential to understand human life at both personal and professional level. These skills make human mind more nurtured, socially grounded and morally stronger. Soft skills are driven by global demands with respect to skilled workforce. Hence, soft skills have high relevance in both the personal life and in the professional workforce.

Soft Skills	Relevance
Communication skills	Intrapersonal and interpersonal understanding
Empathy	Socially rooted and coherent behavior
Emotional Intelligence	Values inculcation, such as kindness and compassion
Personality development	Value human dignity, respect for others perspectives
Teamwork	Healthy work culture, hence less stress
Leadership skills	Leads other, commitment for common goal and vision
Critical thinking	Balanced decision making and risk taking attitude

Fig.1: Soft skills and its Relevance

Figure 1 presents soft skills and their relevance. Soft skills are crucial for individuals in all walks of life. Soft skills such as communication skills, emotional intelligence, empathy, critical thinking, decision making are essential skills by understanding these skills and practicing these skills make human understand intrapersonal and interpersonal behavior, socially rooted and coherent behavior of human, healthy work culture etc., as illustrated in the above figure. Hence, soft skills are crucial for human behavior, through these skills, transformation in attitude and perspective takes place.

A. Soft Skills as Growth Capital

Soft skills are the strategic human assets; they function as a growth capital and are powerful assets for investment. Soft skills are crucial for human growth and its performance. Soft skills play crucial role in work culture. Soft skills are crucial for human growth and performance. These skills are crucial for inclusive growth and development of skilled workforce; hence these skills play a crucial role in shaping work culture. Soft skills work as a growth capital in such a ways:

- Individuals with soft skills handle communication well; they demonstrate impressive performance; they can persuade others.
- Individuals with soft skills show commitment to work and performance; they excel in leading teams.
- Individuals work for transformation and they work for growth.
- Individuals develop empathy and value system hence their emotional intelligence is higher in critical situations.
- Individuals with skills become more adaptive to situations; they show more resilient.
- Individual with skills handle the situation well; they become more aware about the situation.

Thus, soft skills work as a growth capital, in society they reflect culture and values, and in the profession they represent resilient, team management and efficient handling of the situation. Hence, the role of soft skills is crucial and these skills' comparative understanding through Bharatiya value system and English literature bring more valuable insights.

4 English Literature: a Laboratory of Soft skills Formation

Mathew Arnold has said that 'literature is the criticism of life'. Human lives in society and can imagine the desired life and actions. Hence, the human experience and imagination can be reflected in the literature. Literature has spur across the globe since ancient time and past ages. It can be oral and written in form. There are various genres of literature such as poetry, novels, essay, prose, drama etc. Hence literature can be considered as the artistic expression of human life and experiences.

Aristotle has said, 'human is the social animal' as human live in society, the values and life experiences get shaped in the society. Hence, it can be considered as the society is the foundational playground for artistic expression and literature become the voice to those experience and imagination. And soft skills are on the other hand, personal traits of human behavior. These skills are qualitative aspects of human personality. These skills are essential traits of human competencies hence their understanding from literature, reflection and development can be reflected through literature very effectively. Hence, literature is the laboratory to tests and retest and develop these skills.

Moreover, English literary tradition, in India has different past and colonial trauma has shaped the literature. Thus, English language and literature was not initially an accepted choice to get adopted but the forced learning tool in the mainstream of education. With time English became the medium of mainstream of education hence English, after independence adopted by Indian authors and the glorified Indian English literature (IEL) came in reality and it has shown past trauma, brutal life experiences, partition and communal disharmony etc., through the use of language and in the form of literature. Hence, English in India was used as an official language and soon after globalization it became the language world's communication, it has connected millions of native and non-native speakers. Thus, the role of English in India initially was as Western dominance later voice to show past trauma to humanity and now language that connects the people formally or informally.

English language has also produced variety of literature from ancient to modern. Hence, during colonization, English literature has dominated with western philosophy and ideas, thus in modern time soft skills were considered as the product of English literary tradition and soft skills were considered as the employability skills to be learn to get the job and enhance career opportunities. This attitude towards skills has reflected the detachment or disconnect of literary text from real life values. Hence, it is essential to understand the role of Bharatiya values with

respect to soft skills formation and English literature as a laboratory to study these skills to meet the global demand.

5 Bharatiya Values and Soft Skills

The educational tradition in India has deep rooted behavioral, social, and cultural roots. Since ages the Indian or Bharatiya education system has reflected inclusive, value driven education system. The human behavior and value development were the part of systemic educational curriculum. The residential educational system in ancient India, such as Nalanda University, has also taught the resilient, behavior management and relationship growth. The India oral literary tradition and written documents were also seen as the evidences that have flourished value system. Later with time the growth of education, evolution of society as a complex living system and spread of education thereby literature has contributed in understanding and application of self-competencies and moral value refinement. Hence, with time and soon after the globalization the idea of skills and demand for skilled workforce became the reality.

Bharatiya values are behavioral traits enjoyed by human in the society. These values are the reflection of family values, societal learning and cultural sphere. These values work in both the individual and public domain. The Bharatiya values such as Karuna (Empathy- Emotional Intelligence), Dharma (Ethical leadership), Samvada (Communication skills), Viveka (Critical thinking), Samatva (Emotional regulation and Stress management skills), Seva (Teamwork and Social responsibility) and Satya (integrity and transparency) etc., were deeply nurtured in all walks of Indian life and education system. In life, education and society these values get reflected. Hence, comparative lens to conceptualize soft skills through the understanding of Bharatiya values along with English literature became more evident.

Further, the National Education Policy 2020 has also brought Indian Knowledge System (IKS) into reality which essentially focuses on soft skills as an integral part of human character, behavior and personality. Thus, Bharatiya values were essentially see soft skills as an integral part of human development unlike Western education system which focuses on, skills as employability traits. Hence, the role of Bharatiya values is significant to conceptually understand soft skills and implement them in real life. Bharatiya values and its role can be understood in the following way with respect to soft skills.

Bharatiya Values	Soft Skills Developed	Literary Application in real life
Karuna	Kindness, empathy and emotional intelligence	By understanding moral conflicts in dramas or fictions in real life these conflicts can be avoided
Dharma	Justice and Ethical leadership	By understanding characters stand in literature one can take inspiration and guide their own actions
Vivek	Critical thinking	Dialogues of characters, their decisions in critical situation guide humans
Satya	Truth, integrity and transparency	By following the right path which was chosen by the characters in the literary work

Samvada	Communication skills	Dialogues and intrapersonal talks of characters
Seva	Service, Teamwork and Social responsibility	By promoting attitude of togetherness, benefits of all, such acts of the characters in literature can be presented through videos and audiovisuals aids
Karma	Accountability and agency	By understanding the sufferings of marginal voices one can understand the essence of kindness and compassion through literature
Sahishnuta	Cultural sensitivity and Dignity with acceptance or adaptive skills	Through cultural sensitivity, tolerance preserved by characters and positive aspects

Fig. 2. Bharatiya Values and Soft skills: Literary Application in Real Life

Figure 2 shows Bharatiya values and soft skills formation and its literary application in real life. It also shows how Bharatiya values actually represent modern connotation of soft skills. It also highlights the significance of Bharatiya values in real life. Hence, it can be said that soft skills were the integral part of human development.

Thus, Bharatiya values highlights the key soft skills are their significance in real life.

6 Bharatiya values as Soft Skills Framework: The Comparative Lens

Love, honest and kindness are the universal values, on the other hand, there are some particular values which can be specific to cultural and regional practices. Similarly, there are some soft skills which are related to human competence. Soft skills are not completely new phenomenon but they exist from long ago since the evolution of human society. As the society is the coexistence gathering of humans; hence, it can be said that relationship management, cultural harmony, adaptability, decision making, teamwork and leadership skills human has learned throughout the ages.

Hence, soft skills reflect age old tradition and Bharatiya value system reflect the internal spirit of human mind. Some of the soft skills through Bharatiya value system can be understood in the following ways:

- Samvada is the Bharatiya value which, reflect modern communication skill. As Indian English literature reflects cultural values and characters depicting their pain in literature on the other hand in English literature communication skills give priority to individual talks and issues, such as in Jane Austen's *Pride and Prejudice* (1813) the characters reflect their own issues and misunderstanding between Elizabeth and Darcy whereas Bharatiya values show social relevance in communication, role of societal values.
- Karuna which reflects kindness, empathy and emotional intelligence. It is one of the core Bharatiya value. Karuna is considered as the core aspect of human personality. In Indian tradition it has celebrated as a valuable traits of human personality on the other hand western philosophy which primarily can be seen in English literature depicts the social reality based

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judgments of human actions. Hence karuna is reflected in kindness, empathy and emotional endeavor. Hence, it is one of the essential skills, the modern world required to bring sensitivity in real life for critical issues.

- Vivek or critical thinking which inherently reflects wisdom, is one of the core Bharatiya values. It has celebrated as key skills in the literature as well as in ancient past as well. As critical thinking reflect human tendency and values for the world to be cherished. Hence vivek is one of the key soft skills to be learned with wisdom.

Thus is it evident that Bharatiya values (represented in figure 2), has greater significance in real life and these values reflect more human nature than humanity in just words. Hence the role of Bharatiya values is also a significant milestone to understand the core aspects of soft skills as well as English literature. Thus, it is appropriate to consider Bharatiya values as foundational backbone of soft skills with evolving time in Indian cultural context. And on the other hand literature is the mirror of human life and reflection of society and human traits as well as the laboratory for soft skills.

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CHAPTER-27

Digital transformation of Bharatiya languages: A new era of linguistic empowerment

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ABSTRACT

For decades, the digital divide in India was defined by language. While the nation progressed technologically, those proficient only in Bharatiya languages often found themselves as "digital outsiders." However, with the advent of Artificial Intelligence (AI) and Natural Language Processing (NLP), a historic shift is occurring. This paper examines the multi-dimensional transformation of Indian languages—specifically focusing on the Bhashini mission, the evolution of Telugu in the digital sphere, and the role of technology in preserving India's civilizational knowledge.

1 Introduction: The Linguistic Fabric of India

India is a linguistic superpower, home to 22 scheduled languages and over 19,000 dialects. Language is not just a tool for communication in India; it is the repository of culture, traditional medicine, and philosophical wisdom. Despite this richness, the early internet was almost entirely English-centric.

The current "Digital Transformation" aims to move from a "Translate to English" model to a "Think in Mother Tongue" model. This is the foundation of Linguistic Democracy, where a citizen's progress is not limited by their knowledge of a foreign language.

2 The Evolution of Telugu in the Digital Ecosystem

Telugu, often called the "Italian of the East," serves as an excellent case study for digital transformation.

The Unicode Revolution: Earlier, Telugu digital content was fragmented due to non-standard fonts. The adoption of Unicode and tools like the "Google Indic Keyboard" allowed millions of Telugu speakers to express themselves on social media, leading to a massive explosion in Telugu YouTube content, blogs, and news portals.

Telugu Wikipedia (Tewiki): With over 100,000 articles, the Telugu Wikipedia is a prime example of community-driven digital preservation, providing high-quality educational content in the mother tongue.

Social Media Influence: Today, Telugu is one of the fastest-growing languages on platforms like X (formerly Twitter) and Instagram, proving that digital spaces are no longer English-only zones.

3 Bhashini: Building Digital Public Infrastructure

The Government of India's Bhashini Mission is the most ambitious language project in the world. It treats language technology as a "Public Good."

3.1 Real-Time Voice Translation

Bhashini's AI models are designed to handle the "Speech-to-Speech" challenge. For example, a farmer in Telangana can speak in his native dialect to a centralized helpdesk; the AI translates

his Telugu speech into English for the expert, and the expert's English response is delivered back to the farmer in clear, natural-sounding Telugu.

3.2 Bhasha Daan: Crowdsourcing the Future

A unique feature of this transformation is Bhasha Daan. Citizens are voluntarily contributing voice samples in various dialects (e.g., Rayalaseema, Telangana, and Coastal Andhra accents). This massive dataset ensures that AI doesn't just understand "Bookish Telugu" but also the "Living Telugu" spoken on the streets.

4 Education and NEP 2020: The Role of 'Anuvadini'

The National Education Policy (NEP) 2020 emphasizes learning in the mother tongue. Digital tools are making this a reality in higher education.

Anuvadini AI: This tool is being used by AICTE to translate technical textbooks. Complex subjects like "Quantum Physics" or "Artificial Intelligence" are now available in Telugu, Marathi, and Tamil.

SWAYAM and NPTEL: Thousands of hours of video lectures from premier institutes like IITs are being subtitled and dubbed into regional languages using AI, democratizing elite education.

5 Judiciary and Governance: Justice in Local Language

Justice is only meaningful when it is understood. Two major tools are leading this change:

SUVASH (Supreme Court Vidhik Anuvaad Software): This AI-driven tool translates Supreme Court judgments into regional languages. This reduces the litigant's dependence on intermediaries and makes the legal process transparent.

Land Records (Meebhoomi & Bhubharathi): In Telugu states, the digitization of land records in the native script has reduced corruption and empowered rural populations to verify their assets via mobile phones.

6. Digital Humanities: Preserving the Past

India has the world's largest collection of ancient manuscripts. Digital transformation is ensuring they are not lost to time.

OCR for Ancient Scripts: Optical Character Recognition (OCR) technology is being trained to read old Telugu scripts (Prabandha style) and Sanskrit Shlokas.

The C.P. Brown Library Example: The digitization of rare books and manuscripts in libraries like the C.P. Brown Library in Kadapa has made Telugu literary history accessible to researchers globally through the "Digital Library of India."

7. Technical Challenges: The Road Ahead

While we have come far, significant hurdles remain:

Dialect Mapping: AI still struggles with the subtle nuances between a Srikakulam dialect and a Mahbubnagar dialect.

Script Barriers: Many Indian languages share similar sounds but different scripts. Developing "Cross-Lingual" models is a technical necessity.

Hardware Localization: Most keyboards and interfaces are still designed for Western users. We need more "Indic-native" hardware designs.

8. The Future: BharatGPT and Sovereign AI

By 2026, the goal is Sovereign AI. Unlike Western models (like ChatGPT), BharatGPT is being trained on Indian cultural values, idioms, and local contexts. It understands that a word in Telugu might have a deep cultural meaning that an English translation cannot capture.

9. Conclusion

The digital transformation of Bharatiya languages is not just a technological achievement; it is a Cultural Renaissance. It is about reclaiming our identity in the virtual world. When

technology speaks the language of the people, it ceases to be a luxury and becomes a tool for mass empowerment.

By integrating Bhashini, Anuvadini, and Digital Humanities, India is creating a roadmap for the world on how to modernize without losing one's roots. As the saying goes, "Desha Bhashalandu Telugu Lessa" (Among the nation's languages, Telugu is the best)—and in the digital age, every Bharatiya language is set to be the "best" for its people.

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CHAPTER-28

Translation from Sanskrit as a source of knowledge production in the Asiatic society of Bengal and the two cases of the Sanskrit renaissance

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ABSTRACT

The Asiatic Society of Bengal is one of the oldest British-established learning institutions in India. Historically, it has contributed in the knowledge production on Indian history through Sanskrit translations, a project often discursively framed as sparking a "Sanskrit renaissance". Sir William Jones envisioned it as a hub for Asian studies, using translation as a key tool. From the lens of 19th-century British Orientalism, scholars systematically studied Sanskrit to classify and control Indian knowledge systems, embedding this within colonial dominance. They portrayed Sanskrit as a relic of a decayed yet once-great civilization, positioning themselves as its restorers to legitimize rule. This paper examines two cases of "Sanskrit renaissance." The first is the colonial project led by Orientalists like H.T. Colebrooke, Horace Hayman Wilson, William Jones, Fitzedward Hall, and E.B. Cowell, who translated key texts such as the Bhagavad Gita (1785) and Abhijnanasakuntalam (1789), imposing a modern historical perspective on Sanskrit literature. They assumed India—and Sanskrit—possessed vast literature but no indigenous historiographical tradition, akin to its prolonged history without formal history-writing. The second case critiques this narrative. Radhavallabh Tripathi, in "Decolonizing the History of Sanskrit Literature," argues the 19th century was mislabeled a "renaissance" or "new awakening," as Westerners retrofitted their historical concepts onto Sanskrit, ignoring its organic continuity. Sheldon Pollock further criticizes British philology as politically motivated, cataloging Sanskrit as a "classical" language in terminal decline. This framing justified colonial intervention by creating loyal native intermediaries educated in Sanskrit classics.

1 Introduction

In his Third Anniversary Discourse (1786), Sir William Jones, the founder of the Asiatic Society of Bengal, established his fondness for Sanskrit and affirmed that

"The Sanskrit language, whatever be its antiquity, is of a wonderful structure, more perfect than the Greek, more copious than the Latin, and more exquisitely refined than either." (Jones, 1786, p.2).

One of the oldest institutions of learning in India, the Asiatic Society emerged as a pivotal colonial research center that contributed substantially to the study of Indian history and is known for paving the way for its "renaissance," as asserted by the Royal Asiatic Society of Bengal. "The Asiatic Society, Kolkata, is the oldest institution of learning in India and has made a seminal contribution in the revival of Indian history and heralding its renaissance." (Asiatic Society, n.d.). The Society played a key role in the production of knowledge about India, and its inquiry into the Sanskrit language became a source and a method for understanding religion/people/culture. This intent was evident in the works of Orientalists such as Henry Thomas Colebrook, who was one of the prominent Sanskrit researchers, and his method of studying contemporary Indian society included observation of the present life,

seeking the origin of the rites, rituals, and customs in the ancient texts, and examining how far they corroborate it. In the book *Asiatic Society of Bengal and the Discovery of India's Past*, Om Prakash Kejriwal demonstrates this method and asserts that

“What was more significant was Colebrooke’s method of studying contemporary Indian society, namely by seeking the origins of the customs, rites and rituals in the ancient texts, and assessing how far contemporary behaviour conformed to them.” (Kejariwal, 1988, p. 79).

What unfolded as part of this inquiry was a translation corpus in the quarterly journal of the Asiatic Society, cataloging of translations in it, setting up of the museum, collection of manuscripts, coins, etc. It also became one of the sites of legitimizing British stewardship over the decaying past/heritage and the present life in which the colonized were unfit to administer and sustain themselves. The act of searching the past was marked by the Oriental dualism of veneration and superciliousness. Vasudha Dalmiya in her work *Hindu Pasts: Women, Religion. History* opines that

“Apart from the laurels that Great Britain would acquire in mediating this knowledge to the rest of the civilized world, more pragmatic concerns motivated the interest in the city at this early stage of colonization. The knowledge not only of the science, but also of the religion of the Hindus, was needed in order to govern the country effectively.” (Dalmiya, 2017, p.47).

The Sanskrit translations published in the series of Bibliotheca Indica, the Sanskrit translations in the journal, and the multiple instances of administrative roles played by Sanskrit translators reveal that the knowledge production by the Asiatic Society of Bengal was embedded with colonial power, and Sanskrit became a site that was lost, powerless, and therefore needed British intervention to be restored. This paper talks about two cases of “renaissance”, the first is the colonial project led by Orientalists such as H.T. Colebrooke, Horace Hayman Wilson, William Jones, Fitzedward Hall, E.B. Cowell, etc., who imposed a modern historical perspective in the translation of Sanskrit literature with the assumption of the absence of any historiographical tradition in it. They assumed it to be a language and literature without a “formal history”. The first case posits the production of translations in the Asiatic Society of Bengal as the revival of Sanskrit, and the second unmasks the historiographical and epistemological violence existing in the former approach and challenges the narratives and assumptions of the first case. Drawing postcolonial lenses from various postcolonial critics such as Radhaballabh Tripathi, Bernard. S. Cohn, Sheldon Pollock, the paper establishes translation as a tool for colonial conquest and control.

Case one: The translations in the Asiatic Society of Bengal as the revival of Sanskrit and the institutionalization of Knowledge

“The Bound of investigations will be the geographic limits of Asia, and within these limits its enquiries will be extended to whatever is performed by man or produced by nature” – Sir William Jones

With the above declaration by Sir William Jones in a meeting held at the Grand Jury Hall of the Supreme Court in the year 1784, began the journey of the Royal Asiatic Society. According to the history of the Asiatic Society, Jones arrived in India with the dream of establishing a center for Asian Studies, including everything within the limits of the continent of Asia, for which translation was a primary tool. The memorandum for the plan of study by Jones included “the laws of the Hindus and Mahomedans; the history of the ancient world; proofs and illustrations of scripture; traditions concerning the deluge; modern politics and geography of Hindusthan; Arithmetic and Geometry and mixed sciences of Asiaticks; Medicine, Chemistry, Surgery and Anatomy of the Indians; natural products of India; poetry, rhetoric and morality

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of Asia; music of the Eastern nations; the best accounts of Tibet and Kashmir; trade, manufactures, agriculture and commerce of India: Mughal constitution, Marhatta constitution etc". ('History of the Asiatic Society', n.d.)

The Third Anniversary Discourse, a presidential address to the Asiatic Society of Bengal on February 2, 1786, was about the culture and history of the Hindus, which was later published in 1788. All of this set the ground for the translation project under the aegis of the Asiatic Society of Bengal. Some of the famous contributions of the Asiatic Society during the first thirty years are as follows: William Jones's Third Annual Discourse in 1788 on Indo-European Language and Culture; Charles Wilkins's 'A Royal Grant of Land on a Copper Plate' in 1788; S. Davis's 'On Astronomical Calculations of the Hindus' in 1795; H. T. Colebrooke's 'On the Duties of a Faithful Hindu Widow' in 1795; J. Duncan's 'Discovery of Two Urns in the Vicinity of Benares' in 1797; H. T. Colebrooke's 'On the Vedas' in 1805; J. Malcolm's 'Sketch of the Sikhs' in 1810; F. Wilford's 'On the Ancients Geography of India' in 1815 and E. Strachey's 'On Early History of Algebra' in 1816. Sir Charles Wilkins (1750-1833) translated the *Bhagavad Gita* into English in 1785, deciphered several Sanskrit inscriptions, published a translation of *Hitopadesa* (1787), and a Grammar of the Sanskrit Language. Sir William Jones translated Kalidasa's *Sakuntala* (1789), Jayadeva's *Gitagovinda* (1789), and *Manusamhita* (1794) and edited *Ritusamhara* (1792). Jones also translated a Persian work, *Laila Majnu*. The works initiated by Wilkins and Jones were continued by Colebrooke (1765-1837) and Wilson (1784-1860). Colebrooke was the President of the Society from 1806 to 1815 and contributed nineteen papers to the Transactions of the Society. He published an English translation of Jagannath Tarkapanchanan's celebrated work on Hindu law, the *Vivadabhangarnava*, under the title Digest of Hindu Law on Contracts and Successions (1798). He also published a critical edition of the Sanskrit lexicon *Amarakosha* (1808). Wilson was Secretary to the Asiatic Society from 1811 to 1833 and published Kalidasa's *Meghaduta* (1813) and translated the eighteen principal puranas into English. He also published an edition of Kalhana's *Rajatarangini* (1825). Sir John Shore (1751-1834), who succeeded William Jones as President of the Society in 1794, published an abridged English translation of the *Yoga Vasistha* from a Persian version and contributed six papers to the Asiatick Researches. Most of the works by the Society are research-based and research-oriented, and the journals and Bibliotheca Indica published by it consist of a series of several hundred Oriental texts in Sanskrit, Arabic, Persian, Bengali, Tibetan, and other Asian languages, both in original and translation.

These translations, which mostly had Sanskrit as their source, have earned the Society a rare reputation among scholars all over the world. Its monographs were supplemented by several new series, such as Public Lectures, Monthly Bulletins, Seminar Proceedings, Memorial Lectures, and Memoirs, and they were in demand in England as well. I would like to present two instances that give a picture and proof of how the production and distribution of knowledge about India was happening through the journal of the Asiatic Society of Bengal.

"The List of Subscribers in India remains in numbers much the same as before; but the demand for the work in England increases daily, and much of the new matter it contains is greedily transferred to the pages of European literary and scientific periodicals of wide and established circulation. The Editor says thus much by way of information to his numerous correspondents throughout India, who have not the opportunity of perusing the home journals, and who lose sight of their own labours the moment they have entrusted them to his pages." (James Prinsep, 1835, p. v)

"The learned world will at any rate rejoice that our Hindustani, Bengali, Marhatti, Tibetan, and Sanserit Dic- tionaries have passed into permanent existence." (James Prinsep, 1835, p.

viii)

Both instances from the preface reveal how knowledge was produced, disseminated, and concretized by the British. The translations in the Royal Asiatic Society Journals and their dissemination were one of the means of knowing that the power of the imperial state did not lie only in the use of coercive mechanisms, but also in the formation of the narratives and shaping of the discourses of linguistics, philosophy, history, anthropology, literary interpretation, etc., for which translation was a tool. This idea is reiterated by Guri Vishawanathan in her book *Masques of Conquest*, where she highlights the purpose behind research and studies on India. She states

“It was an official policy partly out of expediency and caution and partly out of an emergent political sense that an efficient Indian administration rested on an understanding of Indian Culture. Warren Hastings, governor-general from 1774-1785 that British administrators and merchants in India were not sufficiently responsive to Indian languages and Indian traditions” (Viswanathan, 1989, p. 25).

The motive was to bridge the gap between the ruler and the ruled, as so far the rulers and the ruled have not been able to penetrate into the character and culture of each other. The aim of Orientalism ranged from the “initiation of the West to the vast literary treasures of the East to the reintroduction of the natives to their own cultural heritage, represented by the Orientalists as being buried under the debris of foreign conquests and depredations. The interests, however, were far from being scholarly as argued by historians like David Kopf. Warren Hastings understood the driving force of Orientalism to be the doctrine that “every accumulation of knowledge, and especially such as is obtained by social communication with people over whom we exercise a dominion founded on the right of conquest, is useful to the state: it is the gain of humanity” (Viswanathan, 1989, p.36).

Translation is one of the sites where the colonial subject is formed, and what one needs to enquire here is the narrative formation and representation of the colonized, which Tejaswini Niranjana puts it as the “creation of the conceptual economy”. The translation and the representation depend on the “western philosophical notion of reality, representation and knowledge”. A formation of a certain kind of subject happens in these translations, which often ignores or altogether does not mention the violence and atrocities inflicted on them, which shapes their history and forms the subject. This kind of power assumption and representation by the colonizers reduces the status of the colonized to what Said called “objects without history”. On the same line, Bernard S. Cohn in his work *Colonialism and Its Forms of Knowledge* points out the fallacy of meaning-making in the learning of Sanskrit, its history, and Indian languages by the English; for them, the meaning was attributed to the word, a phrase, an object, which could be determined and translated, and may have a synonym or direct reference in their language. This was not the method of meaning-making among Indians; for example, the chanting of a mantra by a Brahman during a sacrifice would carry a different meaning because of the effect of the sound or of hearing it. This understanding and method of meaning-making did not find its way in the European sense, thereby leading to epistemological violence. Similarly, the Orientalist researchers ignored the production of Sanskrit texts and the historical traditions embedded in them.

Case Two: Contestations and assertions

In his essay, *Decolonizing the History of Sanskrit Literature* by Radhavllabh Tripathi makes the case that Westerners used their own concept for writing the History of Sanskrit literature. He calls the 19th century an “era of renaissance and new awakening in the intellectual and social

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life of India”. The westerners started looking at the history of Sanskrit literature with a modern historical perspective after the publication of the English translation of the Gita in 1785 and the publication of the English translation of *Abhigyanashakuntalam* by Sir William Jones in 1789. The premise for this misleading idea of history was that just as India had a prolonged history but no tradition of history writing, similar was the case of Sanskrit, which has the treasure of literature but lacks a history of its own literature. To trace and write this absent history, Westerners began giving it a chronological order, starting from the Rig Veda to the 12th century A.D.

Tripathi counters this presupposed and biased claim of the absence of a history of Sanskrit literature and illustrates how there has been an indigenous tradition of literary history in Sanskrit existing in India. He opines that the idea that none of the poets, masters of literary theory, wrote the history of Sanskrit literature should be reexamined. A book titled History of Sanskrit Literature may not have existed till the 19th C but it is not true that Sanskrit literary writers, beginning from Kalidas to Panditraja Jagannanth, were unaware of the history of their own literature. The writings of these writers often explicitly and implicitly mentioned other Sanskrit writers of their time, and before this, Tripathi calls the indigenous literary tradition of Sanskrit. He states that

“when Kalidasa in the prelude to his *Raghuvamsha* says that he already has an opinion for the conception of this epic through the gateway of speech (poems) made by the *purvasurins*- the great authors of yore, he was well aware of the series of earlier works on the dynasty of Raghu which were available to him (apart from great epic of Valmiki). He also presents his own assessment of Valmiki as a poet by calling him poet of pathos (*Karunika-Kavi*). He also refers to Bharatamuni and was fully acquainted with the system of dramaturgy and stage-craft as envisaged in Bharata’s *Natyasastra*. Thus an awareness of the history of Sanskrit literature is embedded in the creative mind of Kalidasa.” (Tripathi, 2024, p.118).

The essay gives examples of authors like Bana, Rajshekhar, and Dhanapala who have explicitly talked about the literary history of Sanskrit. He further mentions that Bana in his *Harscarita*, a historical narrative in prose has given “resume of the tradition of Sanskrit literature which formed the background of his own writings” Rajshekhar (Tripathi, 2024: 119) (10th Century A.D.) according to Tripathi can be credited with writing a concise form of history and his 37 verses are cited in the *Suktimuktavali* an anthology of Sanskrit poetry compiled by Jalhana in 13th century A.D. In his verses, Rajshekhar has talked about 37 poets who flourished before the 10th century, which also included women poets. The 23 out of 37 poets mentioned by him do not find any mention in the existing history books on Sanskrit literature primarily because either the work is lost or the model of history writing followed by Rajshekhar, or the indigenous tradition of literary history of Sanskrit remains unexplored.

Tripathi goes on to give a history of histories of Sanskrit literature which included accounts by western scholars such as *History of Sanskrit literature* (1860) by Max Muller, *Indiens Literature und Culture* (1887) by L.V. Sheoder in German, *History of Indian Literature* by Weber (1878), *Geshishteder Indischen Literatur* in three volumes by M. Winternitz, *History of Sanskrit Literature* (1928) by A.B. Keith. The task of the Indian scholars was limited only to the appreciation of this mass of work; however, some attempted to translate a few of these works. The History of Sanskrit Literature and Sanskrit Drama appeared in Hindi translation. Prior to this, the English translation of the three volumes of History by M. Winternitz was taken up by Calcutta University. The two volumes were translated under his supervision; however, he passed away before the third volume could be translated. S.N. Dasgupta, an eminent philosopher, was entrusted with the translation of this volume, which deals with *Ramayan*,

Mahabharat, and *Kavya*. However, Dasgupta intuited that it would be better to plan another work dealing with the subject that constitutes the third volume of Winternitz's work. This intervention resulted in the first publication of the *History of Sanskrit Literature* compiled solely by Indian Scholars Dasgupta in collaboration with S.K. De. The volume, however, could not escape the biases of Westerners and is marred by some of the Western notions that neglect the historical sensibility envisaged in Sanskrit Literature.

In his essay, Tripathi points out the problems of reorganizing the history of Sanskrit literature by bringing in the example of error of judgement, inaccuracies, a generalized framework for categorization, and an unsympathetic attitude in understanding Sanskrit literature. For instance, the western categorization of 'lyric poetry' cannot be applied to the Sanskrit poems or to any of the genres in the Sanskrit poetic tradition. The tradition defines the *Gitagovinda* of Jaydev as *Ragakavya Uparupakas* (minor forms of drama); however, it is categorized as lyric poetry in the history books. There are also problems with the categorization of histories of Sanskrit Literature; the division of the Vedic period and Classical period is full of investigative fallacies, such as the dating of the Vedic period and the assumption that there was a growth of Sanskrit literature at a certain point with the composition of the great epics, the *Mahabharat* and *Ramayana*, followed by an era of decadence. Tripathi remarks that an indigenous tradition and tool of assessment and investigation of Sanskrit literature has existed in India, which was completely ignored by Westerners as well as many Indian historians, including De and Dasgupta (Tripathi, 2024, p.139). One interesting observation made by Tripathi is that Westerners were more interested in the exploration of medieval literature as it gave them an opportunity to understand ancient civilization and learn about the development of languages. According to Tripathi, they ignored the pre-modern and medieval Sanskrit literature because they had the vernacular sources to provide knowledge about India in the said period, and it was in the interest of the British to highlight that whatever was ancient in Sanskrit and suppress its flourishing of creativity in the medieval, pre-modern, and modern periods. For example, someone like Keith would not want the Western readers to know that translation of Shakespeare was happening in Sanskrit and periodicals were in publication and new genres were being formulated. Sanskrit's ancientness and all great things being composed in ancient times suited the colonial enterprise. Calling attention to the lacunae and missing links, Tripathi points out that whatever of Sanskrit literature is available is perhaps less than what is lost. One of the links, which is the intertextuality in the Sanskrit literature, is often ignored, the mention of many composers, literary theorists, and mention of different works by different theorists, for example, the three plays of *Visakhadatta* are known to the literary theorists such as Bhoja, Abhinavagupta, Mammata, Dhannajaya, Dhanika, and others. There has also been deliberate non-inclusion/selection of many works in the histories by Westerners. Apart from this, 'delinks' have also been a result of discoveries of texts and authors post the publication of the histories of Sanskrit literature, for example, Cakrapani-vijyaa-mahakavya of Laksmidhara, a contemporary of Bhoj in the 10th century, was discovered after the histories of Keith, Winternitz, De, and many authors had already been published (Tripathi, 2024, p.134).

One of the serious questions that Tripathi raises is how the colonizers viewed Sanskrit as a dead language and had no connection with life and the Indian milieu. This is a stereotype which the scholars could not do away with; however Tripathi challenges this stereotype and opines that when A.B. Keith and M. Winternitz were writing the history of Sanskrit literature, the "creativity in Sanskrit was breathing with new efflorescence and revived vigor" (Tripathi, 2024: 137) and the histories written by Westerners included constructs based on the fragments and discontinuities of traditions. He talks about the "historical consciousness in Sanskrit

literature,” which has been different from the Western “runs in the influx of the traditions of the time and history lives in racial memories through Akhyanas and Upakhyanas.” Tripathi also points out that, contrary to the colonizer’s view of Indian society and Sanskrit literature, which they found static and unchangeable, Sanskrit literature was part of the lifestyles and living, such as that of Bhavbhuti, whose study suggests how he used a form of Sanskrit which was spoken in day-to-day life in his family.

Similarly, in *Sanskrit Poetics in the Postcolonial Space; Beyond the Canon*, Sreenath V.S. opines that the Sastra tradition in the realm of *Kavya* can be traced back to the 7th century, lasting till around the beginning of colonialism in the 17th century. *Kavyasastra* played a vital role in defining the form and shape of literature in what Sheldon Pollock calls “Sanskrit cosmopolis”. Sreenath states that:

“Though the direct influence of Sanskrit poetics upon literary productions in the former ‘Sanskrit cosmopolis’ waned over the subsequent centuries due to Western literary influences, it continued to endure in the discussions of native critics both as a high watermark of India’s contribution to literary criticism and as a powerful nativist instrument to decolonise Indian critics” (V.S, 2023, p.1).

He divides the Sanskrit *kavyasastra* tradition from its beginning in the 7th century to date into four phases, namely ‘the early phase’ (7th–12th century), ‘the medieval phase’ (13th–17th century), ‘the reconstructionist and the disseminationist phase’ (17th century–1984), and ‘the revivalist phase’ (1984–to date). What is to be noted here is that some of the mentioned phases coincided with the colonial period, the scholars continued to produce treatises in Sanskrit poetics, and there were productions of moral-legal texts. Additionally, the scholarship (panditayi) in the Sanskrit scholarly tradition continued to flourish during this period, according to the work of Sreenath.

Conclusion

The insights into both the cases about the “renaissance” of Sanskrit and its history reveal that the Asiatic Society of Bengal’s translations produced knowledge about Sanskrit at epistemic cost, and it was a Colonial “renaissance” which masked control. Their approach was marked by a philological, administrative, and ideological control. Philologically, the European frameworks that were used to categorize, translate, and produce knowledge favoured certain texts and marginalized the rest. Administratively, the works of translation, the research involved in it, and the production of a knowledge system aided the governance by giving access to the history and culture of the communities. Ideologically, the translations became a tool to reinforce colonial hegemony by creating a narrative of the colonizer’s participation in the revival of the lost texts. The claims, assertions, and interventions by postcolonial scholars such as Radha Ballabh Tripathi, Sreenath V.S., and others can be viewed as a reclaim of agency to redefine Sanskrit’s history. It compels one to rethink Sanskrit and gives a direction in which Sanskrit’s legacy can be reshaped and contested.

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CHAPTER-29

Linguistic capital, cultural recognition, and educational inclusion: the place of Telangana Telugu in school education

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ABSTRACT

Language occupies a significant position in educational systems because it influences not only communication but also cultural recognition, identity formation, and access to educational opportunities. This paper examines the place of Telangana Telugu in school education through a sociological perspective. Drawing upon the concepts of linguistic capital, symbolic power, and cultural reproduction, the study analyses how educational institutions have historically privileged certain language varieties while marginalising others. The discussion traces the historical position of Telangana Telugu within the educational system of the erstwhile Andhra Pradesh and examines the changes that emerged following the formation of Telangana State in 2014. The analysis suggests that the dominance of standard Telugu in textbooks, curriculum, and classroom practices limited the representation of Telangana's linguistic and cultural experiences. In contrast, recent efforts to incorporate Telangana Telugu into educational materials reflect a broader attempt to promote cultural recognition and educational inclusion. The paper argues that linguistic recognition extends beyond language policy and constitutes an important aspect of social justice in education. While the inclusion of Telangana Telugu may strengthen students' sense of belonging and validate local cultural knowledge, effective implementation requires supportive curriculum practices, teacher preparedness, and a balanced multilingual approach. The paper concludes that language-inclusive educational policies can contribute to greater equity by recognising diverse linguistic identities while simultaneously enabling access to wider educational and social opportunities.

Keywords: *Sociology of Education; Telangana Telugu; Linguistic Capital; Educational Inclusion; Language Policy; Cultural Recognition*

1 Introduction

Language occupies a central position in education because it functions not only as a medium of instruction but also as a carrier of culture, identity, and social power. Sociologists of education have long argued that schools legitimise particular language varieties while assigning lower status to others. Through curriculum, textbooks, classroom interaction, and assessment practices, educational institutions often reproduce existing social hierarchies and cultural norms. Consequently, language becomes an important site through which questions of recognition, participation, and educational equity are negotiated.

In multilingual societies such as India, the relationship between language and education assumes particular significance. Educational systems frequently operate within contexts characterised by linguistic diversity, regional identities, and competing claims for cultural

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representation. The language used in schools influences not only academic learning but also students' sense of belonging and cultural legitimacy. When the language of schooling differs substantially from the language of home and community, students may experience a disconnect between their lived realities and formal educational experiences. Such differences can shape educational participation, self-perception, and access to symbolic recognition within schools. The Telangana context provides an important example of these dynamics. For several decades following the formation of Andhra Pradesh in 1956, the standard form of Telugu used in educational institutions largely reflected linguistic norms associated with the Coastal Andhra region. Although Telangana Telugu possessed distinctive vocabulary, idiomatic expressions, pronunciation patterns, and cultural references, these linguistic features received limited representation in school textbooks and curricular materials. Consequently, many students from Telangana encountered educational content that did not fully reflect the language practices and cultural experiences of their communities. Scholars, writers, and cultural activists increasingly viewed this imbalance as part of a broader pattern of cultural marginalisation that affected language, literature, and educational representation.

The Telangana statehood movement brought renewed attention to questions of linguistic identity and cultural recognition. Alongside demands for political autonomy, the movement emphasised the need to acknowledge Telangana's unique historical experiences, cultural traditions, and linguistic heritage. Language emerged as a powerful symbol of regional identity, with intellectuals and cultural organisations advocating greater visibility for Telangana Telugu in public institutions. Following the formation of Telangana State in 2014, educational reforms sought to address these concerns by incorporating regional histories, local cultural traditions, Telangana literary contributions, and selected linguistic expressions into school curricula and textbooks. The inclusion of cultural practices such as Bathukamma, local folklore, and the writings of Telangana authors reflected an effort to align educational content more closely with the lived experiences of students.

These developments raise important sociological questions concerning language, power, and educational inclusion. The recognition of Telangana Telugu in educational settings extends beyond language policy and reflects broader struggles over cultural legitimacy and symbolic power. Drawing upon sociological perspectives on linguistic capital, cultural reproduction, and educational inclusion, this chapter examines the historical position of Telangana Telugu in school education and analyses the implications of its growing recognition in post-statehood Telangana. The chapter argues that meaningful educational inclusion requires not only access to schooling but also the recognition of learners' linguistic and cultural identities within the educational process.

2 Language and Power in Education: A Sociological Perspective

Language performs functions that extend beyond communication within educational settings. It serves as a social resource through which power, status, and opportunities are distributed and reproduced. Sociologists of education have consistently argued that schools do not merely transmit knowledge; they also legitimise particular cultural and linguistic forms while marginalising others. Consequently, language becomes an important mechanism through which educational institutions shape students' academic experiences, social identities, and access to recognition.

One influential explanation emerges from the work of Pierre Bourdieu, who conceptualised language as a form of cultural and linguistic capital (Bourdieu, 1991). According to Bourdieu, language varieties acquire value because dominant social groups possess the authority to define

them as legitimate. Schools play a central role in this process by rewarding specific forms of language through curricula, examinations, and classroom interactions. Students whose home language closely resembles the language of schooling often possess an advantage because they already command the linguistic resources valued by educational institutions. In contrast, students who use non-dominant language varieties may encounter barriers despite possessing comparable intellectual abilities. Such practices contribute to what Bourdieu described as the reproduction of social inequalities through education.

Bourdieu further argued that educational institutions often exercise symbolic power through language. When one language variety is presented as naturally superior, neutral, or academically appropriate, alternative linguistic forms may be viewed as deficient or less legitimate. This process, often described as symbolic violence, encourages speakers of marginalised varieties to accept dominant linguistic norms as the standard against which their own language is judged. Consequently, linguistic inequality becomes normalised within educational settings and may influence students' confidence, participation, and academic self-perception.

A related perspective appears in the work of Basil Bernstein (1971), who examined the relationship between language codes and educational achievement. Bernstein argued that language practices reflect broader social experiences and patterns of social organisation. Educational institutions frequently privilege forms of communication that align with dominant cultural expectations. As a result, students whose linguistic practices differ from these expectations may experience difficulties in demonstrating knowledge in ways recognised by schools. Importantly, this perspective does not suggest linguistic deficiency among learners from diverse backgrounds. Rather, it highlights how educational systems often privilege particular forms of language while overlooking the legitimacy of others.

The relationship between language and power also extends to questions of cultural recognition and identity. Language embodies local histories, collective memories, cultural traditions, and community experiences. When schools exclude or minimise regional language varieties, they may implicitly communicate that certain cultural experiences are less valuable than others. Conversely, the inclusion of local linguistic forms can strengthen students' sense of belonging and validate community knowledge. Educational inclusion therefore requires more than access to schooling; it also requires recognition of learners' linguistic and cultural backgrounds within the educational process.

These sociological perspectives suggest that language policy should be understood as a question of social justice rather than merely a pedagogical concern. The recognition or marginalisation of particular language varieties reflects broader struggles over cultural legitimacy, symbolic power, and educational equity. This theoretical framework is particularly relevant to Telangana, where debates concerning Telangana Telugu have been closely linked to questions of regional identity, cultural representation, and inclusion within school education. Examining the historical position of Telangana Telugu through this lens provides deeper insight into the relationship between language, power, and educational opportunity.

Historical Position of Telangana Telugu in Schooling

The historical position of Telangana Telugu in school education reflects broader political, cultural, and educational processes that shaped linguistic hierarchies within the Telugu-speaking region. Educational institutions have traditionally played a significant role in determining which language varieties are considered appropriate for formal communication and academic learning. Consequently, the relationship between standard Telugu and Telangana Telugu provides an important example of how schooling can influence cultural representation, linguistic legitimacy, and educational inclusion.

Following the formation of Andhra Pradesh in 1956, policymakers sought to promote a unified linguistic identity across the Telugu-speaking population. This objective encouraged the adoption of a standardised form of Telugu in administration, education, media, and public communication. School textbooks, examinations, teacher education programmes, and official educational materials predominantly employed this standard variety. Although standardisation aimed to facilitate communication across regions, it also privileged linguistic forms associated with socially and politically influential groups. As a result, many linguistic features commonly used in Telangana received limited representation within formal educational settings. School language increasingly reflected a linguistic norm that differed from the everyday speech of many students in Telangana.

The marginalisation of Telangana Telugu extended beyond differences in vocabulary and pronunciation. Educational materials often incorporated literary works, cultural references, idiomatic expressions, and social experiences that reflected dominant representations of Telugu culture. In contrast, Telangana's linguistic and cultural traditions received comparatively less attention. The writings of Telangana literary figures such as Kaloji Narayana Rao and Dasarathi Krishnamacharya occupied a relatively limited place in school curricula when compared with literary works that represented dominant linguistic traditions. Similarly, Telangana folk narratives, oral traditions, and local cultural practices were less visible in educational materials. Consequently, many students encountered a curriculum that did not fully reflect the linguistic and cultural realities of their communities.

This imbalance created a gap between the language of home and the language of school. Students who regularly used Telangana Telugu in everyday interactions often encountered expectations to adopt standard Telugu in formal educational contexts. From a sociological perspective, such expectations illustrate the operation of symbolic power within schooling. Educational institutions implicitly communicated which linguistic forms were considered appropriate, prestigious, and academically valuable. As a result, students may have perceived their home language as less legitimate within formal learning environments. These experiences reflect what Bourdieu described as symbolic violence, whereby dominant cultural norms become accepted as natural and desirable, even by those whose linguistic practices are marginalised.

Public perceptions further reinforced these hierarchies. Telangana Telugu was frequently characterised as colloquial, rural, or informal, whereas standard Telugu was often associated with education, social mobility, and cultural refinement. Such perceptions influenced attitudes among educators, students, and parents and contributed to the belief that educational success required linguistic conformity. Consequently, some students modified their speech patterns within classrooms to align with dominant expectations. Although such adaptation may facilitate academic participation, it can also create tensions between linguistic identity and educational achievement.

The Telangana movement fundamentally altered these discussions by placing language at the centre of debates concerning regional identity and cultural justice. Intellectuals, writers, artists, and social activists argued that the underrepresentation of Telangana language and culture in public institutions reflected broader patterns of regional marginalisation. Language became a powerful symbol of self-respect, cultural heritage, and collective identity. Demands for statehood therefore included calls for greater recognition of Telangana's linguistic traditions within educational, cultural, and administrative institutions.

Following the formation of Telangana State in 2014, educational authorities initiated efforts to address these concerns through curriculum and textbook reforms. The State Council of

Educational Research and Training (SCERT), Telangana, revised educational materials to incorporate regional histories, local cultural traditions, Telangana literary contributions, and selected linguistic expressions commonly used in the region. Textbooks increasingly included discussions of Telangana's social history, folk traditions, and cultural practices such as Bathukamma. Lessons drawn from local contexts sought to create stronger connections between school knowledge and students' lived experiences. These reforms reflected an effort to enhance cultural representation while promoting a more inclusive educational environment. Nevertheless, the process of linguistic inclusion remains complex. Standard Telugu continues to serve important communicative, academic, and administrative functions, while educational institutions must also respond to the linguistic diversity that exists within Telangana itself. The challenge therefore lies not in replacing one linguistic form with another but in creating educational spaces that recognise multiple forms of linguistic expression. The historical experience of Telangana Telugu demonstrates that debates concerning language in education extend beyond communication and pedagogy. Rather, they involve broader questions of cultural recognition, social justice, and educational representation. Understanding this historical trajectory provides an essential foundation for examining how contemporary efforts toward linguistic recognition may contribute to educational inclusion and student empowerment in Telangana.

3 Telangana State Formation, Linguistic Recognition, and Educational Inclusion

The formation of Telangana in 2014 marked a significant turning point in the relationship between language, culture, and education. Statehood created opportunities to reassess educational practices that many scholars, writers, and cultural activists viewed as insufficiently representative of Telangana's linguistic and cultural heritage. As debates surrounding regional identity gained prominence, educational policy increasingly recognised the importance of aligning school knowledge with the historical experiences and cultural realities of Telangana society. Consequently, language emerged as a central component of broader efforts to promote cultural recognition and educational inclusion.

One of the most visible outcomes of this shift was the revision of school curricula and textbooks by the State Council of Educational Research and Training (SCERT), Telangana. Educational materials increasingly incorporated Telangana-specific content, including regional history, local folklore, folk songs, cultural traditions, and contributions of Telangana writers. Lessons addressing Telangana's social movements, agrarian life, and cultural practices sought to present students with narratives that reflected their lived experiences. Cultural festivals such as Bathukamma and Bonalu received greater attention within educational materials, while literary selections increasingly included works associated with Telangana's linguistic and cultural traditions. The incorporation of regional vocabulary and local expressions further reflected an effort to bridge the gap between school language and community language.

These reforms can be understood through the sociological concept of cultural recognition. Educational institutions influence not only what students learn but also whose knowledge, language, and experiences are considered worthy of representation. Prior to statehood, many aspects of Telangana's linguistic and cultural heritage occupied a relatively marginal position within formal educational discourse. Post-statehood reforms sought to address this imbalance by extending institutional recognition to forms of knowledge that had previously received limited visibility. In this respect, curriculum reform functioned as more than an educational initiative; it represented an attempt to redistribute symbolic recognition within the educational system.

The inclusion of Telangana Telugu also carries important implications for student identity and

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<https://doi.org/10.66483/jsp.2026.001>

educational participation. Language forms a crucial component of self-understanding and social belonging. When students encounter familiar linguistic expressions, cultural references, and local histories within textbooks, they may perceive schooling as more relevant to their lives. Such recognition can foster confidence, strengthen classroom engagement, and create stronger connections between home and school environments. From a sociological perspective, educational inclusion involves not only physical access to schooling but also the validation of learners' cultural and linguistic backgrounds. Recognition of Telangana Telugu therefore contributes to a more inclusive conception of educational participation.

At the same time, linguistic recognition should not be understood as a rejection of standard Telugu or other languages of wider communication. Contemporary educational systems must prepare students to participate in diverse linguistic environments that extend beyond regional boundaries. Standard Telugu continues to play an important role in higher education, public administration, and literary communication, while English remains closely associated with higher education and employment opportunities. Educational policy must therefore balance cultural recognition with linguistic mobility. A multilingual approach that values Telangana Telugu alongside standard Telugu and English may provide the most effective means of combining cultural inclusion with academic and professional opportunity.

Despite notable progress, challenges remain in translating policy intentions into classroom practice. The inclusion of Telangana vocabulary and cultural content in textbooks does not automatically transform educational experiences. Teachers remain central to the implementation of language-inclusive practices. If classroom interactions continue to privilege particular linguistic forms while discouraging others, the goals of educational inclusion may remain only partially realised. Effective implementation therefore requires teacher preparation programmes that encourage respect for linguistic diversity and equip educators to utilise students' linguistic resources as assets for learning rather than obstacles to academic achievement.

The Telangana experience demonstrates that language policy is closely connected to broader questions of social justice, identity, and educational representation. Post-statehood educational reforms have expanded the visibility of Telangana's linguistic and cultural heritage within schools and have challenged long-standing assumptions regarding linguistic legitimacy. Although the process remains ongoing, these reforms illustrate how educational institutions can contribute to cultural recognition while promoting more inclusive forms of learning and participation. Through this lens, the recognition of Telangana Telugu represents not merely a linguistic adjustment but a broader effort to create educational spaces that acknowledge and value the diversity of students' social and cultural experiences.

4 Discussion, Conclusion, and Policy Implications

The experience of Telangana demonstrates that language in education is not merely a pedagogical concern but also a matter of cultural representation, social justice, and educational equity. The historical dominance of standard Telugu within educational institutions reflected broader processes through which particular linguistic forms acquired legitimacy and authority. From a sociological perspective, this process illustrates how schools participate in the distribution of symbolic power by determining which languages, cultural experiences, and forms of knowledge are recognised within formal education. Consequently, the debate surrounding Telangana Telugu extends beyond language usage and raises important questions regarding whose identities and experiences are represented in educational spaces.

The post-statehood reforms undertaken in Telangana illustrate an effort to address historical

patterns of linguistic and cultural exclusion. The inclusion of Telangana history, regional literary traditions, local cultural practices, and linguistic expressions within textbooks represents a significant shift toward educational recognition. Such reforms acknowledge that learners do not enter classrooms as culturally neutral individuals; rather, they bring with them distinct linguistic identities and community experiences. When educational institutions recognise these identities, they create conditions that may strengthen students' sense of belonging, participation, and engagement with learning. In this regard, the Telangana experience supports the argument that educational inclusion involves cultural recognition alongside access and participation.

At the same time, the Telangana case highlights the limitations of symbolic recognition when it is not accompanied by structural and pedagogical change. The presence of regional language forms in textbooks alone cannot guarantee inclusive educational experiences. Classroom interactions, assessment practices, teacher attitudes, and institutional cultures continue to influence how linguistic diversity is valued in practice. Educational inclusion therefore requires sustained efforts to ensure that linguistic diversity is treated as a resource for learning rather than as a deviation from accepted norms. Without such changes, curriculum reforms may remain largely symbolic rather than transformative.

The Telangana experience also demonstrates the importance of adopting a multilingual perspective. Recognition of Telangana Telugu should complement rather than replace proficiency in standard Telugu and English. In contemporary society, students require access to multiple linguistic resources that enable participation in local communities, higher education, public institutions, and global knowledge networks. Educational policy should therefore seek to balance cultural affirmation with opportunities for social and academic mobility. A multilingual framework offers the most effective means of achieving this balance while respecting linguistic diversity.

Several policy implications emerge from this analysis. First, curriculum development should continue to integrate Telangana's linguistic, historical, and cultural heritage in ways that move beyond token representation. Second, teacher education programmes should prepare educators to engage constructively with linguistic diversity and culturally responsive pedagogies. Third, textbook development should incorporate a wider range of Telangana literary traditions, folk knowledge systems, and community experiences. Finally, educational policymakers should promote language policies that recognise regional linguistic identities while simultaneously supporting multilingual competence among learners.

In conclusion, the growing recognition of Telangana Telugu in school education represents an important development in the pursuit of educational inclusion and cultural justice. The Telangana experience illustrates that language is not merely a medium through which knowledge is transmitted but also a mechanism through which identities are recognised and valued. By expanding the visibility of Telangana's linguistic and cultural heritage within educational institutions, recent reforms have challenged long-standing assumptions regarding linguistic legitimacy and representation. Although important challenges remain, these developments suggest that inclusive language policies can contribute to more equitable educational environments while fostering a stronger connection between schooling, culture, and community. Future research may explore how students, teachers, and communities experience these changes and how linguistic recognition influences educational outcomes across diverse social contexts.

5 Limitations

This chapter is primarily conceptual and relies on secondary sources, policy documents, and sociological perspectives on language and education. It does not include primary empirical data

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Bharatiya Bhasha Pariwar: A New Framework in Linguistics

<https://doi.org/10.66483/jsp.2026.001>

from students, teachers, or educational institutions in Telangana. Consequently, the discussion focuses on broader theoretical and policy issues rather than direct classroom experiences. Future studies may employ qualitative or quantitative approaches to examine how language-inclusive educational reforms are experienced and implemented in practice.

Note

This chapter presents a conceptual discussion of language, identity, and educational inclusion in Telangana. The bibliography provides key works that informed the analysis and offers readers additional sources for further study.

Acknowledgement of AI Use

The author used generative artificial intelligence (AI) tools during the preparation of this chapter to support language refinement, organisation of ideas, and improvement of readability. The author reviewed, revised, and verified all content and assumes full responsibility for the accuracy, interpretation, and originality of the final manuscript.

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Chapter-30

Indian philosophy and its influence on modern thought

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ABSTRACT

The purpose of this study is to investigate the significant impact that Indian philosophy has had on contemporary thought, focusing on the ways in which it has impacted the spiritual, scientific, and socio-political landscapes around the world. Non-dualism (Advaita Vedanta), karma, ahimsa (non-violence), and dharma (duty/righteousness) are some of the Indian philosophical principles that have made their way into current conversations in the fields of ethics, spirituality, science, and politics. One of the defining characteristics of Indian philosophy is its emphasis on interconnection, which has struck a chord with contemporary spiritual searchers and thinkers, hence promoting holistic awareness and increased spiritual development. The purpose of this paper is to investigate the impact that Indian philosophy has had on contemporary science, specifically in the fields of consciousness studies and holistic health approaches. Additionally, the paper highlights the contributions that thinkers such as Swami Vivekananda, Rabindranath Tagore, and Sri Aurobindo have made to the dissemination of Indian philosophical ideas across the world. The conclusion of the study is that the rich traditions of Indian philosophy continue to affect modern thought. These traditions provide insights into reality, ethics, and the existence of humans, as well as a holistic framework for tackling contemporary concerns. Indian philosophy, with its long and varied traditions, has had a significant impact on modern thought, shaping the spiritual, scientific, and socio-political landscapes all over the world. Non-dualism (Advaita Vedanta), karma, ahimsa (non-violence), and dharma (duty/righteousness) are some of the key ideas that have emerged as a result of India's intellectual history. These ideas have had an impact on contemporary discussions in the fields of ethics, spirituality, science, and politics.

1. Introduction

Significant contributions to modern thought have been made by Indian philosophy, notably in the area of highlighting the interconnection of all things. Adi Shankara is the proponent of the non-dualistic Vedanta philosophy, which holds that the ultimate truth, known as Brahman, is an undivided consciousness that encompasses everything. This concept has struck a chord with contemporary individuals who are interested in spirituality and intellectuals like as Ramana Maharshi, Deepak Chopra, and Ken Wilber, and it has influenced movements that advocate for holistic interpretation and spiritual development. There are echoes of the Vedanta notion of maya, which translates to "illusion," in contemporary discussions about the nature of reality, notably in regard to quantum physics and the idea that perception moulds our view of the universe.

The concepts of karma and rebirth, which have their origins in conventional Indian thinking, have had a significant impact on contemporary conceptions of morality and personal responsibility. These ideas imply that certain actions have repercussions that extend beyond the immediate outcomes, and they have an impact on the ethical frameworks that are utilised

in both Eastern and Western communities. Whereas the concept of reincarnation has had an impact on New Age spirituality and conversations about the meaning of life, the concept of karma is prevalent in contemporary psychology and is associated with discussions about the impact that one's activities have on their mental and emotional well-being.

The notion of ahimsa, which can be translated as "non-violence," holds significant importance in Indian philosophy. This is especially true due to the fact that Mahatma Gandhi adopted it as a guiding principle during India's fight for independence. Gandhi's ideology of non-violent resistance served as an inspiration for civil rights movements all across the world, notably Martin Luther King Jr.'s fight for racial equality in the United States. The concept of ahimsa continues to be a significant factor in discussions concerning ethics, animal rights, and the preservation of the environment.

In addition, Indian philosophy has had an impact on contemporary science, particularly in the fields of consciousness research and holistic health interventions. In Ayurveda and yoga, the concept of prana, which can be translated as "life force," functions similarly to contemporary talks about energy medicine and integrative health. There is a strong resonance between the systematic perspective of the cosmos that is found in Indian writings such as the Rig Veda and the modern systems thinking that is used in ecology and quantum physics.

Philosophers such as Swami Vivekananda, Rabindranath Tagore, and Sri Aurobindo have been instrumental in the dissemination of Indian philosophical concepts around the world. Vedanta and yoga were brought to the Western world by Vivekananda in 1893, when he delivered a speech at the Parliament of the World's Religions. This speech had a significant impact on the development of spiritual groups and philosophers such as Aldous Huxley and Christopher Isherwood. The integral philosophy of Sri Aurobindo has had an impact on contemporary spirituality, psychology, and conversations regarding the nature of what constitutes human consciousness. Generally speaking, the focus that Indian philosophy places on interconnection, compassion, and inner growth continues to be immensely relevant, providing a complete framework for resolving the difficulties that are present in the modern world.

Conclusion

In conclusion, the rich and varied traditions of Indian philosophy still have an effect on modern thought, giving us new ideas about the nature of reality, ethics, and what it means to be human. Indian philosophy's focus on interconnection, compassion, and personal growth is still very important today, as the world deals with difficult problems. It offers a complete way to look at modern problems.

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CHAPTER-31

Speaking gender: A comparative discourse analysis of transgender representation in Malayalam and Telugu cinema

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Abstract

The representation of transgender identities in Indian cinema has historically been shaped through visual stereotypes, symbolic marginalization, and narrative simplifications. Although cinematic portrayals of transgender persons have increasingly gained scholarly attention, the role of language in constructing these identities remains relatively unexplored. This article examines the linguistic representation of transgender characters in selected Malayalam and Telugu films, focusing on how cinematic dialogue functions as a discursive site where gender, identity, and power are negotiated. Employing Norman Fairclough's Critical Discourse Analysis (CDA) alongside insights from Queer Linguistics, the study undertakes a qualitative comparative analysis of four films: *Njan Marykutty* and *Chaand Pottu* from Malayalam cinema, and *Super Deluxe* (Telugu dubbed version) and *Kanchana* (Telugu dubbed version) from Telugu cinema.

The analysis focuses on three major linguistic dimensions: naming and address practices, discursive functions of dialogue, and agency in speech. Particular attention is paid to the use of honorifics, slurs, euphemisms, ridicule, sympathy, moral judgement, and self-assertion. The findings reveal contrasting regional tendencies in transgender representation. Malayalam cinema increasingly demonstrates empathetic discourse and greater linguistic agency, enabling transgender characters to articulate their own identities. Telugu cinema, while showing signs of transformation, often continues to rely on comic exaggeration, marginalizing speech, and contradictory discursive patterns. The study argues that cinematic discourse not only reflects dominant social attitudes toward transgender communities but also actively contributes to reinforcing or challenging normative understandings of gender. By foregrounding language as a central component of cinematic representation, this article contributes to sociolinguistic, discourse, and queer studies within Indian cinema.

Keywords: transgender representation, cinematic discourse, queer linguistics, critical discourse analysis, Malayalam cinema, Telugu cinema, gender identity

1. Introduction

Cinema is one of the most influential cultural institutions in contemporary society, shaping public attitudes, reinforcing ideologies, and influencing social understandings of identity. In India, cinema occupies a particularly powerful position due to its extensive cultural reach and emotional impact. Beyond serving as a source of entertainment, films function as social texts through which communities negotiate meanings related to gender, caste, sexuality, morality, and power. Among the various marginalized identities represented in Indian cinema,

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transgender individuals have often been portrayed through stereotypical and contradictory frameworks. Historically, transgender characters have been depicted as comic figures, social outcasts, supernatural beings, or threatening others, contributing to widespread prejudice and misunderstanding.

While considerable scholarly attention has been devoted to visual and narrative representations of transgender identities, the role of language in constructing these identities remains relatively underexplored. Language is a crucial medium through which social reality is created and maintained. Identity is not only visually represented but also linguistically produced through naming practices, pronouns, forms of address, conversational authority, emotional tone, and discursive positioning. Through dialogue, characters are granted or denied legitimacy, respect, and agency. Thus, cinematic discourse becomes an important site where transgender identities are negotiated, validated, or marginalized.

Theoretical perspectives on gender and language provide valuable insights into this process. Judith Butler's theory of gender performativity (1990) argues that gender is not a fixed biological category but a social construct continually produced through repeated acts, speech, and symbolic practices. Language plays a central role in this construction because recognition and naming confer social legitimacy. Similarly, Queer Linguistics highlights the relationship between language and identity formation, emphasizing that gendered speech and social categories are socially constructed rather than natural. From this perspective, transgender individuals often encounter linguistic practices that challenge, deny, or regulate their identities. Norman Fairclough's Critical Discourse Analysis (1995) further demonstrates how discourse reflects and reproduces power relations within society. Language is never neutral; it is embedded in ideological structures that shape social inclusion and exclusion. In cinema, dialogue can reinforce dominant gender norms or challenge them by providing alternative representations and voices. Therefore, analyzing cinematic discourse offers valuable insights into broader social attitudes toward gender diversity.

This study focused on four movies of the two languages of the dravidian language family, those are malayalam and telugu movies. Films such as *Njan Marykutty* present transgender experiences through narratives of self-acceptance, identity affirmation, and social recognition. At the same time, earlier films such as *Chaand Pottu* reveal tensions surrounding gender nonconformity and often rely on humor and ridicule. Telugu cinema, particularly mainstream commercial cinema, has traditionally employed exaggerated gender performances for comedy and dramatic effect. However, recent films such as *Super Deluxe* and *Kanchana* indicate evolving approaches by offering more complex and emotionally nuanced portrayals, despite retaining certain stereotypes. The statement of this study is to investigate how cinematic dialogue constructs gender identity and power relations, qualitative textual interpretation is considered most appropriate.

Research Objectives

1. To analyze the linguistic representation of transgender characters in selected Malayalam and Telugu films.
2. To examine how cinematic dialogue negotiates gender identity, social recognition, and power relations.
3. To identify the discursive functions employed in the representation of transgender characters, including ridicule, sympathy, moral judgment, and self-assertion.

Research Questions

1. How are transgender identities linguistically constructed through cinematic dialogue in Malayalam and Telugu films?

2. What discursive functions—such as ridicule, sympathy, moral judgment, and self-assertion—shape the representation of transgender characters?
3. To what extent do transgender characters exercise agency through speech, and how often are they represented through the voices of others?

2. Literature Review

Scholarly discussions on transgender representation in cinema have expanded significantly in recent decades, particularly within gender studies, queer theory, cultural studies, and film criticism. However, much of this scholarship has focused primarily on visual representation, stereotypical characterization, and narrative positioning rather than the linguistic construction of transgender identities. The present study addresses this gap by foregrounding language as a crucial component of cinematic representation.

Early representations of transgender persons in Indian cinema frequently portrayed them through stereotypical frameworks associated with comedy, fear, deviance, or marginality. Hijra and transgender characters often appeared as comic interruptions, threatening figures, or symbolic outsiders whose presence reinforced dominant gender norms. Such portrayals reflected broader social stigma surrounding non-binary gender identities and normalized exclusion through repetitive cinematic patterns.

Judith Butler's concept of gender performativity provides a significant theoretical basis for understanding transgender representation. Butler (1990) argues that gender is not biologically determined but socially performed through repeated acts, gestures, and discursive practices. Identity is continuously negotiated rather than naturally fixed. From this perspective, cinematic dialogue becomes important because speech acts, naming practices, pronouns, and conversational interactions contribute to the social production of gender identity. In transgender representation, recognition through language becomes central to legitimacy and belonging.

Queer Linguistics further expands this understanding by examining the relationship between language, sexuality, and identity construction. Scholars such as Hall and Barrett (2012) argue that gendered language practices are socially organized and ideologically regulated. Language influences how identities are categorized, normalized, or marginalized. Misgendering, derogatory labels, and exclusionary speech patterns often become mechanisms through which transgender persons are denied social recognition. Conversely, affirming language and self-identification function as forms of empowerment.

Critical Discourse Analysis (CDA), particularly Norman Fairclough's (1995) framework, emphasizes the relationship between language and power. According to Fairclough, discourse both reflects and reproduces social structures and ideological systems. Language cannot be understood as neutral because it operates within unequal relations of power. Cinematic dialogue therefore becomes an ideological site where dominant assumptions regarding gender are either reinforced or challenged. Through vocabulary, tone, interactional authority, and narrative framing, films shape audience attitudes toward marginalized communities.

Studies concerning transgender representation in Indian cinema reveal gradual shifts in portrayal. Earlier mainstream films often relied heavily on stereotypes, depicting transgender individuals through exaggerated bodily expressions, comic exaggeration, or victimhood narratives. However, contemporary films increasingly attempt nuanced portrayals emphasizing humanity, dignity, and lived experience. Despite these developments, much of the scholarship continues to focus on visual and narrative representation rather than discourse and language.

Research on regional cinema remains comparatively limited. Malayalam cinema has received scholarly attention for socially conscious storytelling and realism, yet studies specifically

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addressing transgender linguistic representation remain scarce. Films such as *Njan Marykutty* have been recognized for presenting transgender identity with empathy and emotional realism, particularly through narratives of self-definition and social struggle. However, discourse-centered analysis remains underdeveloped.

Similarly, Telugu cinema has often been critiqued for stereotypical gender portrayals and exaggerated characterization. While films like *Kanchana* introduce sympathetic narratives surrounding transgender suffering, critics have observed tensions between empathy and sensationalism. More recent films such as *Super Deluxe* suggest changing representational practices through emotionally grounded storytelling and greater psychological depth. Yet systematic comparative linguistic analysis remains largely absent.

Research gap

Despite growing academic interest in transgender representation in Indian cinema, most existing studies have primarily focused on visual representation, characterization, and narrative structures. Comparatively little attention has been paid to the role of language in constructing transgender identities on screen. Furthermore, comparative analyses across regional film industries remain limited, particularly in the context of linguistic representation.

In particular, there is a notable lack of research examining how cinematic dialogue constructs transgender identities in Malayalam and Telugu films. This gap is significant because language functions not merely as a medium of communication but also as an ideological tool that shapes social identities, power relations, and cultural perceptions.

Addressing these gaps, the present study undertakes a comparative discourse analysis of selected Malayalam and Telugu films to investigate the linguistic construction of transgender identities. By foregrounding cinematic dialogue rather than visual representation alone, the study explores how discourse contributes to the production and negotiation of transgender subjectivity.

Specifically, the study examines how linguistic choices, forms of address, narrative conversations, and discursive strategies either validate transgender identities or reinforce processes of marginalization and exclusion. In doing so, it contributes to the fields of sociolinguistics, discourse studies, and queer film scholarship by offering insights into the ways language participates in the representation and social positioning of transgender individuals within regional Indian cinema.

Theoretical Framework

This study integrates Critical Discourse Analysis (CDA) and Queer Linguistics to examine the linguistic construction of transgender identities in Malayalam and Telugu cinema. Fairclough's Critical Discourse Analysis (CDA) provides a framework for analyzing the relationship between language, ideology, and social power. Since cinematic dialogue reflects broader social attitudes, CDA is applied at three levels:

Textual Level: Examines linguistic features such as vocabulary, pronouns, naming practices, forms of address, speech patterns, and emotional tone. The analysis focuses on whether transgender characters are represented through respectful language, stereotypes, slurs, or gendered labels.

Discursive Practice: Investigates how meaning is produced through interactions between characters, including conversational control, voice, and representation. It explores whether transgender characters are able to define their own identities or are represented through cisgender perspectives.

Social Practice: Situates cinematic discourse within broader sociocultural contexts, examining how language reflects, reinforces, or challenges dominant attitudes toward transgender identities.

Queer Linguistics complements CDA by focusing on how language constructs and negotiates gender identity. It examines linguistic practices such as pronoun use, naming, self-identification, and conversational legitimacy to understand how transgender identities are validated, marginalized, or stereotyped.

3. Methodology

This study adopts a qualitative comparative discourse analysis approach to examine the linguistic representation of transgender identities in selected Malayalam and Telugu films.

Selection of Sample

The study examines four films selected through purposive sampling based on relevance to transgender representation and discursive analysis.

Malayalam Films

- *Njan Marykutty* (2018)
- *Chaand Pottu* (2005)

Telugu Films

- *Super Deluxe* (Telugu dubbed version, 2019)
- *Kanchana* (Telugu dubbed version, 2011)

These films were selected because they provide varied portrayals of transgender identities across time periods and cinematic traditions. They also offer significant dialogue-centered interactions that enable linguistic analysis.

4. Data analysis

Based on the theoretical framework, the analysis focuses on three key dimensions:

Naming and Address Practices – pronouns, honorifics, gendered labels, euphemisms, and derogatory terms.

Discursive Functions of Dialogue – expressions of ridicule, sympathy, acceptance, exclusion, moral judgment, and self-assertion.

Agency in Speech – the extent to which transgender characters can articulate their own identities and experiences.

Additionally, this study considers shifts in register, emotional tone, and interactional power across public and private conversational contexts.

4.1 Naming and Address Practices

Naming practices constitute one of the most powerful linguistic markers of identity. In transgender representation, names, pronouns, honorifics, and terms of address function as indicators of recognition or exclusion. Chosen names often symbolize identity affirmation, whereas misgendering reflects social resistance.

In *Njan Marykutty*, naming serves as an important narrative and linguistic strategy. The protagonist struggles to gain recognition as “Marykutty,” while others initially continue addressing her through masculine identifiers associated with her assigned gender at birth. This linguistic refusal reflects broader societal discomfort surrounding transgender identity. The gradual shift from masculine labels toward feminine naming symbolizes increasing acceptance. Language here functions as recognition rather than mere description. By calling the protagonist “Marykutty,” characters linguistically acknowledge her gender identity.

The use of respectful language in *Njan Marykutty* also distinguishes the film from stereotypical portrayals. Dialogues increasingly employ affirming and emotionally supportive speech, especially in later scenes where social recognition becomes central to the protagonist’s experience.

In contrast, *Chaand Pottu* presents naming practices through the lens of gender ambiguity and ridicule. Although the protagonist is not explicitly transgender, effeminacy becomes

linguistically stigmatized. Dialogues frequently frame feminine behavior in men as socially abnormal. Terms of address often carry undertones of mockery, implying inadequacy in conventional masculinity.

Similarly, Telugu films demonstrate conflicting approaches toward naming and address. In *Super Deluxe*, Shilpa's identity becomes a site of negotiation through family interactions. Certain characters continue to struggle with her affirmed gender identity, resulting in moments of linguistic tension and misrecognition. However, these moments are framed critically rather than comically, allowing the audience to reflect on the emotional consequences of misgendering.

Kanchana presents a contradictory pattern. On one hand, transgender characters are addressed respectfully in emotionally serious contexts. On the other hand, stereotypical language and exaggerated speech styles reinforce social distance. This oscillation between empathy and spectacle reflects unresolved ideological tensions within mainstream Telugu cinema.

The comparative analysis suggests that naming practices are deeply ideological. Respectful address legitimizes transgender identity, whereas ridicule and misgendering reproduce marginalization.

4.2 Discursive Functions of Dialogue

Dialogues concerning transgender identities often perform specific social functions. These functions include ridicule, moral judgement, sympathy, exclusion, acceptance, and self-assertion, each shaping audience perception differently. Through cinematic interactions, dialogue not only reflects prevailing social attitudes toward transgender communities but also influences how audiences interpret identity, legitimacy, emotional belonging, and social recognition within broader cultural contexts.

4.2.1 Ridicule and Mockery

Ridicule remains one of the most common discursive strategies employed in Indian cinema regarding gender nonconformity. Humor frequently emerges from exaggerated bodily behavior, speech style, or emotional expression.

In *Chaand Pottu*, gender nonconformity is repeatedly framed through comic dialogue. Feminine behavior becomes a source of amusement, positioning masculinity as the norm against which deviation is measured. Linguistic humor here functions as a mechanism of social discipline by reinforcing conventional expectations regarding gender performance.

Similarly, *Kanchana* initially employs comic discomfort surrounding transgender-coded presence. Speech patterns are dramatized for audience reaction, reflecting broader cultural tendencies to treat transgender difference as spectacle.

However, ridicule is notably less prominent in *Njan Marykutty* and *Super Deluxe*. Both films resist exaggerated speech stereotypes and instead foreground emotional realism. This shift reflects changing cinematic attitudes toward transgender representation.

4.2.2 Moral Judgement

Moral judgement frequently appears in dialogues concerning transgender identity. Characters often question legitimacy, morality, or family responsibility.

In *Super Deluxe*, family members initially perceive Shilpa's transition through a framework of betrayal and confusion. Questions surrounding parenthood, masculinity, and social respectability emerge through emotionally charged conversations. Yet the film critiques these assumptions by emphasizing empathy.

Njan Marykutty similarly depicts moral judgement in institutional and familial contexts. Conversations involving employment, legal identity, and social acceptance reveal how transgender persons must repeatedly justify their existence. Institutional discourse becomes a mechanism through which gender legitimacy is regulated.

4.2.3 Sympathy and Emotional Recognition

A significant development in contemporary cinema involves the movement from ridicule toward sympathy. Emotional dialogue increasingly humanizes transgender experience.

Njan Marykutty consistently employs empathetic discourse. Dialogues concerning emotional suffering, discrimination, and personal struggle encourage audience identification with the protagonist. Rather than functioning as spectacle, transgender experience becomes emotionally grounded.

Kanchana also introduces sympathy through tragic backstories involving violence and injustice. Emotional monologues encourage viewers to recognize transgender suffering. However, this sympathy is complicated by simultaneous stereotyping.

4.2.4 Self-Assertion

Self-assertion represents a crucial linguistic dimension of transgender agency. When transgender characters define themselves through speech, they gain narrative and social authority.

Marykutty frequently articulates her own identity, desires, and struggles. Instead of remaining silent, she actively negotiates recognition. Similarly, Shilpa in *Super Deluxe* speaks with emotional depth and confidence, resisting victimhood.

The presence of self-assertive dialogue marks a significant departure from earlier representations where transgender individuals existed primarily as symbolic figures rather than speaking subjects.

4.3 Agency in Speech

Agency in speech refers to the ability of characters to articulate their own experiences rather than being represented through others' interpretations.

Among the selected films, *Njan Marykutty* demonstrates the highest level of linguistic agency. The protagonist narrates her own experience, explains her emotional struggles, and participates actively in conversations concerning her identity. Her speech is central to the narrative.

Similarly, *Super Deluxe* provides Shilpa with considerable agency. The character participates meaningfully in family conversations and directly confronts social assumptions regarding gender identity.

In contrast, *Chaand Pottu* offers limited agency. Discussions surrounding gender ambiguity frequently occur around the protagonist rather than with him. The character becomes an object of social commentary instead of an active participant in identity negotiation.

Kanchana presents partial agency. While transgender suffering is acknowledged, interpretive authority often remains with cisgender characters. The transgender experience is frequently filtered through external emotional responses.

These differences reveal important ideological distinctions. Greater speech agency corresponds with increased humanization and legitimacy.

4.4 Register, Tone, and Interactional Power

Language also operates through tone, register, and interactional authority. Respectful dialogue creates inclusion, while ridicule reinforces exclusion.

Malayalam cinema, especially *Njan Marykutty*, employs conversational realism and emotional subtlety. Dialogues feel grounded and intimate, avoiding melodramatic excess. Such linguistic realism encourages audience empathy.

In contrast, Telugu mainstream cinema often employs heightened dramatic registers. *Kanchana* particularly uses emotionally exaggerated speech patterns associated with commercial storytelling. While emotionally effective, such dramatization sometimes reinforces stereotypes.

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Bharatiya Bhasha Pariwar: A New Framework in Linguistics

<https://doi.org/10.66483/jsp.2026.001>

Interactional power further shapes representation. Transgender characters who interrupt, question, or challenge authority possess greater narrative legitimacy. Those spoken over or silenced remain marginalized.

5. Comparative Analysis of Malayalam and Telugu Cinema

The comparative analysis reveals important regional differences in linguistic representation. Malayalam cinema demonstrates a gradual movement toward empathetic discourse and linguistic realism. *Njan Marykutty* provides transgender identity with dignity through respectful naming, emotional authenticity, and strong speech agency. However, *Chaand Pottu* reveals earlier anxieties surrounding masculinity and gender ambiguity.

Telugu cinema presents a more contradictory pattern. *Super Deluxe* destabilizes traditional gender norms by humanizing transgender identity and enabling self-expression. Yet *Kanchana* combines progressive sympathy with sensationalism, creating ideological inconsistency.

The contrast reflects broader cinematic traditions. Malayalam cinema's realism-oriented storytelling often allows deeper psychological exploration. Telugu commercial cinema, shaped by melodrama and spectacle, frequently oscillates between stereotype and empathy.

Despite these differences, both industries show signs of transformation. Contemporary films increasingly recognize transgender characters as emotionally complex individuals rather than merely comic or marginal figures.

6. Findings and Discussion

The findings indicate that cinematic dialogue plays a central role in constructing transgender identity. Representation is not limited to visual appearance; rather, it is linguistically produced through naming, speech, conversational authority, and emotional framing.

Malayalam cinema increasingly demonstrates empathetic discourse and stronger linguistic agency. Respectful naming practices and opportunities for self-definition reflect progressive shifts in representation.

Telugu cinema reveals contradictions between sympathy and stereotype. While films such as *Super Deluxe* promote normalization and dignity, mainstream narratives such as *Kanchana* continue to rely on dramatic exaggeration.

Fairclough's Critical Discourse Analysis reveals how language reproduces power structures. Misgendering, ridicule, and moral judgement reinforce dominant gender ideologies, while self-assertion and recognition challenge them.

Queer Linguistics highlights how identity emerges through interaction rather than biology. Gender legitimacy is negotiated through language, making cinematic dialogue a powerful site of identity construction.

The study therefore argues that cinema functions as a discursive arena where transgender subjectivity is continuously negotiated and contested.

7. Conclusion

This article examined the linguistic construction of transgender identities in selected Malayalam and Telugu films through the frameworks of Critical Discourse Analysis (CDA) and Queer Linguistics. By analyzing cinematic dialogue in *Njan Marykutty*, *Chaand Pottu*, *Super Deluxe*, and *Kanchana*, the study explored how language functions as a site where gender identity, legitimacy, and social belonging are negotiated. The findings demonstrate that cinematic language significantly shapes public perceptions regarding transgender communities and broader understandings of gender diversity.

The comparative analysis revealed notable regional differences in representation. Malayalam cinema increasingly offers empathetic and linguistically empowering portrayals, particularly in *Njan Marykutty*, where transgender identity is represented with emotional depth and opportunities for self-expression. Although *Chaand Pottu* reflects anxieties surrounding gender

nonconformity and masculinity, contemporary Malayalam cinema shows movement toward more inclusive discourse. Telugu cinema, in contrast, presents comparatively contradictory patterns. While *Super Deluxe* challenges stereotypes by humanizing transgender experience and granting characters greater speech agency, *Kanchana* continues to combine sympathy with stereotypical representation.

The study identifies naming practices, discursive functions, and speech agency as central dimensions shaping transgender legitimacy within cinematic narratives. Respectful naming and opportunities for self-definition contribute to identity validation, whereas ridicule, misgendering, and marginalizing dialogue reinforce exclusion. The extent to which transgender characters articulate their own experiences significantly influences audience perception.

Importantly, the findings suggest that transgender representation cannot be fully understood through visual analysis alone. Language plays an equally crucial role in shaping identity, recognition, and social belonging. Cinematic dialogue influences whether audiences respond through acceptance, prejudice, or empathy. Thus, cinema functions not only as a visual medium but also as a discursive space where gender norms are reinforced or challenged.

By foregrounding cinematic discourse, this article contributes to sociolinguistics, queer studies, discourse analysis, and Indian film scholarship. Future research may include additional regional cinemas and audience reception studies to better understand how cinematic language shapes public attitudes toward transgender communities.

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CHAPTER-32

Language education and NEP-2020: opportunities and challenges in tribal communities as living knowledge systems

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ABSTRACT

The use of language is very important for education and the maintenance of culture among tribal people who are allied with the forest and its culture. However, it depends on the situation, as educational institutions have tended to neglect the use of tribes' mother tongues and prefer state languages only. In many tribal areas, especially forest regions. Language is not only a tool of communication but also a source of knowledge about plants, animals, seasons, healing practices, and everyday life. The National Education Policy (NEP) 2020 aims to address issues related to mother-tongue-based learning in the early years, through multilingual learning, and the inclusion of Indian Knowledge Systems (IKS). This study examines the problems and prospects of language education under the NEP-2020, with emphasis on tribal populations in India. The research treats tribal languages as systems of living knowledge linked to folk and oral knowledge.

The study finds that NEP-2020 gives an important opportunity to recognize tribal languages as valuable learning resources rather than barriers to education. It also allows for the inclusion of local culture and ecological knowledge in teaching. However, many challenges remain, such as a shortage of trained teachers, a lack of learning materials in tribal languages, weak infrastructure in tribal areas, and gaps between policy goals and actual practice. Language education among tribal populations requires solid institutional backing and active community involvement, along with their folkloric systems of knowledge.

Keywords: Tribal Languages, Language Education, NEP-2020, Living Knowledge Systems, Indigenous Knowledge,

1. Introduction

There are some countries with large numbers of languages; among them, India is one of the largest countries in the world, with hundreds of languages belonging to families such as the Indo-Aryan, Dravidian, Austro-Asiatic, and Tibeto-Burman. However, tribal groups are an essential part of the country's linguistic landscape, with many languages closely tied to nature and culture, which makes the ecological wisdom. This is especially true for tribal communities that remain closely associated with forest lands (Haseena & Mohammed, 2014). The Census of India (2011) confirms that Scheduled Tribes represent representing 8.6% of the country's total population, many of whom still live in forests, hills, and other ecologically vulnerable areas, where language plays a key role in their lives. Language is not just for communication

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but also for expressing relationships with the environment, historical and cultural knowledge, values, and practices. Tribal languages are knowledge systems as they store information on forests, plants, animals, seasons, and survival skills. From the knowledge is typically passed on orally through stories, songs, rituals, proverbs, and work as traditional knowledge from ancestors. Many children learn through observation and participation in tasks such as gathering forest products, recognizing plants and trees, observing seasons, weather patterns, and animal behaviour. Through this process, language is used to create, retain, and pass on knowledge (Prema, 2013).

These systems of knowledge are practical, experiential, and holistic. They do not draw sharp distinctions between language, ecology, culture, and livelihood; instead, they link these elements of life into a holistic knowledge system. Tribal settlements may have extensive knowledge of plants and medicines, soil, water, animal migration, and other seasonal cycles. However, even though such forms of knowledge are rich and useful, they are often neglected in education. Contemporary education systems favor written, standardized, and textbook-based forms of knowledge and devalue oral, community, and experiential knowledge.

According to Battiste (2002), excluding indigenous knowledge from educational systems destroys culture and community. It may lead to a feeling of aloneness from school and society. Educational programs in school settings often provide standardized information that may not always apply to the lives of the tribe. In contrast, the indigenous knowledge of the forest, medicine, farming, and community structuring goes unrefined.

In terms of language rights, the inability to educate children in their own mother tongues can also result in institutionalized inequalities and diminish cultural pride. Historical factors have also influenced this marginalization. In colonial times, tribal communities were displaced from their forests and lands. This affected not only the keeping of tribal people but also their ways of learning and acquiring knowledge. Colonial methods of teaching and learning replaced native tribal forms of learning. Though efforts were made during post-colonial rule to improve educational facilities through education policies and parliamentary bills, tribal people still lagged behind other communities, particularly those living in remote forest areas (Skutnabb-Kangas, 2000).

Another issue here is the diversity of tribal peoples. Tribal communities should not be viewed as homogeneous groups. Rather, tribal communities include many distinct communities with different languages, dialects, traditions, and cultures. In many places, there are many dialects of a particular language, and tribal languages mix with other languages as well. Tribal languages in many areas have influences from Malayalam, Tamil, and Kannada in Kerala.

Further, a lack of awareness of rights to language, education, and institutional support can undermine the success of policies. A few more languages that fall under the category of threatened languages are the movement toward using regional languages for education, social mobility, and job creation, which is causing the loss of several languages spoken by different tribes. This language loss is more than just the loss of a language, because a whole lot of other aspects come along with it. Languages and dialects are at risk due to social and educational transformations (Prema, 2013).

For many tribal communities, the language they speak is a testament to their attention to detail in the forest. Often, children learn how to identify herbs, roots, leaves, and barks through elders outside of school. Children acquire knowledge about which plants can be eaten, which cannot, and which animals might be around through their day-to-day encounters and observations. However, as soon as they enrol in school, such knowledge slowly ends. Instead, they must assimilate the textbooks and external ideas, often through a new language. This provides a

disconnect between school and real life.

In the years since, the NEP 2020 policy has attempted to address some of the issues raised. The priority given to mother tongue-based education is one example, especially at the elementary level. The NEP 2020 emphasizes the importance of multilingual education in line with the country's linguistic diversity. These provisions are especially important for tribal societies, as they open up opportunities to integrate local languages and traditions, oral knowledge, and ecological knowledge into the education system. NEP-2020 is a step ahead of previous policies in recognizing that children learn in their native languages and cultural settings. When put into practice, the policy will bridge the home-school divide, enhance learning, and promote cultural continuity. It can also provide a pathway to shift the "one size fits all" approach to a more locally responsive education system.

However, there are some issues. Tribal areas often lack adequate infrastructure, teachers, transportation, and materials in tribal languages. However, there may exist a gap between policy and its implementation. Moreover, implementing mother-tongue education in tribal communities speaking different languages will require institutional backing and long-term planning. Earlier research on tribal education has been predominantly focused on issues such as accessibility, literacy, dropouts, and welfare programs. These matters are very important; however, another equally important factor has not received much attention in earlier research. This factor is linked to tribal languages. Likewise, the associations between language, biodiversity knowledge, and education policy are not well understood. This paper differs from many previous studies that focus largely on tribal education in terms of literacy or welfare by considering tribal languages as an educational and ecological resource. Contributions of this study to this debate include exploring the role of tribal languages as knowledge systems and the potentials and difficulties of utilizing such languages in language teaching under NEP-2020. Instead of viewing tribal languages as barriers to development, this study proposes that they should be included as an educational resource. This research has three aims. First, it explores the connections between language, knowledge, and education in tribal societies in India. Second, it examines the potential and promise of the NEP-2020 in imparting mother-tongue education. Third, it discusses how tribal languages, as sources of ecological and cultural knowledge, can be used in education. A better educational framework could be built by considering tribal languages as systems of knowledge by the inclusion of tribal peoples. This would be important not only for improving educational standards but also for preserving the ecological and cultural knowledge of India's tribes.

Conceptual Framework and Literature Review

This research builds on the belief that tribal languages are more than just a means of communication; they are also knowledge systems. For many tribal communities, language embodies ecological knowledge, culture, identity, and know-how that have evolved in interactive ways with forests, land, and life. Knowledge, here, is not limited to books or formal knowledge production and dissemination; it is experienced, practiced, and shared through speech, oral communication, rituals, and participation. The view that emerges brings together the ideas of vernacularity, Indian Knowledge Systems (IKS), indigenous epistemologies, language and identity, and community-based learning. Vernacularity is one way of understanding the emergence of local languages. Vernacular languages reflect the social and ecological life-worlds of communities and cannot be completely translated into mainstream languages. For example, in tribal settings, language is oriented towards forests, animals, plants, soil, weather, and seasons. Local words often have practical implications: a name for a plant may indicate that it is medicinal, a name for a landscape may indicate that it has water, and a

name for an animal may indicate that the environment is changing. This illustrates that language is communicative but also memorial and epistemic - it is a medium for accumulating, organizing, and sharing knowledge. The study of India's linguistic diversity has always stressed the memories, perspectives, and social knowledge stored in languages (Fatima, 2025).

Tribal knowledge systems (TKS) form an important component of IKS. They are based on natural, livelihood, and social relations. They often include knowledge of medicinal plants, seed saving, shifting cultivation, water resources, forest trails, weather signs, and healing. Tribal knowledge has a holistic nature, unlike formal education, which often compartmentalizes knowledge into different subjects. Ecology, spirituality, economy, and ethics are not considered independent of one another. This imparts tribal knowledge systems with unique educational significance and makes them relevant to local development and sustainability (Battiste, 2002).

Tribal knowledge is becoming increasingly relevant to debates on biodiversity, climate change, and the Sustainable Development Goals (SDGs). In Kerala, tribals exemplify the strong connection between language and environment. Their languages (mostly Dravidian) have words for medicinal plants, edible roots, forest habitats, animal trails, and seasons. In many communities, elders pass on knowledge of useful tubers, poisonous plants, weather, and seasons through social interactions and participation. Studies of tribal languages in Kerala also highlight that some of these languages are facing the stage of diminishing, and that the environmental and cultural knowledge tied to them is likewise endangered (Prema, 2013).

Another large body of literature on tribal education in India notes the language divide. Tribal mother tongues are not being used in the majority of schools. This creates a "language gap" between the home language and the language of instruction, which is hard for first-generation students to understand. Not understanding the language used as the medium of instruction will lead to low self-esteem, non-participation in class, and poor performance in school. In the end, this contributes to low attendance and higher dropout rates among tribal students (Haseena & Mohammed, 2014). Clearly, language acts as an institutional variable in creating education-related inequality. It is also an issue of language justice as children who do not get the right to education in their mother tongue often face structural injustice (Skutnabb-Kangas, 2000).

The literature also notes that the educational deficiencies of tribal communities are associated with social inequities. The tribal community areas experience educational deficiencies due to a lack of schools, teachers, transportation, sanitation facilities, and internet connectivity. There are limitations for teachers regarding language and culture within the tribal community; therefore, there are still barriers to teaching and communication. In terms of infrastructure development within the tribal community, the literature indicates that an inclusion strategy involving local planning is needed (Patra et al., 2025).

The exclusion of languages from education was due to the education system's discriminatory nature. The process of colonization displaced tribal people living in the forests from their lands. In this regard, traditional education methods were lost because they involved engaging students in learning activities within their local environments. Colonial models of education, as well as state-based models that followed after independence, ignored traditional forms of imparting knowledge among tribal communities because of their displacement from their lands and marginalization. From a decolonial perspective, incorporating tribal languages into education undermines the power of externally imposed knowledge systems and revalidates community knowledge systems (Battiste, 2002).

Language is integral to communities' memories, sense of identity, and continuity. The culture of the tribe is upheld through oral tradition, ritualized ways of speaking, songs, toponymy,

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<https://doi.org/10.66483/jsp.2026.001>

forms of address, and kinship ties. The extinction of the language among younger generations results in forgetting and a disconnect between generations. The study on tribal cultural identity states that the education system that does not acknowledge tribal languages will increase identity loss (Panna, 2022).

Oral traditions and folk knowledge are also integral to this. Tribal cultures may transmit knowledge and wisdom through stories, songs, riddles, proverbs, myths, and rituals. These convey ethics, environmental, technical, and historical knowledge. An example of an oral piece of literature that can serve to educate about the importance of caution and balance in nature could be a story of a jungle animal; another could be a harvest song that passes on instructions regarding when to plant crops; yet another could be rituals teaching proper water/plant harvesting techniques. Oral knowledge continues to play a role in social and ecological smartness, as shown in tribal literature (Sharma, 2022).

This research is relevant for the National Education Policy (NEP) 2020. The policy prioritizes mother tongue education in the early years of learning, multilingualism, experiential learning, and Indian Knowledge Systems. This recognizes that children are more effective in a known linguistic environment, and the education process must also be contextualized (Ministry of Education, 2020). This offers a great opportunity for tribes to integrate their languages, oral traditions, and ecological knowledge into education.

However, there are major barriers to implementation. Teachers, community participation, curricula, and resource allocation are required for mother tongue education. For tribal groups, the process of script selection, dialect standardization, and content modification can be complicated. Furthermore, schools still operate under centralized models that offer little room for knowledge systems. Consequently, there is a disconnect between education policies and practices.

While much of the research has focused on tribal literacy, access to education, and welfare, there is limited research on tribal languages as an ecology of knowledge and education. Language and ecology are often isolated rather than integrated aspects of learning. This research fills in these gaps by offering a conceptual framework of tribal language as a space between knowledge, identity, and education.

This work conceptualizes tribal language as a three-fold entity: Language as Knowledge (ecology, health, economy), Language as Identity (memory, identity, continuity), and Language as Education (learning, participation, inclusion). The main thrust of this paper is not to perceive tribal languages as impediments to development and modernization. They should instead be considered as resources that will make education accessible to all, including cultural preservation and sustainable development. The approach follows the NEP-2020 vision of providing context-appropriate education to tribes.

Methodology

The purpose of the methodology is to conceptualize the interconnections among tribal languages, education, and the knowledge system, rather than undertaking primary field research. This research uses a non-fieldwork qualitative research design grounded in an interdisciplinary framework of folkloristics, anthropology, education, and language. This methodology is appropriate for the research, which involves analysing policy and existing theoretical and empirical knowledge about tribal communities in India.

This study is purely secondary research. These include peer-reviewed journal articles, books, book chapters, government agency reports, census reports, institutional reports, and policy documents such as the National Education Policy (NEP) 2020. researcher also accessed studies on tribal education, multilingualism, indigenous knowledge systems, language endangerment, and tribals in Kerala. Preference was given to reliable, relevant sources that focused on

language, culture, education, and policy.

This paper allowed the research to establish a theoretical foundation and identify key issues, trends, and gaps. The collected information was examined using thematic analysis, a qualitative approach that identifies and analyses themes within texts. By repeatedly reading and comparing the sources, various themes were discovered and classified into the following categories: tribal languages as a knowledge system, language and identity, ecological knowledge, language shift, educational exclusion, multilingual education, and institutional problems. The research aims to make sense of emerging trends and to offer an academic voice informed by its research on the role of tribal languages in education, and to engage critically with tribal languages as living knowledge systems. It lays the groundwork for examining the role of language-sensitive education in advancing inclusion, cultural continuity, and sustainability within the NEP-2020.

2. Discussion and Findings

2.1 Ecology, Living Knowledge Systems and Language

The results of this study show how tribal languages are intricately linked to ecology, livelihoods, and life. For many tribal communities, especially forest-dwelling communities, language not only helps them communicate but also interpret and perceive their natural world. Language is used to maintain knowledge of forests, herbs and roots, animal behaviour, sources of water, weather, and seasons. This information is passed down from generation to generation through oral modes, songs, rituals, stories, and by actively engaging in day-to-day activities.

This research supports the claim that indigenous languages are knowledge systems. Language is used to transmit practical knowledge gained from long-term experiences of certain ecological niches. The name of a particular plant may suggest its medicinal properties, or the local term may indicate rainfall, soil conditions, or animal migration. Thus, language is used to communicate and know. The exclusion of these knowledges from the education system also means that an opportunity to educate on the environment, biodiversity, and sustainability is lost. Language and the Exclusionary Practices in Education is one of the key insights of this research: that language and experience are not recognized by formal education. The education institutions in the tribes are founded on the major language in a particular area or state.

On the other hand, children will use their native language when communicating at home. In this scenario, an issue arises in which the languages used in educational institutions do not match those used by children at home. This is a cause of low academic achievement, attendance, and increased drop-out rates among tribal students (Haseena & Mohammed, 2014). So, this is not just a language problem but also a structural problem. Exclusionary education fails to take into account a child's language, culture, and knowledge. The knowledge of children with rich forms of community knowledge is often labelled as deficient because their learning is not in sync with the educational system. This shows that there are economic, linguistic, and epistemological inequalities in tribal education.

For instance, in the Western Ghats area in Kerala, reality on the ground links language and education through language's relationship to subsistence and biodiversity. In their languages, there is vocabulary related to medicinal plants, edible forest products, forest paths, animal and bird behaviour, and seasons. Elders in most villages teach their children how to recognize edible plants, avoid toxic plants, find water, and interpret bird and animal tracks. They may learn about forest routes (honey gathering, harvesting, and other seasonal activities) through observation and teaching. However, this knowledge and learning are not acknowledged in the school system. Instead, children are exposed to unfamiliar textbook material and to instances of using dominant languages. It results in a decontextualized learning experience, less motivation, and a lower sense of the relevance of school.

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The study of Language Change and Identity, Memory and Continuity also provide evidence that language is intimately related to identity, memory, and community. Oral forms such as folktales, songs, ceremonies, kinship terms, and place-names have been used to preserve tribal cultures. They contain historical information and foster cohesion. With time, young individuals will opt to learn in prevalent languages for educational and job purposes or through mass media. Therefore, they could lose interest in their cultural modes of communication. Studies show several tribal languages in Kerala are threatened and in the process of dying out (Prema, 2013). This suggests a connection between language loss and cultural and ecological factors. Language loss may lead to a loss of knowledge about healing and biodiversity, oral traditions, and ethical relations with place and the environment. This is especially true of the younger generation due to pressure to assimilate into mainstream society, migration, and digital media.

2.2. Opportunities and Policy Gap under NEP-2020

The National Education Policy (NEP) 2020 is an opportunity to reimagine tribal education in India. Education in the mother tongue, multilingual education, experiential learning, and Indian Knowledge Systems are key aspects supported by the policy framework (Ministry of Education, 2020). All these are especially relevant in the case of tribal groups because they understand the importance of teaching children in a language and culture they understand. If taken seriously, NEP-2020 will help bridge the "home-school gap" and enhance classroom interactions and cultural identity. It also opens up opportunities to incorporate tribal knowledge, history, and culture into the curriculum in ways that allow tribal ecological knowledge to be shared. This is a departure from standardized education to a more contextually relevant and inclusive approach.

As progressive as the NEP-2020 is, the study reveals significant gaps between policy and reality. Although NEP-2020 makes general statements on language inclusion, it sometimes does not explicitly discuss how this will be achieved for the diverse tribal languages. Many tribal schools lack qualified teachers, particularly in tribal languages and cultures. Insufficient textbooks, learning resources, and teacher resources are also available in tribal languages. In multilingual villages, the choice of script, the handling of dialect diversity, and the development of curriculum materials in tribal languages are challenging. Moreover, many tribal areas are remote and continue to experience poor road networks, transportation infrastructure, low digital connectivity (internet), and inadequate school infrastructure (Patra et al., 2025). This minimizes the effectiveness of policy change. The other issue is that policies tend to homogenize tribal populations, rather than considering their diversity. The needs of tribal India cannot be addressed through a "one size fits all" approach. Progress towards culturally responsive education indicates that a community-based, culturally responsive approach is needed to improve tribal education. There needs to be an emphasis on the tribal mother tongue in early education. Multilingual, culturally responsive, and inclusive education should be provided to teachers in tribal areas. Employing tribal teachers can result in better communication, trust, and engagement. Curricular resources should also include local narratives, oral traditions, knowledge about local biodiversity, and history.

The knowledge and skills of tribal elders and other local knowledge holders can serve as educational resources to bridge formal education with the community. This will enhance the relevance, participatory nature, and dignity of education with respect to local knowledge. Education in tribal areas should not be limited to literacy levels and test scores. It should also enable identity, environmental awareness, language pride, and empowerment. The issue is not just the addition of language to the system, but the shift in education to a more socially equitable and culturally relevant approach. This research shows that tribal languages are inherently linked to ecology, culture, and life. By ignoring these languages in education, there will be a

disconnection between education and its practical application. The NEP-2020 is an attempt in the right direction, but it needs to be implemented in reality by involving institutions and communities. The concept of considering tribal languages as “living knowledge” can help achieve this.

3. Suggestions

Drawing from the insights of this study, several Policy and practical steps are needed to improve language education amongst tribal communities in India as part of the National Education Policy-2020 (NEP-2020). These tips aim to align the Policy and practice and facilitate inclusive, relevant, and sustainable education. Here, Mother Tongue-based Early Education on Tribal mother tongues should be the medium of instruction at least in the early and primary years of education. Early education in children's mother tongue is critical for their learning (Ministry of Education, 2020). Early literacy and learning in tribal languages can enhance understanding and retention, confidence, participation, and engagement. Sequential models can then be adopted to introduce regional and national languages without affecting the mother tongue. Tribal Language Teaching-Learning Material. There is a dire need for the development of textbooks, primers, dictionaries, storybooks, and other learning materials in tribal languages. These should be culturally and context-specific. For example, for communities in the Western Ghats of Kerala, these could include local folklore, knowledge of biodiversity, local stories, and the words used in everyday life in the forests. A lack of learning resources is one of the barriers to multilingual education.

Teachers in tribal areas should be recruited and trained in multilingual education, intercultural communication, and sensitivity to the parent community environment. Wherever possible, teachers should be drawn from local communities, as they will have an understanding of local languages, cultures, and the needs of local learners. Further training can help teachers adjust their teaching practices to accommodate linguistic diversity. In Tribal knowledge systems, oral practices, health care, agricultural practices, and environmental ethics should be acknowledged in school curricula. Medicine, seasons, water, animal behavior, and forest management practices related to medicinal plants, water scarcity, weather patterns, and forest conservation can be incorporated into the curricula of environmental science, language, and social science classes. This would be in line with the National Education Policy-2020 (NEP-2020) focus on Indian Knowledge Systems.

Local Community in Schooling. For effective education reform in tribal areas, communities need to be involved. These include inviting elders, storytellers, artisans, and other members of these communities as resource persons. They can help bridge school education with the world, facilitate intergenerational learning, and build trust between schools and communities. **Curriculum and Policy Tailored to Local Conditions.** Every tribe has its own distinct identity. There is a unique history behind how people communicate, conduct themselves, and observe their culture. Given these differences, it is not possible to apply universal strategies to education systems. Rather, curricula, languages, and pedagogic strategies should be adapted to fit local circumstances. This can be done by adjusting the elements listed above. **Infrastructure and Connectivity:** Although rural areas are typically farther from major cities, they still suffer from poor road networks, inadequate public transport, poorly built classrooms, and unreliable internet services. To ensure equal Access, improved school infrastructure will play a crucial role in increasing enrolment, as better infrastructure tends to lead to higher enrolment (Patra et al., 2025). When forests occupy much of the area, ensuring the delivery of books, shelter, internet access, and transportation is essential. It should no longer be put off for later, but start right now by addressing current issues.

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Preservation of Languages: Documentation of endangered indigenous languages must be undertaken immediately before they are lost forever. To record and document these languages, cooperation between the tribes and outside organizations, whether government or universities, will be required. Storytelling, music, language itself, ceremonial performance, and descriptions of nature can be used to preserve linguistic diversity. When the task is conducted under the guidance of native speakers, schools will benefit from a wider range of materials that help preserve cultural heritage (Grenoble & Whaley, 2006). **Monitoring and Accountability:** Sometimes, monitoring the implementation of NEP-2020 in tribal lands may be necessary. However, the focus here will not be on enrolment rates and grades; rather, attention should be paid to language assistance, cultural fit, involvement, and the presence of an audience.

4. Conclusion

The present study explores the interconnections among language, education, and tribes in India, focusing on indigenous languages as carriers of knowledge. It has been proven that many areas occupied by tribal populations contain languages that convey knowledge of forests, flora, fauna, weather cycles, treatment practices, and daily activities. These languages hold ancient wisdom, tribal identity, and consciousness that have evolved over many years through the environments around them. Without including indigenous languages in common educational systems, the children from tribes would experience difficulties obtaining any information or keeping their heritage alive.

As for representatives of tribes, studying in schools without native languages leads to this problem, since educational programs of those schools are usually of little relevance concerning the life experience of children, which results in a lack of interest, low efficiency, and the possibility of giving up (Hasena & Mohammed, 2014). In addition, in some cases, the absence of institutional support for preserving tribes' indigenous languages may result in the loss of valuable information about natural phenomena, historical facts, and the tribes' traditions (Prema, 2013). Therefore, it is clear that language can be viewed both as a part of education and as an essential component of identity.

What is important to understand here is that the significance of this paper lies in its fresh interpretation of conventional wisdom, in which language is not a hindrance but a tool for becoming familiar with a wide range of natural phenomena, healing diseases, studying the habits of animals, and performing other beneficial tasks. With such knowledge, one has a chance of succeeding in his/her studies due to the high level of comprehension of reality.

One option to address educational gaps associated with cultural diversity is the NEP 2020. The concept under discussion relies on home language instruction and focuses on using multiple languages in the classroom, along with practical training techniques. Due to the inclusion of Indian Knowledge Systems in the policy, the curriculum may become more familiar to learners, as tribal knowledge can be used throughout lessons. Still, the research shows policy goals are not enough by themselves. Achieving these objectives requires teacher proficiency, learning materials in their own language, curriculum development, the creation of a suitable learning environment, and parental and village council participation in the project (Patra et al., 2025). Failure to have any of the above will imply that the fulfilment of all pledges will be irrelevant when it comes to educational achievements.

One of the most important lessons from this analysis is that the tribe's education system should be separated from the definition of academic success. Methods of knowing through stories, oral histories, rituals, and place-based ecological knowledge need no longer be viewed as supplementary, but as an integral aspect of education. They are present – deeply rooted in culture – and therefore deserve recognition within formal education. Lastly, recognizing that these tribal languages are indeed living languages that carry information makes it possible to

design an education system that is truly relevant and diverse. The importance of such an endeavour goes beyond improved educational performance for tribal communities and extends to the preservation of their age-old culture, which predates modern-day civilization. In other words, promoting the use of native languages is primarily about re-establishing a balance rather than educating students.

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CHAPTER-33

Using regional languages to teach general and cultural awareness courses

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ABSTRACT

Using the mother tongue (native language) in teaching specific courses like gender sensitization, Universal Human Values and Essence of Indian Traditional Knowledge It allows a more open dialogue that can effectively foster the thinking abilities of the undergraduate learners. This paper discusses the significance of using mother tongue during the process of discussing for specific subjects

Firstly, while teaching sensitive subjects like Gender Sensitisation, using mother tongue to make the students understand gender issues can be a powerful pedagogical tool that fosters deeper understanding, emotional connection, and cultural relevance and critical thinking. It allows educators to deconstruct complex societal norms—such as patriarchy, gender roles, and stereotypes.

Next, using the mother tongue to teach topics of general awareness like Universal Human Values (UHV) can be quite effective. While often overshadowed by English-medium instruction, the use of native language enhances critical thinking and allows learners to connect deeply with ethics and Values

The next point is about using the mother tongue or regional languages (Bharatiya Bhashas) to teach Indian Traditional Knowledge (ITK) and Indian Knowledge Systems (IKS) is a cornerstone of the National Education Policy (NEP) 2020. This approach bridges the gap between traditional wisdom and modern education, allowing students to comprehend complex philosophical, scientific, and cultural concepts more effectively with the medium of mother tongue.

Key Words: Sensitivity, patriarchy, stereotypes, Values and ethics, co-existence, humane Conduct.

1. Introduction

Holistic education aims at overall development of a student, so, some courses like Gender Sensitisation, Universal Values are included in the curriculum which focus on the ‘Humane’ conduct of a person and also courses like Essence of Indian Traditional Knowledge which focuses on the culture and tradition.

At times, it may become essential to discuss some concepts using regional language(s), Give anecdotes/examples which relate to the society in which we live.

Let’s first discuss the use of (the) mother tongue during the teaching-learning process:

1.1. Role of Mother Tongue in Learning

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The experience of teaching the courses- GNS, UHV and EITK indicated that the use of the mother tongue/Regional language as a supplementary medium of instruction played a crucial role in:

- reducing communication barriers
- encouraging participation
- improving conceptual understanding
- strengthening cultural connection with the subject matter

Students who were initially hesitant to speak in English became more active participants when they were allowed to express their thoughts in Telugu/Hindi

This paper focuses on three Courses, the teaching –learning process of each course is discussed in the order A. Gender Sensitisation B. Universal Human Value C. Essence of Indian Traditional Knowledge.

A. Teaching/discussing Gender Sensitisation

The course (and the course book) focus mainly on the problems faced by the women.

The following topics can be taught using a regional language to bring awareness among students

1. Sensitising the students about gender issues in India

Teaching gender issues through regional languages can be an effective, culturally contextualized approach to make the young minds understand the stereotypes, as language often perpetuates gendered norms. Moreover, using a regional language makes discussing more relatable to the society around.

Patriarchal Society:

A patriarchal society is a system of social structure where men hold primary and authority, at times dominating roles both in public and private life.

A patriarchal family is a structure where the eldest male is the head of the family, holding primary authority, decision-making power, and control over members of the family, and the resources too.

The following Saying was taken for discussion, as an example, the way a home maker is treated in a patriarchal family

Uttikekkaleni amma swargaanikkekkuna?" (The woman who cannot climb to the loft, can she climb to heaven?):

- **Analysis:** This is a belief of women's lack of capability. It implies that the primary duty of a woman is to be able to handle house-hold chores effectively. Whatever she achieves in the society/profession is secondary.

It is generally said to a man if he shed's tears- 'Edustavenduku, Nuvvemaina Aadapillava'? or, 'rote kyon ho, Mard bano'

A man can never cry – he is supposed to be strong. A girl or a woman, on the other hand is supposed to be fragile and more emotional.

2. Sensitising the Students in a co-education College

2.1 Gender Stereotypes and Discrimination – as a Woman and a Mother

The students were made watch some video clips (in Hindi) followed by discussions

The most emotional Ads on Mother's Love

1. When you see a mother being tough, stand by her, because try to protect the next generation
2. A conflict between a teen aged girl and her mother
3. Relationship between a 10 year old boy and his working mother

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4. a short video –Tamanna
5. a short video –Tamanna (Hindi)
6. a short video- don't just save the girl child... (Hindi) (also stop discriminating a boy and a girl).

2.2 Gender and Labour: Housework: the Invisible Labour:

The house-hold work done by a woman is not considered as work at all. To help the young generation understand the amount of work done by a woman at home, a video was shown so that they learn the importance of 'Sharing the Load' at home.

- 1 minute video – Midea salutes the Home Maker

3. Sexual harassment

- Sexual harassment – not eve-teasing – coping with everyday harassment – “Chupulu” by Jayaprabha

-The poet makes it clear that as a woman she is assaulted constantly by the looks of men who have no hesitation or shame about affixing their gaze on her.

- Animated short film 'Chai pe Aur Ek Charcha' – A discussion over a cup of tea- (when a woman says NO, It is a NO).

4. Domestic Violence

Many women face domestic violence even today. The students are educated about the same and the importance of bringing awareness to report against any kind of domestic violence.

- Bol – one minute videos on speaking against domestic violence

B. Teaching/discussing Universal Human Values

The aim of the course is mentioned in the text book itself:

A fulfilling life seems to be possible through discovering the humaneness that is potentially there in each one of us; and expressing that humanness in every aspect of our living – from the family to the workplace, in the society as well as in nature/existence.

The course is cyclic, and based on four levels of living in harmony:

-Harmony in oneself, harmony in family, harmony in the Society, and harmony in nature.

At first, it becomes mandatory for both the teacher and the students, to understand the difference between morals, ethics, and values

Morals are the welfare rules that the wise have established based on their wisdom and life experience. Ex: corruption

Principles and practises such as –what should or should not be done in a certain situation- are concerned with Morals

Ethics: the emphasis is on persuasion, instruction, and training through rules and regulations and correction, if necessary. Ex: notions or attitudes regarding laws and manners

Values are what are constructed, to define one's identity, hold some principles and thereby develop a strong character. It is how a human being behaves in a way that is consistent with what he/she values. The majority of time, a person's views, values, and sense are developed unconsciously based on his/her experiences.

Ethics is theorising about right conduct and good life, whereas morals are actual practice of right conduct and good life.

The Procedure followed during the teaching-learning process

Step 1: At the outset itself, students were asked to explain the importance of education in one's life. Based on the responses, where some of them opined that education leads to refinement in a person, the immediate collocation to the word education, 'Sanskar' was explained. (Unit 1)

Step 2: After discussing the fact that education should enable one develop one's Sanskar, the students were explained the importance of developing harmony within oneself (Unit 2).

The two terms Sampada (Wealth) and Samrudhi (prosperity via physical facilities) were

explained to drive home the fact that accumulation of wealth itself does not lead to happiness in oneself.

The following terms were discussed to make the understand this concept better:

SVDD, SSDD, and SSSS represent 3 categories of human living regarding material needs and happiness.

- **SVDD (Sadhan Viheen Dukhi Daridra):** Materially deficient, unhappy, and deprived.
- **SSDD (Sadhan Sampann Dukhi Daridra):** Materially affluent, but unhappy and deprived.
- **SSSS (Sadhan Sampann Sukhi Samriddha)**

Step 3: The nine values in relationship, both in family and society, were duly explained:

The difference between Human Consciousness and animal consciousness is discussed at this stage.



Physical facilities are complete for animals but not so for human beings. A human being craves for ore physical facilities, luxuries etc.

However, A human being, who is highly evolved and knowledgeable, unlike animals, requires physical facilities, relationships (family, society) along with right understanding to maintain healthy relationships and to be content with the required physical facilities

It is mandatory to make this distinction clear among for better living, living with human consciousness. Craving only for physical facilities is animal consciousness.

The famous saying ‘Vidya leni vadu vinta pashuvu’ is taken as an example to bring out the difference between human and animal consciousness.

The importance of the nine values in relationship is explained at this stage.

S. No	Value (English)	Telugu Word	Hindi Word
1	Trust	విశ్వాసం (Vishwasam)	विश्वास (Vishwas)
2	Respect	గౌరవం (Gouravam)	सम्मान (Samman) / आदर (Aadar)
3	Affection	ఆప్యాయత (Aapyayata)	स्नेह (Sneh) /
4.	Care	పోషణ / శ్రద్ధ (Posana / Shraddha)	ममता / देखभाल (Mamata / Dekhbhal)
5	Guidance	మార్గదర్శకత్వం (Margadarshakatvam)	मार्गदर्शन (Margdarshan)
6	Reverence	నివాళి / గౌరవం (Nivali / Gouravam)	श्रद्धा (Shraddha) / आदर (Aadar)
7	Glory	కీర్తి / మహిమ (Keerti / Mahima)	गौरव (Gou)
8	Gratitude	కృతజ్ఞత (Krutagnata)	कृतज्ञता (Krutagnata)
9	Love	ప్రేమ (Prema)	प्रेम (Prem)

Apart from these the following methods were followed to understand Harmony in Family and Society and Ethical Behaviour

- **Movie Analysis:** Discussing films (e.g., family values, ethical dilemmas).

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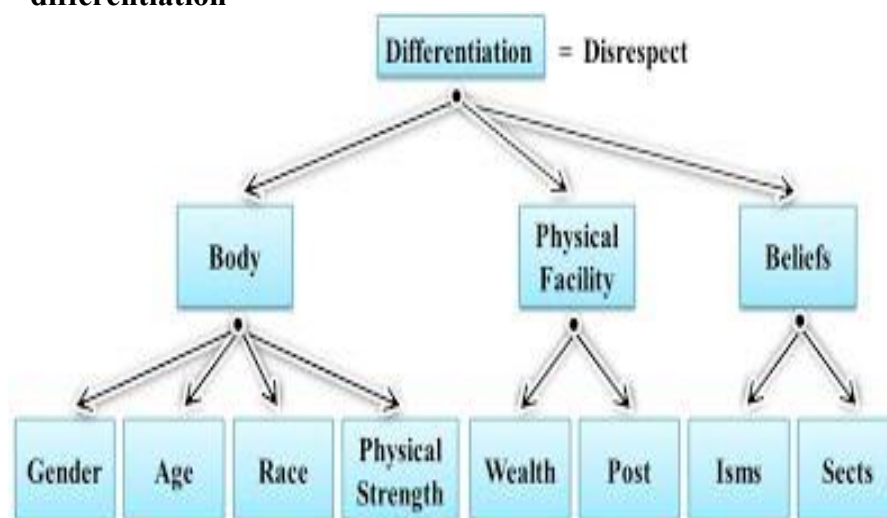
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Three movies, in Hindi, have been used by the researcher based on the three units- Harmony in Family, Harmony in Society, and the notion of ethics.

The students are asked to watch the three movies and provide a short summary on each of them:

- Old Hindi movie, Hum Hindustani, which depicts the family values, responsibilities and bonding with each other to ensure harmony
 - A Recent movie, the tourist village, which depicts the plight of a Sri Lankan (refugee) family and importance of striving for the betterment of the society
 - A movie Right ya Wrong, which depicts the predicament of a police officer whether to arrest a culprit under some (prevailing) conditions or not.
- Discussions:** Many discussions were taken up where code-switching was permitted to express their views without inhibitions.

Unit 3: Harmony in society is explained based on the difference between respect and differentiation



The problems prevailing in the present society are discussed based on the differentiation based on body, physical facilities and beliefs.

Based on the discussion above, the fourth level, harmony in nature/existence is explained.

The term existence=Co-existence is explained in terms of four orders:

Material order, Plant order, animal order and human order

Material Order helps the Plant and Animal Order by providing soil, water, oxygen, sunlight, nutrients, minerals etc. and also provide the basis for movement.

Plant Order helps the Material Order by preventing soil erosion, producing Oxygen, absorbing CO₂ etc. It helps the Animal Order by providing food.

Animal Order helps the Material Order by enriching the soil through excreta. It helps the Plant Order in Pollination.

The students are explained the basic principle, using the terms

Parasparata and paraspara purakata i.e existence=Co-existence if we don't co-exist, we stop existing one day.

C. Teaching/discussing Essence of Indian Traditional Knowledge (EITK)

The course Essence of Indian Traditional Knowledge (EITK) aims to introduce students to the basics of Indian Culture, Philosophy and diversity of India's intellectual and cultural traditions. It helps learners appreciate the knowledge systems that evolved in India in areas such as philosophy, science, education, arts, architecture, and social organisation.

In the context of engineering education, this course plays an important role in helping students

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develop cultural awareness, ethical sensitivity, and respect for indigenous knowledge systems. Since the majority of the students in the classroom come from a Telugu-speaking background, the use of the mother tongue as a supplementary medium of instruction significantly enhanced their engagement and in depth understanding of culturally rooted concepts.

Teaching–Learning Process Followed to teach Es

Step 1: Introducing the Concept of Indian Knowledge Systems

At the beginning of the course, students were asked to reflect on questions such as:

- ✓ What do we mean by “traditional knowledge”?
- ✓ How is traditional knowledge different from modern scientific knowledge?

Students initially associated traditional knowledge only with religion or mythology. Through classroom discussion, they were introduced to the broader concept of Indian Knowledge Systems, which includes contributions in philosophy, mathematics, astronomy, medicine, metallurgy, architecture, and linguistics.

Key terms were explained in both English and Telugu, enabling students to connect abstract ideas with familiar cultural expressions.

For example: Even though the words “Philosophy” and “Darshana Shastras” are used interchangeably, the English term “Philosophy” does not fully convey what the word “దర్శన శాస్త్రం” conveys because of its meaning. “Philosophy” means the intellectual pursuit of truth through reasoning and inquiry where as the word “దర్శన శాస్త్రం” means a systematic discipline that enables one to “see” or realize ultimate reality.

Step 2: Understanding the Scientific and Rational Foundations

i) A major objective of the course was to demonstrate that many elements of Indian traditional knowledge have rational and experiential foundations.

For instance: Importance of “ప్రతః సంధ్యావందనం (Praatah Sandhya Vandanam)”.

ii) Concepts from ancient texts were discussed in simplified form, with explanations often supported through examples from daily life.

For instance: अहस्ता यदपदी वर्धता क्षाः शचीभिर्वेद्यानाम् ।
शुष्णं परि प्रदक्षिणिद् विश्वायवे नि शिश्रथः ॥

(A hymn from Rig Veda 10.22.14 (Mandala 10). Many modern explanations paraphrase it as “Earth has no legs but moves; it has no hands yet holds/supports us.”)

iii) Students were encouraged to analyse traditional practices critically rather than accept them blindly. The use of Telugu explanations helped students understand the contextual meaning of terms that do not translate easily into English.

For instance: Greeting through “Namaskara (నమస్కారం)”

Step 3: Exploring Cultural Heritage through Arts and Architecture

i) The course also explored India’s contributions in fine arts, temple architecture, and sculpture, which reflect the philosophical and aesthetic traditions of Indian Civilisation.

For instance: Ajanta & Ellora Caves

ii) Students discussed the relationship between art, spirituality, and social life in traditional India. Visual examples of temples, sculptures, and classical art forms were used to illustrate these concepts.

For instance: Various classical and Folk dance forms

iii) Many students expressed their understanding more comfortably when they were allowed to explain their observations in Telugu, demonstrating how the mother tongue enabled deeper participation in discussions.

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For instance: When the Sanskrit shlokas were recited explaining the meaning in their mother tongue i.e. in Telugu was natural for them.

Step 4: Discussion on Education and Knowledge Traditions

Another important theme of the course was the evolution of the Indian education system, including the Gurukula tradition and the contributions of scholars from different historical periods.

Students were encouraged to compare traditional educational approaches with modern systems of learning.

Through guided discussion, students reflected on how education in ancient India emphasised holistic development, ethical conduct, and harmony with nature.

Pedagogical Methods Used

To improve engagement and conceptual clarity, the following teaching methods were adopted:

1. Code-Switching

Students were allowed to shift between English and Telugu during classroom discussions.

This reduced hesitation and enabled them to express complex ideas more freely.

2. Cultural Examples from Local Context

Examples from regional traditions, festivals, and practices were used to relate course concepts to students' lived experiences.

3. Interactive Discussions

Students were encouraged to ask questions and analyze traditional knowledge from a rational perspective rather than memorizing facts.

4. Audio-Visual Learning

Short documentary clips and visual presentations on Indian architecture, scientific achievements, and traditional practices were used to support classroom teaching.

Conclusion

Teaching of culturally oriented courses such as EITK becomes more effective when students are allowed to engage with the subject in their mother tongue alongside English.

This approach enables the students to connect emotionally and intellectually with India's rich knowledge and traditions.

Thus, the integration of mother tongue can significantly improve the learning outcomes of courses dealing with culture, ethics, and traditional knowledge.

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2. Podcast with Dr Himmat Singh Sinha
3. Podcast with Prof. Ramnath Jha

CHAPTER-34

ಕಡಕೋಳ ಮಡಿವಾಳಪ್ಪನ ತತ್ವಪದಗಳಲ್ಲಿ ವಿಭಕ್ತಿ ಪ್ರತ್ಯಯಗಳು

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ಕನ್ನಡ ಸಾಹಿತ್ಯ ಮತ್ತು ತತ್ವಪದಗಳ ಮೇಲೆ ವಿವಿಧ ಮಗ್ಗಲುಗಳಿಂದ ಅಧ್ಯಯನಗಳು ನಡೆದಿವೆ. ಆದರೆ ತತ್ವಪದಗಳ ಭಾಷೆಯ ಮೇಲೆ ವಿವರವಾದ ಅಧ್ಯಯನಗಳು ನಡೆದಿರುವುದಿಲ್ಲ. ಆದ್ದರಿಂದ ತತ್ವಪದಗಳನ್ನು ಭಾಷಿಕವಾಗಿ ಅಧ್ಯಯನ ಮಾಡುವುದರಿಂದ ಭಾಷೆಯ ಐತಿಹಾಸಿಕ ಬೆಳವಣಿಗೆ, ಭಾಷೆಯ ಒಳನುಡಿ ಅದರ ಆಂತರಿಕ ರಚನೆ, ಭಾಷೆಯ ಬದಲಾವಣೆ, ಭಾಷೆ ಮತ್ತು ಸಮಾಜದ ಸಂಬಂಧ, ಆ ಕಾಲದ ಭಾಷೆಯನ್ನು ತಿಳಿದುಕೊಳ್ಳಲು ಹೀಗೆ ಮುಂತಾದ ಉದ್ದೇಶಗಳನ್ನು ಇಟ್ಟುಕೊಂಡು ತತ್ವಪದ ಸಾಹಿತ್ಯ ಭಾಷೆಯನ್ನು ತಿಳಿಯುವುದು ಅಗತ್ಯವಿದೆ. ತತ್ವಪದಗಳು ೧೭ನೇ ಶತಮಾನದಲ್ಲಿ ಪ್ರಾರಂಭವಾಗಿ ೧೮, ೧೯ನೇ ಶತಮಾನದಲ್ಲಿ ಹೆಚ್ಚು ಬೆಳೆದು ಇಲ್ಲಿವರೆಗೂ ಮುಂದುವರೆದುಕೊಂಡು ಬಂದಿವೆ. ಕಡಕೋಳ ಮಡಿವಾಳಪ್ಪನವರು ಸ್ಥಳೀಯ ಪ್ರಾದೇಶಿಕ ಭಾಷೆ ಬಳಸಿಕೊಂಡು ಸಾಮಾನ್ಯ ಜನರಿಗೆ ಅರ್ಥವಾಗುವ ಸರಳ ಭಾಷೆಯಲ್ಲಿ ತತ್ವಪದಗಳನ್ನು ರಚಿಸಿದರು. ಇವರ ಆಯ್ದ ತತ್ವಪದಗಳನ್ನು ತೆಗೆದುಕೊಂಡು ವರ್ಣನಾತ್ಮಕ ಭಾಷಾವಿಜ್ಞಾನದ ಸಿದ್ಧಾಂತಗಳನ್ನು ಬಳಸಿಕೊಂಡು ವಿಭಕ್ತಿ ಪ್ರತ್ಯಯಗಳನ್ನು ಭಾಷಿಕವಾಗಿ ಅಧ್ಯಯನ ಮಾಡಲಾಗಿದೆ.

ತತ್ವ ಎಂದರೆ ಸಿದ್ಧಾಂತ. ಪರಮಾತ್ಮನ ನಿಜಸ್ಥಿತಿ ಎಂದರ್ಥವಾಗುತ್ತದೆ. ಸಿದ್ಧಾಂತವನ್ನು ಹಾಡಿನ ಮೂಲಕ ಅಭಿವ್ಯಕ್ತಿಸುವ ಕ್ರಿಯೆಗೆ ತತ್ವಪದ ಎನ್ನುವರು.

ಒಂದು ವಾಕ್ಯದಲ್ಲಿ ನಾಮಪದ ಮತ್ತು ಕ್ರಿಯಾಪದಕ್ಕೆ ಇರುವ ಸಂಬಂಧವನ್ನು ಹೇಳಲು ನಾಮಪದಗಳೊಂದಿಗೆ ಬರುವ ಪ್ರತ್ಯಯಗಳಿಗೆ ವಿಭಕ್ತಿಪ್ರತ್ಯಯ ಎನ್ನುವರು. ವಿಭಕ್ತಿ ಪ್ರತ್ಯಯಗಳಿಗೆ ಸ್ವತಂತ್ರವಾದ ಅರ್ಥ ಇರುವುದಿಲ್ಲ. ಇವು ನಾಮಪದ, ಸರ್ವನಾಮ, ವಿಶೇಷಣ, ಭಾವನಾಮಗಳಿಗೆ ಸೇರಿ ಬಳಕೆಯಾಗುತ್ತವೆ. ಕನ್ನಡದಲ್ಲಿ ಒಟ್ಟು ಏಳು ವಿಭಕ್ತಿ ಪ್ರತ್ಯಯಗಳು ಆರು ಕಾರಕ ಸಂಬಂಧವನ್ನು ವಿದ್ವಾಂಸರು ಗುರುತಿಸಿದ್ದಾರೆ. ಅವುಗಳನ್ನು ಕೆಳಗೆ ಕೊಡಲಾಗಿದೆ.

ರಾಷ್ಟ್ರೀಯ ಸಂತಕವಿ ಕನಕದಾಸ ಅಧ್ಯಯನ ಮತ್ತು ಸಂಶೋಧನಾ ಕೇಂದ್ರ ಹಾಗೂ ಕನ್ನಡ ಪುಸ್ತಕ ಪ್ರಾಧಿಕಾರ ಬೆಂಗಳೂರು ಸಂಯೋಗದಲ್ಲಿ ಸುಮಾರು ಐವತ್ತು ತತ್ವಪದಗಳ ಸಂಪುಟವನ್ನು ಹೊರತಂದಿದ್ದಾರೆ. ಅದರಲ್ಲಿ ತತ್ವಪದ ಸಂಪುಟ ೩ರಲ್ಲಿ ಕಡಕೋಳ ಮಡಿವಾಳಪ್ಪ ಮತ್ತು ಆತನ ಶಿಷ್ಯರ ತತ್ವಪದಗಳು ಎನ್ನುವ ಶೀರ್ಷಿಕೆಯ ಮುಖಾಂತರ ಮೀನಾಕ್ಷಿ ಬಾಳಿಯವರು ಸಂಪಾದಿಸಿದ ಪುಸ್ತಕವು ಮುಖ್ಯ ಆಕರವಾಗಿದೆ. ಈ ಪುಸ್ತಕದಿಂದ ಇಪ್ಪತ್ತು ಆಯ್ದ ತತ್ವಪದಗಳನ್ನು ಆಯ್ದು ಮಾಡಿಕೊಳ್ಳಲಾಗಿದೆ.

ಆಯ್ದುಕೊಂಡಿರುವ ತತ್ವಪದಗಳಲ್ಲಿ ಬಳಕೆಯಾಗಿರುವ ವಿಭಕ್ತಿ ಪ್ರತ್ಯಯಗಳನ್ನು ಕೆಳಗೆ ಪಟ್ಟಿ ಮಾಡಿದೆ.

	ವಿಭಕ್ತಿ ಪ್ರತ್ಯಯ	ಕಾರಕ
೧) ಪ್ರಥಮ	೧ ಯಾವುದೇ ಪ್ರತ್ಯಯವಿಲ್ಲ	ಕರ್ತೃ
೨) ದ್ವಿತೀಯಾ	-ಅನ್ನು, -ಅನು, -ನ	ಕರ್ಮ
೩) ತೃತೀಯಾ	-ಇಂದ, -ಲಿ, -ಲೆ	ಕರಣ
೪) ಚತುರ್ಥಿ	-ಇಗೆ, -ಗೆ, -ಕ್ಕೆ	ಸಂಪ್ರದಾನ
೫. ಪಂಚಮಿ	-ಇಂದ, -ಲಿಂದ	ಅಪದಾನ

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Bharatiya Bhasha Pariwar: A New Framework in Linguistics

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6. ಷಡಿ	-ಅ, -ಇನ	ಸಂಬಂಧ
೭) ಸಪ್ತಮಿ	-ಅಲಿ, -ಅಲ್ಲಿ, -ಆಗ, -ಇಲಿ, -ಒಳು	ಅಧಿಕರಣ
	-ಒಳಗೆ, -ಕ	

ಸಂಬಂಧವನ್ನು ಬಿಟ್ಟು ಉಳಿದವಕ್ಕೆ ಕಾರಕ ಎನ್ನುವರು. ಕಾರಕ ಎಂದರೆ ಕ್ರಿಯೆಯನ್ನು ಮಾಡುವುದು.

ತತ್ವಪದಗಳಲ್ಲಿ ಹಲವು ವಿಭಕ್ತಿ ಪ್ರತ್ಯಯಗಳು ಬಳಕೆಯಾಗಿವೆ. ಈ ಪ್ರತ್ಯಯಗಳನ್ನು ಈ ಲೇಖನದಲ್ಲಿ ತೋರಿಸಿದೆ.

ವಿಭಕ್ತಿ ಪ್ರತ್ಯಯಗಳು

ಪ್ರಥಮ ವಿಭಕ್ತಿ: ಕನ್ನಡ ಭಾಷಾವಿಜ್ಞಾನದ ವಿದ್ವಾಂಸರು ಪ್ರಥಮ ವಿಭಕ್ತಿಗೆ ಯಾವುದೇ ಪ್ರತ್ಯಯವು ಇಲ್ಲ. ಒಂದು ನಾಮಪದವು ತನ್ನಷ್ಟಕ್ಕೆ ಅದು ಪ್ರತ್ಯಯವಾಗಿ ನಿಲ್ಲುತ್ತದೆ ಎಂದು ತಿಳಿಸುತ್ತಾರೆ. ಪ್ರಥಮ ವಿಭಕ್ತಿ ಪ್ರತ್ಯಯವನ್ನು ಈ ಚಿನ್ನೆ ೫ (ಶೂನ್ಯ) ಮೂಲಕ ಗುರುತಿಸುತ್ತೇವೆ. ಇದಕ್ಕೆ ಕರ್ತೃ ಕಾರಕ ಎಂದು ಕರೆಯುತ್ತಾರೆ. ಒಂದು ವಾಕ್ಯದಲ್ಲಿ ಕೆಲಸ ಮಾಡುವವರನ್ನು ಕುರಿತು ತಿಳಿಸುವುದು. ಕಾರ್ಯದಲ್ಲಿ ತೊಡಗಿಕೊಂಡವರು ವ್ಯಕ್ತಿಯಾದರೆ ಯಾರು? ವಸ್ತುವಾಗಿದ್ದರೆ ಯಾವುದು? ಎಂದು ಪ್ರಶ್ನೆಮಾಡುವುದಾಗಿದೆ. ನಾಮಪ್ರಕೃತಿ ಯಾವುದೇ ಪ್ರತ್ಯಯ ಸೇರಿಸಿಕೊಳ್ಳದೆ ತತ್ವಪದಗಳಲ್ಲಿ ನಾಮಪದಗಳು ಸ್ವರಾಂತ್ಯದಿಂದ ಬಳಕೆಯಾಗುತ್ತವೆ. ತತ್ವಪದದಲ್ಲಿ 'ಅ' ಕಾರ, 'ಇ' ಕಾರ, 'ಉ' ಕಾರದಿಂದ ಮುಗಿಯುವ ಪದರಚನೆಗಳು ಸಿಗುತ್ತವೆ. ಈ ಕೆಳಗಿನಂತೆ ತೋರಿಸಲಾಗಿದೆ.

ಉದಾಹರಣೆ:

ಕಡಲ ದ್ರವ್ಯ ನೀ ಬಚ್ಚಿಟ್ಟ ೨೪.೭
ಮನಿ ಹೆಂಡತಿ ಆದಳು ಜಾರಿ | 2.6
ಸೂಳಿ ಚೋಳಿಯೆಂಜಲ ತಿಂದ | 1.4.
ಸಿಂಧು ಮರಾಳನ್ನ ಓಡಿಸಿ ನಿಂದ ೧.೧೨

ದ್ವಿತೀಯಾ ವಿಭಕ್ತಿ: ಈ ವಿಭಕ್ತಿ ಪ್ರತ್ಯಯವು ಕರ್ಮ ಕಾರಕವನ್ನು ತಿಳಿಸುತ್ತದೆ. ತತ್ವಪದಗಳಲ್ಲಿ -ಅನು, -ಅನ್ನು, -ನ ಪ್ರತ್ಯಯಗಳನ್ನು ಹೊಂದಿದೆ. ಇದಕ್ಕೆ ಆಗುಗ ಎಂದು ಸಹ ಹೇಳುವರು. ಒಂದು ವಾಕ್ಯದಲ್ಲಿ ಬರುವ ಒಂದು ವಸ್ತು, ಅಥವಾ ವ್ಯಕ್ತಿಯು ಕೆಲಸಕ್ಕೆ ಒಳಪಡಿಸುವ ವಿಷಯವನ್ನು ಹೇಳುತ್ತದೆ ಈ ವಿಭಕ್ತಿ ರೂಪವು ಆಯ್ದ ತತ್ವಪದಗಳಲ್ಲಿ ಕೆಳಗೆ ತೋರಿಸಿದಂತೆ ಕಂಡುಬರುತ್ತವೆ.

ಉದಾಹರಣೆ:

-ಅನು:

ನಿಜ+ ವ್ + ಅನು = ನಿಜವನು ೧೬.೩.೪
ದೇಹ+ ವ್ + ಅನು = ದೇಹವನು ೧೬.೫.೩
ಕುಲ+-ವ್+-ಅನು = ಕುಲವನು 20.13.1

-ಅನ್ನು:

ಕರುಣೆ+-ಯ್+ ಅನ್ನು = ಕರುಣೆಯನ್ನು ೨೬.೮.೨

-ನ:

ಮನುಷ್ಯ+ನ = ಮನುಷ್ಯನ ೧೧.೬.೨
ಆತ್ಮ+-ನ = ಆತ್ಮನ ೨೬.೫.೪

ತೃತೀಯಾ ವಿಭಕ್ತಿ: ಇದು ಕರಣ ಕಾರಕವನ್ನು ಹೊಂದಿದ್ದು ಕ್ರಿಯೆಗೆ ಗುರಿಯಾಗುವ ಸಾಮಗ್ರಿಯನ್ನು ಅಥವಾ ಸಾಧನವನ್ನು ತಿಳಿಸುತ್ತದೆ. ತತ್ವಪದಲ್ಲಿ -ಇಂದ. -ಲಿ. -ಲೆ ಎಂಬ ವಿಭಕ್ತಿ ಪ್ರತ್ಯಯಗಳು ತೃತೀಯಾ ವಿಭಕ್ತಿಪ್ರತ್ಯಯವಾಗಿ ಬಳಕೆಯಾಗಿವೆ. 'ಅ' ಕಾರದಿಂದ ಮುಗಿಯುವ ಪದಗಳಿಗೆ 'ದ' ಕಾರವು ಆಗಮವಾಗಿ ಬರುತ್ತದೆ. 'ಉ' ಕಾರಂತ ಸ್ವರವು 'ಇ' ಕಾರವಾಗಿ ಬದಲಾಗುತ್ತದೆ.

ಉದಾಹರಣೆ:

-ಇಂದ

ದಯ+-ದ್--ಇಂದ+-ಎ = ದಯದಿಂದ ೬.೨೪.೨

-ಲಿ

ಘಾಸಿ+-ಲಿ = ಘಾಸಿಲಿ 29.33.1.

-ಇಲೆ

ಕೆರು+ಕಾಲು+-ಇಲೆ = ಕೆರುಗಾಲಿಲೆ 4.11.2.

'ಉ' ಕಾರಾಂತ ಸ್ವರವು 'ಇ' ಕಾರವಾಗಿ ಬದಲಾಗುತ್ತದೆ.

ನಿರಾಶಿ+-ಲೆ = ನಿರಾಶಿಲೆ 29.30.1.

ಚತುರ್ಥಿ ವಿಭಕ್ತಿ: ಈ ವಿಭಕ್ತಿಯು ಸಂಪ್ರದಾನ ಕಾರಕವಾಗಿದೆ. ಇದು ಇಗೆ. -ಕೆ. -ಕ್ಕೆ. -ಗೆ ಎಂಬ ಪ್ರತ್ಯಯಗಳು ಚತುರ್ಥಿ ವಿಭಕ್ತಿ ಪ್ರತ್ಯಯಗಳಾಗಿ ಬಳಕೆಯಾಗಿವೆ. ಇವು ಕೆಲಸದ ಗುರಿಯನ್ನು ಹೇಳುವಂತವಾಗಿವೆ. ಇವು ತೆಗೆದುಕೊಳ್ಳುವ ವ್ಯಕ್ತಿ, ವಸ್ತುವನ್ನು ಸೂಚಿಸುತ್ತದೆ. -ಕ್ಕೆ ಎಂಬ ವಿಭಕ್ತಿ ಪ್ರತ್ಯಯವು 'ಅ' ಸ್ವರದಿಂದ ಕೊನೆಗೊಳ್ಳುವ ನಾಮಪದಕ್ಕೆ ಸೇರಿ ಬರುತ್ತದೆ. ಅದೇರೀತಿಯಾಗಿ -ಗೆ ಎಂಬ ಪ್ರತ್ಯಯವು 'ಇ', 'ಉ', ಸ್ವರದಿಂದ ಮುಗಿಯುವ ನಾಮಪದಕ್ಕೆ ಹತ್ತಿ ಬಳಕೆಯಾಗುತ್ತದೆ. 'ನ' ವ್ಯಂಜನ ಆಗಮವಾಗಿ ಬರುತ್ತದೆ.

ಉದಾಹರಣೆ:

-ಇಗೆ:

ಮಗ+-ನ್--ಇಗೆ = ಮಗನಿಗೆ ೨.೫.೧

ಕೂಳು+-ಇಗೆ = ಕೂಳಿಗೆ ೧.೭.೧

-ಕೆ:

ಕುಲ+ಛಲ+-ಕೆ = ಕುಲಛಲಕೆ ೩೨.೪.೧

ವೃಥ್+-ಕೆ = ವೃಥಕೆ ೭.೧೬.೧

-ಕ್ಕೆ:

ಕಂಬ+-ಕ್ಕೆ = ಕಂಬಕ್ಕೆ ೧೮.೧೨.೧

ವ್ಯಸನ+-ಕ್ಕೆ = ವ್ಯಸನಕ್ಕೆ ೩೨.೧೧.೨

-ಗೆ:

ಕುರುಡ+-ಗೆ = ಕುರುಡಗೆ ೪.೧೫.೩

ಭಕ್ತಿ+-ಗೆ = ಭಕ್ತಿಗೆ ೪.೨೬.೧

ಪಂಚಮಿ ವಿಭಕ್ತಿ: ಇದು ಅಪಾದಾನ ಕಾರಕವನ್ನು ಹೊಂದಿದ್ದು, -ಇಂದ, -ಲಿಂದ ಎಂಬ ವಿಭಕ್ತಿ ಪ್ರತ್ಯಯವನ್ನು ಒಳಗೊಂಡಿದೆ. ತೃತೀಯಾ ವಿಭಕ್ತಿ ಮತ್ತು ಪಂಚಮಿ ವಿಭಕ್ತಿಗೆ ಒಂದೆ ಪ್ರತ್ಯಯ ಬಳಕೆಯಾಗುತ್ತದೆ. ಒಬ್ಬ ವ್ಯಕ್ತಿ. ಒಂದು

ವಸ್ತು, ಮೂಲ ಸ್ಥಳವನ್ನು ಬಿಟ್ಟು ಹೋಗುವುದನ್ನು ಹೇಳುತ್ತದೆ. ಅಗಲಿಕೆಗೆ ಕಾರಣವಾದ ವಸ್ತು ಪಂಚಮಿ ವಿಭಕ್ತಿ ತಿಳಿದುಕೊಳ್ಳಲು ಅದು ಬಳಕೆಯಾಗುವ ಸಂದರ್ಭ ಹಾಗೂ ಕಾರಕ ಸಂಬಂಧ ಮುಖ್ಯವಾಗಿ ಕಾಣುತ್ತದೆ.

ಉದಾಹರಣೆ:

-ಇಂದ:

ತ್ಯಾಗ+ -ದ್-+ -ಇಂದ = ತ್ಯಾಗದಿಂದ ೨೦.೧೨.೧

ಯೋಗ+ -ದ್-+ -ಇಂದ = ಯೋಗದಿಂದ ೨೦.೧೪.೧

ರಾಗ+ -ದ್-+ -ಇಂದ = ರಾಗದಿಂದ 16.15.2

ಹರುಷ+ -ದ್-+ -ಇಂದ = ಹರುಷದಿಂದ 16.4.1

-ಲಿಂದ:

ಖುಷಿ+ -ಲಿಂದ = ಖುಷಿಲಿಂದ 44.4.1.

ಚಿಂತಿ+ -ಲಿಂದ-+ -ಲೆ = ಚಿಂತಿಲಿಂದಲೆ 62.2.2.

ಷಷ್ಠಿ ವಿಭಕ್ತಿ: ಈ ವಿಭಕ್ತಿಯು ಕಾರಕ ಸಂಬಂಧವನ್ನು ಹೊಂದಿರುವುದಿಲ್ಲ. ಇದು ವಾಕ್ಯದಲ್ಲಿನ ಎರಡು ನಾಮಪದಗಳ ನಡುವೆ ಇರುವ ಸಂಬಂಧವನ್ನು ತಿಳಿಸುತ್ತದೆ. ಷಷ್ಠಿ ವಿಭಕ್ತಿಗೆ -ಅ, -ಇನ ಎಂಬ ಪ್ರತ್ಯಯಗಳು ಬಳಕೆಯಲ್ಲಿವೆ. ವಾಕ್ಯದಲ್ಲಿ ನಾಮಪದ ಮತ್ತು ಕ್ರಿಯಾಪದಕ್ಕೆ ನೇರವಾದ ಸಂಬಂಧ ಏರ್ಪಡಿಸುವುದು. ಆದ್ದರಿಂದ ಇದನ್ನು ಸಂಬಂಧಾರ್ಥಕ ಎಂದು ಹೇಳುತ್ತಾರೆ. ಷಷ್ಠಿ ವಿಭಕ್ತಿ ಪ್ರತ್ಯಯದ ಕಾರಕವು ಹೊಸಗನ್ನಡದಲ್ಲಿ ಇಲ್ಲ ಎಂದು ಭಾಷಾವಿಜ್ಞಾನಿಗಳು ತಿಳಿಸುತ್ತಾರೆ.

ಉದಾಹರಣೆ:

ನರಕ+ -ದ್-+ -ಅ = ನರಕದ ೨.೧೮.೧

ಕೊಡಲಿ+ -ಯ್-+ -ಅ = ಕೊಡಲಿಯ ೧.೧೦.೨

‘-ಇನ’

ಕುರುಡು+ ಎತ್ತು+ -ಇನ = ಕುರುಡೆತ್ತಿನ ೪.೧೫.೨

ಗುರು+ -ವ್-+ -ಇನ = ಗುರುವಿನ ೨.೧.೧

ತಾಸು+ -ಇನ = ತ್ರಾಸಿನ ೫.೯.೧

ಸಪ್ತಮಿ ವಿಭಕ್ತಿ: ಇದು ಅಧಿಕರಣ ಕಾರಕವನ್ನು ಹೊಂದಿದೆ. ಒಂದು ವಾಕ್ಯದಲ್ಲಿನ ಕಾರ್ಯವನ್ನು ನಡೆಯುವ ಸ್ಥಳವನ್ನು ತಿಳಿಸುವ ಪದಗಳ ಜೊತೆ ಬರುತ್ತವೆ. -ಅಲಿ, -ಅಲ್ಲಿ, -ಆಗ, -ಇಲಿ, -ಒಳು, -ಒಳಗೆ, ಎಂಬ ಸಪ್ತಮಿ ವಿಭಕ್ತಿ ಪ್ರತ್ಯಯಗಳು ತತ್ವಪದಗಳಲ್ಲಿ ಬಳಕೆಯಾಗಿವೆ. ಈ ವಿಭಕ್ತಿ ಪ್ರತ್ಯಯದಲ್ಲಿ ಬಂದ ರೂಪಗಳು ನೆಲೆಯನ್ನು ಸೂಚಿಸುತ್ತವೆ.

ಉದಾಹರಣೆ:

-ಅಲಿ

ಜಲ್ಮು+ -ದ್- + -ಅಲಿ = ಜನ್ಮದಲಿ ೨೬.೨.೨

ಪಾದ+ -ದ್-+ -ಅಲಿ = ಪಾದದಲಿ ೨೬.೪.೫

ದೊರೆ+ತನ+ದ್-+-ಅಲಿ = ದೊರೆತನದಲ್ಲಿ ೪.೧೩.೧

-ಅಲ್ಲಿ

ಕಾಲ+ದ್-+-ಅಲ್ಲಿ = ಕಾಲದಲ್ಲಿ ೧೧.೧೦.೨

ಜನ್ಮ+ದ್-+-ಅಲ್ಲಿ = ಜನ್ಮದಲ್ಲಿ ೧೨.೧೨.೨

ಶಿವಪುರ+ದ್-+-ಅಲ್ಲಿ = ಶಿವಪುರದಲ್ಲಿ ೧೪.೧೩.೩

-ಆಗ:

ಗುಡ್ಡ+ದ್-+-ಆಗ = ಗುಡ್ಡದಾಗ ೩೬.೧೪.೩

-ಇಲಿ

ಬಾಯಿ+ಇಲಿ = ಬಾಯಿಲಿ ೦೦.೫.೨

-ಒಳು

ಸಂತ+ರು+ಒಳು = ಸಂತರೊಳು ೧೨.೧೫.೨

ದಳ+ದ್-+-ಒಳು = ದಳದೊಳು 16.10.5

-ಒಳಗೆ

ಬೈಲು+ಇನ+ಒಳಗೆ = ಬೈಲಿನೊಳಗೆ 20.10.1.

ಈ ಲೇಖನದ ತತ್ವಪದಗಳಲ್ಲಿ ಬಳಕೆಯಾದ ವಿಭಕ್ತಿ ರೂಪಗಳನ್ನು ಗುರುತಿಸಿ ತೋರಿಸಲಾಗಿದೆ. ಇದು ಸ್ಥಳೀಯ ಭಾಷೆಯ ಅಂಶಗಳನ್ನು, ಆ ಕಾಲದ ಭಾಷೆ ಮತ್ತು ಸಮಾಜವನ್ನು ಅರಿತುಕೊಳ್ಳಲು ನೆರವಾಗುತ್ತದೆ. ಇನ್ನು ಹೆಚ್ಚಿನ ಅಧ್ಯಯನ ಮೂಲಕ ಈ ಭಾಷೆಯ ರಚನೆ, ಅದರ ಐತಿಹಾಸಿಕ ಭಾಷೆಯ ಬೆಳವಣಿಗೆಯನ್ನು ತಿಳಿದುಕೊಳ್ಳಲು ಸಹಾಯಕವಾಗುತ್ತದೆ. ಹೀಗೆ ತತ್ವಪದ ಅಧ್ಯಯನ ಮಾಡುವುದರಿಂದ ಆ ಕಾಲದ ಜನರು ಬಳಸಿದ ಭಾಷೆಯು ಭಿನ್ನವಾಗಿತ್ತು ಎಂದು ಹೇಳಲು ಸಾಧ್ಯವಿದೆ.

ಆಕರಸೂಚಿ:

ಕುಳ್ಳಿ.ಜೆ.ಎಸ್.೨೦೧೬.ವರ್ಣನಾತ್ಮಕ ಭಾಷಾವಿಜ್ಞಾನ, ಅಂಬಾರಿ ಎಂಟರ್ ಪ್ರೆಸ್.

ಕೆಂಪೇಗೌಡ.ಕೆ. ೨೦೦೮. ವಿವರಣಾತ್ಮಕ ಭಾಷಾ ವಿಜ್ಞಾನ ಗಜಾನನ ಪಬ್ಲಿಕೇಷನ್ ಮೈಸೂರು.

ಕೋಡಗುಂಟಿ ಬಸವರಾಜ. ೨೦೧೧. ಕನ್ನಡ ವಿಭಕ್ತಿ ರೂಪಗಳ ಆಯ್ದಿಹಾಸಿಕ ಬೆಳವಣಿಗೆ ಬಂಡಾರ ಪ್ರಕಾಶನ ಮಸ್ಕಿ ಪುಟ್ಟಪ್ಪ.ಕೆ.ವಿ. ೧೯೨೭ ಕನ್ನಡ ಕೈಪಿಡಿ ಪ್ರಸಾರಾಂಗ ಮೈಸೂರು ವಿಶ್ವವಿದ್ಯಾನಿಲಯ ಮೈಸೂರು.

ಭಟ್ ಶಂಕರ.ಡಿ.ಎನ್. ೨೦೧೧. ಕನ್ನಡಕ್ಕೆ ಬೇಕು ಕನ್ನಡದ್ದೇ ವ್ಯಾಕರಣ ಭಾಷಾ ಪ್ರಕಾಶನ ಆರಗ ತೀರ್ಥಹಳ್ಳಿ,

ಭಟ್ ಶಂಕರ ಡಿ.ಎನ್. ೨೦೧೨. ಕನ್ನಡ ವಾಕ್ಯಗಳ ಒಳರಚನೆ ಭಾಷಾ ಪ್ರಕಾಶನ, ಹೆಗ್ಗೋಡು ಸಾಗರ.

ಮಹೇಶ್ವರಯ್ಯ ರಾಜೇಶ್ವರಿ, ೧೯೮೭.ಆಧುನಿಕ ವರ್ಣನಾತ್ಮಕ ಭಾಷಾವಿಜ್ಞಾನ, ಸಮಾಜ ಪುಸ್ತಕಾಲಯ ಅರಗ ತೀರ್ಥಹಳ್ಳಿ

ಶ್ರೀಕಂಠಯ್ಯ.ತೀ.ನಂ.೨೦೨೩. ಕನ್ನಡ ಮಧ್ಯಮ ವ್ಯಾಕರಣ ಗೀತಾ ಬುಕ್ ಹೌಸ್ ಪ್ರಕಾಶಕರು ಮೈಸೂರು.

ಸವದತ್ತಿಮಠ ಸಂಗಮೇಶ. ೨೦೨೧. ಹೊಸ ಕನ್ನಡ ಭಾಷಾವ್ಯಾಸಂಗ ರೂಪರತ್ನ ಪಬ್ಲಿಕೇಷನ್ ಧಾರವಾಡ,

CHAPTER-35

ಯಾದಗಿರಿ ಪರಿಸರದ ಹೊಲೆಯರ ಕನ್ನಡದ ಬಹುವಚನ ಪ್ರತ್ಯಯಗಳು Kannada plural suffixes of the Holeyas of the Yadgir area

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ಯಾವುದೇ ಒಂದು ಭಾಷೆಯನ್ನು ಅಧ್ಯಯನ ಮಾಡುವುದಕ್ಕೆ ಹಲವಾರು ದಾರಿಗಳಿರುತ್ತವೆ. ಒಂದು ಬಳಕೆಯಲ್ಲಿರುವ ಭಾಷೆಯನ್ನು ಅಧ್ಯಯನ ಮಾಡುವುದು. ಇನ್ನೊಂದು ವಿವಿಧ ಮಾಧ್ಯಮಗಳಲ್ಲಿ ಬಳಕೆಯಾಗಿರುವ ಭಾಷೆಯನ್ನು ಅಧ್ಯಯನ ಮಾಡುವುದು. ಮೊದಲನೆಯದು ಪ್ರಾಥಮಿಕ ಆಕರವನ್ನು ಬಳಸಿಕೊಂಡ ಅಧ್ಯಯನವಾದರೆ, ಎರಡನೆಯದು ಅನುಷಂಗಿಕ ಆಕರಗಳನ್ನು ಬಳಸಿಕೊಂಡ ಅಧ್ಯಯನವಾಗುತ್ತದೆ. ಈ ಲೇಖನವು ಮೊದಲನೆಯ ಅಂಶವಾದ ಪ್ರಾಥಮಿಕ ಆಕರವನ್ನು ಬಳಸಿಕೊಂಡು, ಮಾಹಿತಿದಾರರು ನೀಡಿದ ಮಾಹಿತಿಯನ್ನು ಬಳಸಿಕೊಂಡು ಈ ಅಧ್ಯಯನ ಕೈಗೊಳ್ಳಲಾಗಿದೆ.

ಕನ್ನಡ ಭಾಷೆಯು ಹಲವು ಪ್ರಾದೇಶಿಕ ಒಳನುಡಿಗಳನ್ನು ಹೊಂದಿದೆ. ಮತ್ತು ಒಂದು ಪ್ರಾದೇಶಿಕ ವಲಯದಲ್ಲಿ ಹಲವು ಸಾಮಾಜಿಕ ಒಳನುಡಿಗಳು ಬಳಕೆಯಲ್ಲಿರುತ್ತವೆ. ಉದಾರಣೆಗೆ ಹೊಲೆಯ ಕನ್ನಡ, ಮಾದಿಗ ಕನ್ನಡ, ಬ್ರಾಹ್ಮಣ ಕನ್ನಡ, ಒಕ್ಕಗಲಿಗ ಕನ್ನಡ ಮುಂತಾದವು. ಎಲ್ಲಾ ಸಾಮಾಜಿಕ ಒಳನುಡಿಗಳು ಮೇಲುನೋಟಕ್ಕೆ ಒಂದೆಯಾಗಿ ಕಂಡರು, ಅವುಗಳನ್ನು ಅಧ್ಯಯನ ಮಾಡದೇ ಹಾಗೆ ಹೇಳುವುದು ಸಾಧ್ಯವಿಲ್ಲ. ಒಂದು ಸಾಮಾಜಿಕ ಒಳನುಡಿಯ ಅಧ್ಯಯನ ಮಾಡಿದಾಗ ಆ ಭಾಷೆಯ ಬಳಕೆ ಮತ್ತು ರಚನೆಯ ಕುರಿತು ತಿಳಿಯುತ್ತದೆ. ಹೊಲೆಯ ಸಮುದಾಯವು ಕನ್ನಡ ನಾಡಿನ ಎಲ್ಲಾ ಕಡೆ ಕಂಡುಬರುತ್ತದೆ. ಸಹಜವಾಗಿ ಆಯಾ ಪರಿಸರದ ಹೊಲೆಯ ಸಾಮಾಜಿಕ ಒಳನುಡಿಯು ಆಯಾ ಪ್ರದೇಶದ ಪ್ರಾದೇಶಿಕ ಒಳನುಡಿಯ ರಚನೆಯನ್ನು ಹೊಂದಿ ಪರಸ್ಪರ ಭಿನ್ನವಾಗಿರುತ್ತದೆ. ಆದ್ದರಿಂದ ಈ ಅಧ್ಯಯನಕ್ಕೆ ಯಾದಗಿರಿ ಪರಿಸರದ ಪ್ರಾದೇಶಿಕವನ್ನು ಮಾತ್ರ ಆಯ್ಕೆಮಾಡಿಕೊಳ್ಳಲಾಗಿದೆ. ಇದರಿಂದ ಯಾದಗಿರಿ ಪರಿಸರದ ಹೊಲೆಯ ಸಮುದಾಯವು ಬಳಸುವ ಕನ್ನಡ ಭಾಷೆಯ ಬಳಕೆ ಮತ್ತು ರಚನೆಯ ಕುರಿತು ತಿಳಿಯುವುದಾಗಿದೆ.

ಯಾದಗಿರಿಯ ಸುತ್ತ-ಮುತ್ತಲಿನ ಜನರು ಸಂವಹನ ಮತ್ತು ವ್ಯವಹಾರಕ್ಕೆ ಬಳಸುವ ಕನ್ನಡವೇ ಯಾದಗಿರಿ ಪರಿಸರದ ಕನ್ನಡವಾಗಿದೆ. ಕನ್ನಡ ನಾಡಿನಲ್ಲಿ ಅನೇಕ 'ಕನ್ನಡಂಗಳ್' ಎಂಬುವುದು ಕವಿರಾಜಮಾರ್ಗಕಾರನ ಮಾತಾಗಿದೆ. ಇಂದು ಕನ್ನಡ ಭಾಷೆಯಲ್ಲಿರುವ ಅನೇಕ ಪ್ರಾದೇಶಿಕ ಕನ್ನಡ ಒಳನುಡಿಗಳು ಮತ್ತು ಸಾಮಾಜಿಕ ಒಳನುಡಿಗಳು ಶ್ರೀವಿಜಯನ ಮಾತಿಗೆ ಸಾಕ್ಷಿಯಾಗಿವೆ. ಅಂತಹ ಕನ್ನಡಗಳಲ್ಲಿ ಯಾದಗಿರಿ ಪರಿಸರದ ಕನ್ನಡವು ಒಂದಾಗಿದೆ.

ಯಾದಗಿರಿ ಪರಿಸರದ ಹೊಲೆಯರ ಕನ್ನಡದಲ್ಲಿರುವ ಬಹುವಚನ ಪ್ರತ್ಯಯಗಳನ್ನು ತಿಳಿದುಕೊಳ್ಳುವ ಪ್ರಯತ್ನ ಈ ಲೇಖನದಲ್ಲಿ ಮಾಡಲಾಗಿದೆ.

1 ಇದುವರೆಗಿನ ಅಧ್ಯಯನಗಳು

ಯಾದಗಿರಿ ಕನ್ನಡವನ್ನು ಅಂದು ಗುಲ್ಬರ್ಗಾ ಕನ್ನಡ ಎಂದುಕೊಂಡು ಅಧ್ಯಯನಗಳು ನಡೆದಿದ್ದವು. ಆನಂತರ ಯಾದಗಿರಿಯ ಕನ್ನಡವು ಕಲಬುರಗಿ ಕನ್ನಡಕ್ಕಿಂತ ಭಿನ್ನವಿದೆ ಎಂದು ಕೆಲವು ಭಾಷಾವಿಜ್ಞಾನಿಗಳು ಗುರುತಿಸಿದ್ದಾರೆ.

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Bharatiya Bhasha Pariwar: A New Framework in Linguistics

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ಆದ್ದರಿಂದ ಈಗ ಯಾದಗಿರಿ ಕನ್ನಡ ಎಂದೇ ಕೆಲವು ಲೇಖನಗಳು, ಒಂದು ಸಂಶೋಧನ ಕೃತಿ ಮತ್ತು ಒಂದು ಎ. ಎ. ನಿಬಂಧವು ಬಂದಿದೆ. ಈ ಪರಿಸರಕ್ಕೆ ಸಂಬಂಧಿಸಿದ ಕೆಲವು ಭಾಷಿಕ ಲೇಖನಗಳು ಧ್ವನಿ, ಧ್ವನಿಮಾ, ಆಕೃತಿಮಾ ಮತ್ತು ವಾಕ್ಯಗಳ ಕುರಿತು ರಚಿಸಲಾಗಿದೆ. ಆಜಪ್ಪ ಬಾಬು ಅವರ ಸಂಶೋಧನ ಕೃತಿಯಾದ 'ಯಾದಗಿರಿ ಪರಿಸರದ ಕನ್ನಡ ನಾಮಪದಗಳು' ಈ ಕೃತಿಯಲ್ಲಿ ಧ್ವನಿ, ಧ್ವನಿಮಾ, ಆಕೃತಿಮಾ, ಪದರೂಪ ಪ್ರತ್ಯಯ, ಯಾದಗಿರಿಯ ನಾಮಪದಗಳ ವರ್ಗೀಕರಣ ಇವುಗಳ ಜೊತೆಗೆ ಬಹುವಚನ ಪ್ರತ್ಯಯಗಳ ಕುರಿತು ಹೇಳಿದ್ದಾರೆ. ಆದರೆ ಯಾದಗಿರಿ ಪರಿಸರದ ಯಾವುದೇ ಸಮುದಾಯದ ಭಾಷೆಗಳ ಕುರಿತು ಯಾವುದೇ ಬರಹ ಇಲ್ಲಿವರೆಗೂ ಬಂದಿಲ್ಲ. ಆದ್ದರಿಂದ ಯಾದಗಿರಿ ಪರಿಸರದ ಹೊಲೆಯರ ಕನ್ನಡದಲ್ಲಿನ ಬಹುವಚನ ಪ್ರತ್ಯಯಗಳ ಕುರಿತು ತಿಳಿದುಕೊಳ್ಳುವುದಕ್ಕೆ ಈ ಲೇಖನ ಮಹತ್ವದಾಗಿದೆ.

ಮಾಹಿತಿ ಸಂಗ್ರಹ:

ಯಾದಗಿರಿ ಪರಿಸರದ ವಿವಿಧ ಭಾಗಗಳಿಂದ ಕೆಲವು ಪ್ರದೇಶಗಳನ್ನು ಗುರುತು ಮಾಡಿಕೊಂಡು, ಆ ಪ್ರದೇಶದಲ್ಲಿರುವ ಹೊಲೆಯ ಸಮುದಾಯವನ್ನು ಮಾತ್ರ ಆಯ್ಕೆಮಾಡಿಕೊಳ್ಳಲಾಗಿದೆ. ಆಯ್ಕೆಮಾಡಿಕೊಂಡ ಪ್ರದೇಶಗಳಿಂದ ಮಧ್ಯವಯಸ್ಸಿನ, ಕಡಿಮೆ ಶಿಕ್ಷಣ ಪಡೆದಂತಹ ಮತ್ತು ಕನಿಷ್ಠ ಮೂರು ತಲೆಮಾರಿನಿಂದ ಅಲ್ಲೇ ನೆಲೆಸಿರುವಂತಹ ಹಾಗೂ ಹೊರ ಪ್ರದೇಶ ಸಂಪರ್ಕ ಇಲ್ಲದಿರುವಂತಹ ಒಂದು ಗಂಡು ಮತ್ತು ಒಂದು ಹೆಣ್ಣು ಎಂದು ಆಯ್ಕೆಮಾಡಿಕೊಂಡು ಮಾಹಿತಿಯನ್ನು ಸಂಗ್ರಹಿಸಲಾಗಿದೆ. ಭಾಷಾವಿಜ್ಞಾನದಲ್ಲಿ ಅತೀ ಹೆಚ್ಚು ಬಳಕೆಯಿರುವ ಪ್ರಶ್ನಾವಳಿ ಮತ್ತು ಈ ಸಮುದಾಯದಲ್ಲಿನ ಜನಪದ ಸಾಹಿತ್ಯ, ಹಾಡು, ಕಥೆಗಳಿಂದ ಸಂಗ್ರಹಿಸಿದ ಮಾಹಿತಿಯನ್ನು ಬಳಸಿಕೊಂಡು ಬಹುವಚನ ಪ್ರತ್ಯಯಗಳ ಬಳಕೆಯನ್ನು ವರ್ಣನಾತ್ಮಕ ವಿಧಾನದಲ್ಲಿ ಚರ್ಚಿಸಲಾಗಿದೆ.

ಬಹುವಚನ ಪ್ರತ್ಯಯಗಳು:

ಕನ್ನಡ ಭಾಷೆಯಲ್ಲಿ ಎರಡು ವಚನಗಳಿವೆ. ಒಂದು ಏಕವಚನ ಮತ್ತೊಂದು ಬಹುವಚನವಾಗಿದೆ. ಸಾಮಾನ್ಯವಾಗಿ ಏಕವಚನವು ನಾಮಪದದ ಮೂಲ ರೂಪದಲ್ಲಿಯೇ ಇರುತ್ತದೆ. ಆದರೆ ನಾಮಪದದ ಮೂಲ ರೂಪಕ್ಕೆ ಬಹುವಚನ ಪ್ರತ್ಯಯಗಳು ಅಂಟಿಕೊಂಡು ಏಕವಚನವನ್ನು ಬಹುವಚನವಾಗಿ ಮಾರ್ಪಡಿಸುತ್ತವೆ. ನಾಮಪದ, ಸರ್ವನಾಮ, ಸಂಖ್ಯೆವಾಚಕ ಮತ್ತು ಸಂಬಂಧವಾಚಕ ಪದಗಳ ಮೇಲೆ ಬಹುವಚನ ಪ್ರತ್ಯಯಗಳು ಬರುವುದನ್ನು ಯಾದಗಿರಿ ಪರಿಸರದ ಹೊಲೆಯರ ಕನ್ನಡದಲ್ಲಿ ಕಂಡುಬಂದಿದೆ. ಅವುಗಳನ್ನು ಮಾನವ ಮತ್ತು ಮಾನವೇತರ ಬಹುವಚನ ಪ್ರತ್ಯಯಗಳು ಎಂದು ವಿಭಾಗಿಸಿಕೊಂಡು ಅವುಗಳಿಗೆ ಸಂಬಂಧಿಸಿದ ಉದಾಹರಣೆಗಳನ್ನು ಈ ಕೆಳಗೆ ನೀಡಲಾಗಿದೆ. ಈ ಉದಾಹರಣೆಗಳಿಗೆ ಶಿಷ್ಟಕನ್ನಡದ ಹೊಲಿಕೆಯನ್ನು ಕೊಡಲಾಗಿದೆ. ಇದರಿಂದ ಓದುಗರು ಸುಲಭವಾಗಿ ಈ ಪರಿಸರದ ಪದಗಳನ್ನು ಅರ್ಥೈಸಿಕೊಳ್ಳಬಹುದು. ಯಾದಗಿರಿ ಪರಿಸರದ ಹೊಲೆಯರ ಕನ್ನಡವನ್ನು (ಯಾ.ಹೊ.ಕ) ಎಂದು ಮತ್ತು ಶಿಷ್ಟ ಕನ್ನಡವನ್ನು (ಶಿ.ಕ) ಎಂದು ತುಂಡಾಗಿ ಬಳಸಲಾಗಿದೆ.

ಮಾನವ ಬಹುವಚನ ಪ್ರತ್ಯಯಗಳು:

ಮನುಷ್ಯ ಮತ್ತು ಅವರ ಸಂಬಂಧಕ್ಕೆ ಸಂಬಂಧಿಸಿದ ಏಕವಚನ ಪದಗಳಿಗೆ ಹತ್ತುವ ಬಹುವಚನ ಪ್ರತ್ಯಯಗಳನ್ನು ಮಾನವ ಸೂಚಿಸುವ ಬಹುವಚನ ಪದಗಳು ಎನ್ನುತ್ತೇವೆ. ಇದರಲ್ಲಿ ಸ್ತ್ರೀಲಿಂಗ ಮತ್ತು ಪುಲ್ಲಿಂಗ ಎಂಬ ವ್ಯತ್ಯಾಸವನ್ನು ಹೊಂದಿದೆ. ಆದರೆ, ಇವೆರಡಕ್ಕೂ ಒಂದೇ ರೀತಿಯ ಬಹುವಚನ ಪ್ರತ್ಯಯ ಸೇರುವುದರಿಂದ ಯಾವುದೇ ಲಿಂಗ ಭಿನ್ನತೆಯನ್ನು ಕಾಣುವುದಿಲ್ಲ. ಯಾದಗಿರಿ ಪರಿಸರದ ಹೊಲೆಯರ ಕನ್ನಡದಲ್ಲಿನ ಮಾನವ ಬಹುವಚನ ಪ್ರತ್ಯಯಗಳಾದ -ರು, -ಕಳ್, -ಅರು, -ಆರ, -ಗೋಳ, -ಗೋಳು, -ದೇರ, -ಒಳು, -ಒರ, -ಅಂದಿರು, -ಅಂದು, -ಗಳ, -ಎರು, -ಗೋಳ,

-ಗಳು ಇವಿಷ್ಟು ಮಾನವ ಬಹುವಚನ ಪ್ರತ್ಯಯಗಳು ಬಳಕೆಯಾಗಿವೆ. ಅವುಗಳಿಗೆ ಉದಾಹರಣೆಗಳನ್ನು ಈ ಕೆಳಗೆ ಕೊಡಲಾಗಿದೆ.

-ರು ಬಹುವಚನ ಪ್ರತ್ಯಯವು ಮಾನವರಿಗೆ ಸಂಬಂಧಿಸಿದ ಬಹುವಚನ ಪ್ರತ್ಯಯವಾಗಿ ಯಾದಗಿರಿ ಪರಿಸರದ ಹೊಲೆಯರ ಕನ್ನಡದಲ್ಲಿ ಬಳಕೆಯಾಗಿದೆ.

-ರು:

ಮಳ್ಳು+-ರು	ಯಾ.ಹೊ.ಕ	ಮಳ್ಳು
	ಶಿಷ್ಯ ಕನ್ನಡ	ಮಳ್ಳರು
ಕುಂಬಾರ+-ರು	ಯಾ.ಹೊ.ಕ	ಕುಂಬಾರ್ರು
	ಶಿ.ಕ	ಕುಂಬಾರರು

-ಕಳ ಬಹುವಚನ ಪ್ರತ್ಯಯವು ಮಾನವರಿಗೆ ಸಂಬಂಧಿಸಿದ ಬಹುವಚನ ಪ್ರತ್ಯಯವಾಗಿ ಯಾದಗಿರಿ ಪರಿಸರದ ಹೊಲೆಯರ ಕನ್ನಡದಲ್ಲಿ ಬಳಕೆಯಾಗಿದೆ.

-ಕಳ:

ಮಗು+-ಕಳ	ಯಾ.ಹೊ.ಕ	ಮಕ್ಕ
	ಶಿ.ಕ	ಮಕ್ಕಳು

-ಱ್ಯರ ಬಹುವಚನ ಪ್ರತ್ಯಯವು ಮಾನವರಿಗೆ ಸಂಬಂಧಿಸಿದ ಬಹುವಚನ ಪ್ರತ್ಯಯವಾಗಿ ಯಾದಗಿರಿ ಪರಿಸರದ ಹೊಲೆಯರ ಕನ್ನಡದಲ್ಲಿ ಬಳಕೆಯಾಗಿದೆ.

-ಱ್ಯರ:

ಕೊರವ+-ಱ್ಯರ	ಯಾ.ಹೊ.ಕ	ಕೊರವ್ಯಾರ
	ಶಿ.ಕ	ಕೊರವರು
ಕಬ್ಬಲ್ಲ+-ಱ್ಯರ	ಯಾ.ಹೊ.ಕ	ಕಬ್ಬಲಿಗ್ಯಾರ
	ಶಿ.ಕ	ಕಬ್ಬಲಿಗರು

-ಗೋಳು ಬಹುವಚನ ಪ್ರತ್ಯಯವು ಮಾನವರಿಗೆ ಸಂಬಂಧಿಸಿದ ಬಹುವಚನ ಪ್ರತ್ಯಯವಾಗಿ ಯಾದಗಿರಿ ಪರಿಸರದ ಹೊಲೆಯರ ಕನ್ನಡದಲ್ಲಿ ಬಳಕೆಯಾಗಿದೆ.

-ಗೋಳು:

ಕೊಸು+-ಗೋಳು	ಯಾ.ಹೊ.ಕ	ಕೊಸೋಳು
	ಶಿ.ಕ	ಕೊಸುಗಳು
ಸ್ವಾಮಿ+-ಗೋಳು	ಯಾ.ಹೊ.ಕ	ಸ್ವಾಮಿಗೋಳು
	ಶಿ.ಕ	ಸ್ವಾಮಿಗಳು

-ಗೋಳ್ಳು ಬಹುವಚನ ಪ್ರತ್ಯಯವು ಮಾನವರಿಗೆ ಸಂಬಂಧಿಸಿದ ಬಹುವಚನ ಪ್ರತ್ಯಯವಾಗಿ ಯಾದಗಿರಿ ಪರಿಸರದ ಹೊಲೆಯರ ಕನ್ನಡದಲ್ಲಿ ಬಳಕೆಯಾಗಿದೆ.

-ಗೋಳ್ಳು:

ಅಯ್ಯ+-ಗೋಳ್ಳು	ಯಾ.ಹೊ.ಕ	ಅಯ್ಯೋಳ್ಳು
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ಶಿ.ಕ ಅಯ್ಯಗಳು

-ಒಳು ಬಹುವಚನ ಪ್ರತ್ಯಯವು ಮಾನವರಿಗೆ ಸಂಬಂಧಿಸಿದ ಬಹುವಚನ ಪ್ರತ್ಯಯವಾಗಿ ಯಾದಗಿರಿ ಪರಿಸರದ ಹೊಲೆಯರ ಕನ್ನಡದಲ್ಲಿ ಬಳಕೆಯಾಗಿದೆ.

-ಒಳು:

ಚಿಕ್ಕ+ಒಳು (ಚುಕ್ಕೊಳು) ಯಾ.ಹೊ.ಕ ಚುಕ್ಕೊಳು
ಶಿ.ಕ ಚಿಕ್ಕ ಹುಡುಗರು

(ಚಿಕ್ಕ ಎಂಬ ಮೂಲ ರೂಪಕ್ಕೆ ಇ>ಉ ಪ್ರತ್ಯಯ ಸೇರಿ ಚುಕ್ಕೊಳು ಆಗಿ ಬಳಕೆಗೊಂಡಿದೆ.)

-ಅರು ಬಹುವಚನ ಪ್ರತ್ಯಯವು ಮಾನವರಿಗೆ ಸಂಬಂಧಿಸಿದ ಬಹುವಚನ ಪ್ರತ್ಯಯವಾಗಿ ಯಾದಗಿರಿ ಪರಿಸರದ ಹೊಲೆಯರ ಕನ್ನಡದಲ್ಲಿ ಬಳಕೆಯಾಗಿದೆ.

-ಅರು:

ತಮ್ಮ+ಅರು ಯಾ.ಹೊ.ಕ ತಮ್ಮರು
ಶಿ.ಕ ತಮ್ಮಂದಿರು

ಮಾಧ್ಗ+ಅರು ಯಾ.ಹೊ.ಕ ಮಾಧ್ಗರು
ಶಿ.ಕ ಮಾದಿಗರು

-ದೇರ ಬಹುವಚನ ಪ್ರತ್ಯಯವು ಮಾನವರಿಗೆ ಸಂಬಂಧಿಸಿದ ಬಹುವಚನ ಪ್ರತ್ಯಯವಾಗಿ ಯಾದಗಿರಿ ಪರಿಸರದ ಹೊಲೆಯರ ಕನ್ನಡದಲ್ಲಿ ಬಳಕೆಯಾಗಿದೆ.

-ದೇರ:

ಅಕ್ಕ+ದೇರ ಯಾ.ಹೊ.ಕ ಅಕ್ಕದೇರ
ಶಿ.ಕ ಅಕ್ಕಂದಿರು

ತಮ್ಮ+ದೇರ ಯಾ.ಹೊ.ಕ ತಮ್ಮದೇರ
ಶಿ.ಕ ತಮ್ಮಂದಿರು

-ಓರ ಬಹುವಚನ ಪ್ರತ್ಯಯವು ಮಾನವರಿಗೆ ಸಂಬಂಧಿಸಿದ ಬಹುವಚನ ಪ್ರತ್ಯಯವಾಗಿ ಯಾದಗಿರಿ ಪರಿಸರದ ಹೊಲೆಯರ ಕನ್ನಡದಲ್ಲಿ ಬಳಕೆಯಾಗಿದೆ.

-ಓರ:

ಅವ್ವ+ಒರ ಯಾ.ಹೊ.ಕ ಅವ್ವೋರ
ಶಿ.ಕ ಅಮ್ಮನವರು

ಅಣ್ಣ+ಒರ ಯಾ.ಹೊ.ಕ ಅಣ್ಣೋರ

-ಅಂದ್ರು ಬಹುವಚನ ಪ್ರತ್ಯಯವು ಮಾನವರಿಗೆ ಸಂಬಂಧಿಸಿದ ಬಹುವಚನ ಪ್ರತ್ಯಯವಾಗಿ ಯಾದಗಿರಿ ಪರಿಸರದ ಹೊಲೆಯರ ಕನ್ನಡದಲ್ಲಿ ಬಳಕೆಯಾಗಿದೆ.

-ಅಂದ್ರು:

ಅಣ್ಣ+ಅಂದ್ರು ಯಾ.ಹೊ.ಕ ಅಣ್ಣಂದ್ರು
ಶಿ.ಕ ಅಣ್ಣಂದಿರು

ಅಕ್ಕ+ಅಂದ್ರು ಯಾ.ಹೊ.ಕ ಅಕ್ಕಂದ್ರು
ಶಿ.ಕ ಅಕ್ಕಂದಿರು

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-ಅಂದಿರು ಬಹುವಚನ ಪ್ರತ್ಯಯವು ಮಾನವರಿಗೆ ಸಂಬಂಧಿಸಿದ ಬಹುವಚನ ಪ್ರತ್ಯಯವಾಗಿ ಯಾದಗಿರಿ ಪರಿಸರದ ಹೊಲೆಯರ ಕನ್ನಡದಲ್ಲಿ ಬಳಕೆಯಾಗಿದೆ.

-ಅಂದಿರು:

ಅಳಿಯ+-ಅಂದಿರು	ಯಾ.ಹೊ.ಕ	ಅಳಿಯಂದಿರು
	ಶಿ.ಕ	ಅತ್ತಿಯರು
ಮಾವ+-ಅಂದಿರು	ಯಾ.ಹೊ.ಕ	ಮಾವಂದಿರು
	ಶಿ.ಕ	ಮಾವನರು

-ಗಳ ಬಹುವಚನ ಪ್ರತ್ಯಯವು ಮಾನವರಿಗೆ ಸಂಬಂಧಿಸಿದ ಬಹುವಚನ ಪ್ರತ್ಯಯವಾಗಿ ಯಾದಗಿರಿ ಪರಿಸರದ ಹೊಲೆಯರ ಕನ್ನಡದಲ್ಲಿ ಬಳಕೆಯಾಗಿದೆ.

-ಗಳ:

ಕೋಡಿ+-ಗಳ	ಯಾ.ಹೊ.ಕ	ಕೋಡಿಗಳ
	ಶಿ.ಕ	ಕೋಡಿಗಳು

-ಏರು ಬಹುವಚನ ಪ್ರತ್ಯಯವು ಮಾನವರಿಗೆ ಸಂಬಂಧಿಸಿದ ಬಹುವಚನ ಪ್ರತ್ಯಯವಾಗಿ ಯಾದಗಿರಿ ಪರಿಸರದ ಹೊಲೆಯರ ಕನ್ನಡದಲ್ಲಿ ಬಳಕೆಯಾಗಿದೆ.

-ಏರು:

ತಂಗಿ+-ಏರು	ಯಾ.ಹೊ.ಕ	ತಂಗೇರು
	ಶಿ.ಕ	ತಂಗಿಯರು
ವಾರಿಗೆ+-ಏರು	ಯಾ.ಹೊ.ಕ	ವಾರ್ಗೇರು
	ಶಿ.ಕ	ಸಮ ವಯಸ್ಕರು

(ವಾರಿಗೆ ಎಂದರೆ ಸಮ ವಯಸ್ಕ ಎಂದರ್ಥ. ಈ ಪದಕ್ಕೆ 'ಏರು' ಬಹುವಚನ ಪ್ರತ್ಯಯ ಹತ್ತಿಕೊಂಡು ವಾರ್ಗೇರು ಎಂದಾಗಿದೆ)

-ಗೋಳ ಬಹುವಚನ ಪ್ರತ್ಯಯವು ಮಾನವರಿಗೆ ಸಂಬಂಧಿಸಿದ ಬಹುವಚನ ಪ್ರತ್ಯಯವಾಗಿ ಯಾದಗಿರಿ ಪರಿಸರದ ಹೊಲೆಯರ ಕನ್ನಡದಲ್ಲಿ ಬಳಕೆಯಾಗಿದೆ.

-ಗೋಳ:

ಪಾರ+-ಗೋಳ	ಯಾ.ಹೊ.ಕ	ಪಾಗೋಳ
	ಶಿ.ಕ	ಚಿಕ್ಕ ಹುಡುಗರು
ಗಿರಾಕಿ+-ಗೋಳ	ಯಾ.ಹೊ.ಕ	ಗಿರಾಕಿಗೋಳ
	ಶಿ.ಕ	ಗ್ರಾಹಕರು

-ಗಳು ಬಹುವಚನ ಪ್ರತ್ಯಯವು ಮಾನವರಿಗೆ ಸಂಬಂಧಿಸಿದ ಬಹುವಚನ ಪ್ರತ್ಯಯವಾಗಿ ಯಾದಗಿರಿ ಪರಿಸರದ ಹೊಲೆಯರ ಕನ್ನಡದಲ್ಲಿ ಬಳಕೆಯಾಗಿದೆ.

-ಗಳು:

ನರ್ಸ+-ಗಳು	ಯಾ.ಹೊ.ಕ	ನರ್ಸಗಳು
	ಶಿ.ಕ	
ಕೂಸು+-ಗಳು	ಯಾ.ಹೊ.ಕ	ಕೂಸುಗಳು

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Bharatiya Bhasha Pariwar: A New Framework in Linguistics

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ಮಾನವೇತರ ಬಹುವಚನ ಪ್ರತ್ಯಯಗಳು:

ಪ್ರಾಣಿ, ಪಕ್ಷಿ, ವಸ್ತು, ಸ್ಥಳ ಮುಂತಾದವುಗಳಿಗೆ ಸಂಬಂಧಿಸಿದ ಪದಗಳನ್ನು ಮಾನವೇತರ ಬಹುವಚನಗಳೆಂದು ಕರೆಯಲಾಗಿದೆ. ಇಲ್ಲಿ ಮನುಷ್ಯರಿಗೆ ಸಂಬಂಧಿಸಿದ ಪದಗಳನ್ನು ಬಿಟ್ಟು ಉಳಿದೆಲ್ಲ ಪದಗಳು ಮಾನವೇತರ ಎಂದಾಗುತ್ತವೆ. - ಗಳು, -ಗೋಳು ಈ ಪ್ರತ್ಯಯಗಳು ಮಾನವೇತರ ಪದಗಳಿಗೆ ಬಹುವಚನದ ಪ್ರತ್ಯಯಗಳಾವೆ. ಅವುಗಳಿಗೆ ಉದಾಹರಣೆಗಳನ್ನು ಈ ಕೆಳಗೆ ನೀಡಲಾಗಿದೆ.

-ಗಳು ಬಹುವಚನ ಪ್ರತ್ಯಯವು ಮಾನವೇತರಿಗೆ ಸಂಬಂಧಿಸಿದ ಬಹುವಚನ ಪ್ರತ್ಯಯವಾಗಿ ಯಾದಗಿರಿ ಪರಿಸರದ ಹೊಲೆಯರ ಕನ್ನಡದಲ್ಲಿ ಬಳಕೆಯಾಗಿದೆ.

-ಗಳು:

ಕುರಿ+-ಗಳು	ಯಾ.ಹೊ.ಕ	ಕುರಿಗಳು
	ಶಿ.ಕ	ಕುರಿಗಳು
ಕತ್ತಿ+-ಗಳು	ಯಾ.ಹೊ.ಕ	ಕತ್ತಿಗಳು
	ಶಿ.ಕ	ಕತ್ತೆಗಳು

-ಗೋಳು ಬಹುವಚನ ಪ್ರತ್ಯಯವು ಮಾನವೇತರಿಗೆ ಸಂಬಂಧಿಸಿದ ಬಹುವಚನ ಪ್ರತ್ಯಯವಾಗಿ ಯಾದಗಿರಿ ಪರಿಸರದ ಹೊಲೆಯರ ಕನ್ನಡದಲ್ಲಿ ಬಳಕೆಯಾಗಿದೆ.

-ಗೋಳು:

ಮರಿ+-ಗೋಳು	ಯಾ.ಹೊ.ಕ	ಮರಿಗೋಳು
	ಶಿ.ಕ	ಮರಿಗಳು
ದನ+-ಗೋಳು	ಯಾ.ಹೊ.ಕ	ದನಗೋಳು
	ಶಿ.ಕ	ಹಸುಗಳು

-ಗಳು ಮತ್ತು -ಗೋಳು ಬಹುವಚನ ಪ್ರತ್ಯಯಗಳು ಮಾನವ ಮತ್ತು ಮಾನವೇತರ ಎರಡರಲ್ಲಿಯೂ ಬಳಕೆಯಾಗಿವೆ. -ಕಳ್, -ಬರು, -ಗಳ, -ಗೋಳು ಮಾನವ ಬಹುವಚನ ಪ್ರತ್ಯಯಗಳು ತೆಗೆದುಕೊಂಡ ದತ್ತಾಂಶದಲ್ಲಿ ಒಂದೊಂದೆ ನಾಮಪದಗಳಿಗೆ ಬಳಕೆಯಾಗಿರುವುದು ಕಂಡುಬಂದಿವೆ. ಮಾನವ ಸೂಚಿಸುವ ಬಹುವಚನ ಪ್ರತ್ಯಯಗಳಲ್ಲಿ ಒಟ್ಟು ಹದಿನೇಳು ಮತ್ತು ಮಾನವೇತರ ಸೂಚಿಸುವ ಬಹುವಚನ ಪ್ರತ್ಯಯಗಳಲ್ಲಿ ಎರಡು ಮಾತ್ರ ಬಳಕೆಯಾಗಿವೆ.

ಪರಾಮರ್ಶನ ಗ್ರಂಥಗಳು:

1. ಆಜಪ್ಪ ಬಾಬು. ಯಾದಗಿರಿ ಪರಿಸರದ ಕನ್ನಡ ನಾಮಪದಗಳು (ಪಿ. ಎಚ್. ಡಿ ಪದವಿಗಾಗಿ ಕರ್ನಾಟಕ ಕೇಂದ್ರೀಯ ವಿಶ್ವವಿದ್ಯಾಲಯಕ್ಕೆ ಸಲ್ಲಿಸಿದ ಮಹಾಪ್ರಬಂಧ) ಅಪ್ರಕಟ.
- ಓಂಕಾರಪ್ಪ ಸಿ. ೨೦೧೪, ಕುಮಾರವ್ಯಾಸ ಭಾರತ (ಭಾಷಾ ವೈಜ್ಞಾನಿಕ ವಿಶ್ಲೇಷಣೆ), ಸೃಷ್ಟಿ ಪಬ್ಲಿಕೇಷನ್ಸ್, ಬೆಂಗಳೂರು.
- ಕುಳ್ಳಿ ಜಿ. ಎಸ್, ೧೯೭೧, ವರ್ಣನಾತ್ಮಕ ಭಾಷಾವಿಜ್ಞಾನ, ಸಿರಿಗನ್ನಡ ಪ್ರಕಾಶನ, ಧಾರವಾಡ.
- ಕೋಡಗುಂಟೆ ಬಸವರಾಜ, ೨೦೧೮, ಕನ್ನಡ (ಹಯ್ಯರಾಬಾದ ಕರ್ನಾಟಕ ಸಾಲು-ಸಂ, ೪), ಬಂಡಾರ ಪ್ರಕಾಶನ ಮಸ್ಕಿ.
- ಕೋಡಗುಂಟೆ ಬಸವರಾಜ, ೨೦೧೯ (ಜುಲೈ-ಡಿಸೆಂಬರ್), ಯಾದಗಿರಿ ಪರಿಸರದ ಕನ್ನಡದಾಗ ಅ ಕೊನೆ ಪದಗಳು, (ಲೇಖನ), ಕರ್ನಾಟಕ ಲೋಚನ, ಪಾಣ್ಯಾಸಿಕ ವಿದ್ಯುತ್ ಪತ್ರಿಕೆ.

ನಾಗರಾಜ, ೨೦೧೭ ಬಸವಣ್ಣನವರ ವಚನಗಳ ವರ್ಣನಾತ್ಮಕ ವ್ಯಾಕರಣ (ಪಿ.ಎಚ್.ಡಿ ಪದವಿಗಾಗಿ ಕರ್ನಾಟಕ ಕೇಂದ್ರೀಯ ವಿಶ್ವವಿದ್ಯಾಲಯಕ್ಕೆ ಸಲ್ಲಿಸಿದ ಮಹಾಪ್ರಬಂಧ) ಅಪ್ರಕಟಿತ.

ಭಟ್ ಡಿ.ಎನ್. ಶಂಕರ ೨೦೧೧, ಕನ್ನಡಕ್ಕೆ ಬೇಕು ಕನ್ನಡದ್ದೇ ವ್ಯಾಕರಣ. ಭಾಷಾ ಪ್ರಕಾಶನ, ಆರಗ, ತೀರ್ಥಹಳ್ಳಿ.

ಮಹಾದೇವನ್ ಆರ್. ೧೯೭೮, Gulbarga Kannada (Brahmin Dialect), ಡೆಕ್ಕನ್ ಕಾಲೇಜು, ಪೂನಾ.

ರಾಮಚಂದ್ರರಾವ್ ಬಿ. ೨೦೧೧, ಕನ್ನಡ ಭಾಷೆಯ ಇತಿಹಾಸ, ಡಿ.ವಿ.ಕೆ ಮೂರ್ತಿ ಪ್ರಕಾಶನ, ಮೈಸೂರು.

ಶ್ರೀಧರ ಎಸ್. ಎನ್, ೧೯೯೦, Kannada, ರೊಟಲೆಡ್ಜ್, ಲಂಡನ್ ಮತ್ತು ನ್ಯೂಯಾರ್ಕ್.

CHAPTER-36

మాతృభాష తెలుగు పద చరిత్ర

Mother tongue Telugu word history

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సారాంశం

తెలుగు భాషను ఈనాడు ఆంధ్రము తెలుగు తెనుగు అను పేర్లలో వ్యవహరిస్తున్నప్పటికీ ప్రాచీన ఆంధ్ర వాఙ్మయంలో ఆంధ్ర శబ్దంలో పాటు ఆంధ్ర శబ్దము తెలుగు, తెనుగు, తెలుగు, తెనుగు , అనే శబ్దాలు కూడా తెలుగు భాషా విషయంలో వ్యవహరించబడ్డాయి. తమిళుల విషయంలో తెలుగువారిని, తెలుగు భాషని బడగర్/వడగర్ బడగర్ నుండి తెలుగు భాష అని పేర్కొన్నారు. పోర్చుగీసు వారి పత్రాలలో తెలుగువారిని Jantoo గా పేర్కొనడం కనబడుతుంది. బడగర్ అనే మాటకు ఉత్తరాది వాళ్లు అని అర్థం.

ప్రాచీన సంస్కృత వాఙ్మయంలో త్రిలింగ దేశము, త్రిలింగ దేశ భాష లాంటి మాటలు కూడా కనబడతాయి. పాకృత వాఙ్మయంలో అంధో , అంధక , అంధ లాంటి శబ్దాలు తెలుగువారి విషయంలో, వారి భాష విషయంలో ఉపయోగించబడ్డాయి. తెలుగు/తెనుగు తెనుంగు/తెనుగు అనే మాటలు ఒకే మూలము నుంచే ఏర్పడ్డాయని ఇవి దేశ్యాలు అని భావిస్తున్నారు. ఈ శబ్దానికి కూడా మూల ద్రావిడ ఉత్పత్తి ఉండాలి ఉత్పత్తి ఉండాలి. కనుక ఈ శబ్దం దక్షిణ దిక్కున తెలియజేసే తేన్, అన్నమాట నుంచి ఏర్పడిన 'తెనుంగు' 'అనే మాట వివిధ రూపాల్లోకి పరిణమించడం వలన ఏర్పడ్డాయని భావిస్తున్నారు.

తెనుంగు అనే మాటలోని పూర్ణ బిందువు ఖండబిందువుగా మారడం వల్ల తెలుగు ఏర్పడింది.

1 తెనుంగు, తెనుగు:

భాషాపరంగా నన్నయ వీటిని గ్రంథస్తం చేశాడు. తెలుగు ద్వని పరిణామములు హ్రస్వము మీది పూర్వ బిందువుకు లోపంబు విభాషణగు. అను సూత్రాన్ని బట్టి తెనుంగు తెనుగు రూపాలు ఏర్పడ్డాయి నన్నయ భారతంలో తెనుగుకు ఒక ప్రయోగం కనిపిస్తుంది.

సారమతిం గ వీంధ్రులు ప్రసన్న కథా కలితాయుక్తి లో

నారసి మేలు నానితరు లక్షర రమ్యత నాగరింప నా

నారుచితార్థ సూక్తినిధి నన్నయభట్టు తెనుంగునన్ మహా

భారత సంహితా రచనా బంధురుడయ్యే జగద్ధితంబుగన్ అని నన్నయ భట్టు తెనుంగునన్ అనే పదాన్ని వాడాడు.

జనునుత కృష్ణ ద్వైపా

యనముని వృషభభాభిహిత మహాభారత బ

ద్ధ నిరూపితార్థ మేర్పడం

దెనుగుణ రచియింపు మధిక ధీయుక్తి మెయున్

నన్నేచోడుడు కుమార సంభవంలో తెనుంగు కు రెండు ప్రయోగాలున్నాయి.

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నన్నయ, నన్నేచోడుడు తెనుంగు తెనుగు: రూపాలనే ప్రయోగించారు కానీ, తెలుగు తెలుంగు రూపాలను ప్రయోగించలేదు. నన్నే చోడుడి సరళముగా భావములు జాను దెనుగని నింపు పెంపుతో అనే పద్యంలో తెనుంగు శబ్దాన్ని ప్రయోగించాడు. పాల్కురికి సోమనాథుడు తెనుంగు తెలుంగు పదాలను భాషావాచిగా ప్రయోగించాడు. తిక్కన నిర్వచనోత్తర రామాయణంలో” తెలుగు కవిత్యం,” తెలుగు బడి అనే మాటలను ప్రయోగించగా, భారతావతారికలో తెనుంగు భాష, తెనుగు భాష అనే మాటలను ప్రయోగించాడు.

మాతృభాష (తెలుగు భాష) పాట నేపథ్యం - వివరణ:

మా కళాశాలలో తెలుగు భాషా దినోత్సవ సందర్భంగా రాసిన పాట ఇది.

పల్లవి: నా జాతి తెలుగు రా నా భాష తెలుగు రా ..

తెలుగు వెలుగు రా తెల్లబోకురా ..

మధురమైన బాసర తెలుగు భాషరా ..

మమతా సమతను పెంచు తెలుగు భాషరా ..!

వివరణ: నా జాతి తెలుగు. నా భాష తెలుగు తెలుగు . భాష అంతరిస్తుందని దిగులు పడవద్దు తెలుగు భాషా వికాసం చెందుతుంది. మమతా సమతా భావనలు పెంచే మధురమైన తీయనైన భాష మన తెలుగు భాష.

1. చరణం స్వరపేటికనే దాటి నాద తంత్రులను మీటి

నరనరాన్ని కదిలించు నా తెలుగు అక్షరాలు ..

మల్లెల పరిమళాలు మధురమైన అక్షరాలు..

తేనెలకు పలుకు నా జాతికి తెచ్చెను వెలుగు

వివరణ: తెలుగు అక్షరాలు స్వర పేటిక , నాద తంత్రులను తాకి, నరనరాన్ని కదిలించేవి మల్లెల పరిమళాల వంటివి మన తెలుగు అక్షరాలు. తేనె లొలికే వంటి మాటలు మన తెలుగు పదబంధాలు. అవి మన తెలుగు జాతికే వన్నె తెచ్చాయి.

2. చరణం: పాల్కురి సోమన పలుకుబళ్ళ లో ఇమిడి

పోతన రచనల్లో పొదిగి ఒదిగినాదిరా..

అన్నమయ్య కీర్తనలతో అమృతాన్ని అందించి

అల్లసాని జిగిబిగితో హత్తుకున్న జాన రా

వివరణ: పాల్కురి సోమన పలుకుబళ్ళలో దాగి ఉన్నది. పోతన రచనల్లో పొదిగి ఉన్నది. అన్నమాచార్య కీర్తనలతో అమృతం లాగా మారి తెలుగు ప్రజలను భక్తి పారవశ్యుల్ని చేసింది. అల్లసాని వారి అల్లిక జిగిబిగి అంటారు. జిగి అంటే కాంతి బిగి అంటే పట్టుత్వం. అల్లసాని వారి తెలుగు పద్యాలు తెలుగు వారికి ప్రత్యేకమైనవి.

3. చరణం: వేమన పద్యాలతో విరజిమ్మిన నా తెలుగు

గురజాడ రచనలతో గుబాళించినదిరా ..

గిడుగు పిడుగు చుట్టొండు నవభాషకు నిర్మాణం

వ్యాకరణం రాసి సూరి భాషను బతికించిండు

వివరణ: వేమన పద్యాలతో వికసించినది నా తెలుగు భాష గురజాడ రచనలతో వ్యాప్తి చెందింది. గిడుగు పిడుగు గిడుగు రామ్మూర్తి పంతులు వచన భాషకు శ్రీకారం చుట్టాడు. పరవస్తు చిన్నయ సూరి వ్యాకరణం రాసి భాషకు జీవం పోశాడు.

4 చరణం: విశ్వనాథ కావ్యాలలో సాంప్రదాయ నోటగు లద్ది.

కృష్ణశాస్త్రి భావాలు పలికించిన కోయిలరా...

కాళోజీ కవితలకు కమ్మటి రుచులు అందించి.

సినారే పాటలతో ప్రాణం పోసినాడు రా.

వివరణ: విశ్వనాథ సత్యనారాయణ గారు సాంప్రదాయ కవిత్వం రాసి తెలుగు భాషకు విలువను పెంచాడు. కృష్ణశాస్త్రి గారు తెలుగులో భావ కవిత్వంతో కావ్యాలు, గేయాలు రాశారు. కాళోజీ నారాయణరావు గారు తన కవితలతో తెలుగు భాషకు వన్నెతెచ్చి కీర్తి ప్రతిష్ఠలను అందుకున్నాడు. డాక్టర్ సింగిరెడ్డి నారాయణ రెడ్డి గారు చిత్రసీమలోనికి ప్రవేశించి ఎన్నో చిత్రాలకు అద్భుతమైన పాటలను అందించి తెలుగు బాణి లో పాటలు రాసి , తెలుగు భాషకు ఊపిరి పోశాడు. అంత గొప్ప భాష మన తెలుగు భాష. అందుకే మాతృభాష తల్లిపాల వంటిది పరభాష పోత పాల వంటిదన్నారు. కాబట్టి మన మాతృభాష తెలుగు భాషను మరవకూడదు.దానిని సంరక్షించుకుందాం .

CHAPTER-37

భారతదేశంలో బహుభాషా ఆధిపత్యం మరియు నిశ్శబ్ద సంఘాలు: తెలుగు

వ్యాప్తిలో అట్టడుగు భాషల సామాజిక పునఃపఠనం

Multilingual hegemony and silent communities in India: A social rereading of marginalized languages in the spread of Telugu

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సారాంశం

భారతదేశం ప్రపంచంలోని అత్యంత బహుభాషా దేశాలలో ఒకటి, ఇక్కడ భాషలు కేవలం కమ్యూనికేషన్ సాధనం మాత్రమే కాదు, సామాజిక గుర్తింపు, సాంస్కృతిక జ్ఞాపకశక్తి మరియు సమాజ మనుగడకు ఆధారం. అయినప్పటికీ, భారతీయ భాషా ప్రకృతి దృశ్యంలో అన్ని భాషలు సమాన సామాజిక, విద్యా మరియు సంస్థాగత స్థలాన్ని కలిగి లేవు. కొన్ని భాషలు అధికారం, పరిపాలన, విద్య మరియు మీడియా ద్వారా ప్రాముఖ్యతను పొందుతాయి, అయితే అనేక మాతృభాష, ప్రాంతీయ మరియు గిరిజన భాషలు నెమ్మదిగా అట్టడుగున ఉన్నాయి. బహుభాషా భారతదేశంలో భాషా ఆధిపత్య ప్రక్రియను మరియు దాని పర్యవసానంగా సృష్టించబడిన నిశ్శబ్ద వర్గాల సామాజిక స్థితిని, ముఖ్యంగా తెలుగు వ్యాప్తి నేపథ్యంలో విమర్శనాత్మకంగా విశ్లేషించడం ఈ సమీక్షా ఆధారిత పత్రం యొక్క లక్ష్యం. స్వాతంత్ర్యానంతరం జాతీయ సమైక్యత, అనుసంధానం, పరిపాలనా సౌలభ్యం ఉన్న భాషగా తెలుగు అభివృద్ధి చెందింది. కాలక్రమేణా, తెలుగు విస్తృతంగా వ్యాపించింది, కానీ ఈ ప్రక్రియలో, అనేక అట్టడుగు భాషలు విద్య, పరిపాలన మరియు ప్రజా ప్రసంగంలో అవసరమైన స్థానాన్ని పొందలేకపోయాయి.

1 ఉపోద్ఘాతం

ఈ పరిశోధన తెలుగుని కేవలం ఆధిపత్య భాషగా లేదా కేవలం నిష్పక్షపాత కాంటాక్ట్ లాంగ్వేజ్గా కాకుండా, చారిత్రక పరిస్థితులు, విధాన నిర్ణయాలు మరియు సామాజిక ఆకాంక్షల ద్వారా ప్రభావితమైన సంక్లిష్ట సామాజిక నిర్మాణంగా ప్రదర్శిస్తుంది. భాషా ఆధిపత్యం కేవలం భాషను అతిగా ఉపయోగించడం వల్ల మాత్రమే కాదని, సంస్థాగత మద్దతు, సాంస్కృతిక అంగీకారం మరియు సామాజిక ప్రతిష్టపై నిర్మించబడిందని అధ్యయనం నొక్కి చెబుతుంది. ఫలితంగా, అధికారిక గుర్తింపు మరియు అవకాశాలను పొందని భాషల మాట్లాడేవారు 'నిశ్శబ్ద సంఘాలు'గా రూపాంతరం చెందుతారని, వారి స్వరాలు సామాజిక మరియు విధాన స్థాయిలో వినిపించబడవని ఈ అధ్యయనం పేర్కొంది. భాషా న్యాయం దృక్పథం నుండి, ఈ పరిశోధన తెలుగు వ్యాప్తిని సామాజిక పునఃపఠనాన్ని అందిస్తుంది మరియు తెలుగుని సమ్మిళిత, సున్నితమైన మరియు బహుభాషా విధానంతో అభివృద్ధి చేస్తే, అది సంభాషణ, సహజీవనం మరియు సామాజిక సామరస్యానికి మాధ్యమంగా మారుతుందని, అట్టడుగు భాషలకు సవాలు కాదని వాదిస్తుంది.

2. అధ్యయన నేపథ్యం

భారతదేశం యొక్క గుర్తింపు దాని భౌగోళిక వైవిధ్యం లేదా సాంస్కృతిక సంప్రదాయాలకు మాత్రమే పరిమితం కాదు, దాని భాషా నిర్మాణం సమానంగా సంక్లిష్టమైనది, బహుముఖమైనది మరియు శక్తివంతమైనది. వందలాది భాషలు, వేలాది మాండలికాలు సామాజిక జీవితంలో భాగమయ్యే ప్రపంచంలోని అతి కొద్ది దేశాలలో భారతదేశం ఒకటి. ప్రతి భాష కమ్యూనికేషన్ మాధ్యమం మాత్రమే కాదు, ఇది చరిత్ర, సంస్కృతి, సామూహిక జ్ఞాపకశక్తి మరియు సామాజిక అనుభవాల యొక్క విస్తృత ప్రపంచాన్ని కూడా కలిగి ఉంటుంది. ఈ కోణంలో, భారతదేశ బహుభాషావాదం కేవలం భాషల సహజీవనం మాత్రమే కాదు, సామాజిక వైవిధ్యానికి మూలస్థంభం.

అయినప్పటికీ, భారతీయ భాషా ప్రకృతి దృశ్యంలో భాషల మధ్య సారూప్యత లేదు. కొన్ని భాషలు అధికారం, పరిపాలన, విద్య మరియు జ్ఞాన ఉత్పత్తి కేంద్రంలో కేంద్రీకృతమై ఉండగా, అనేక భాషలు క్రమంగా అట్టడుగున మారతాయి. ఈ అసమానత కేవలం భాషాపరమైనది మాత్రమే కాదు, సామాజిక, ఆర్థిక, రాజకీయ నిర్మాణాలలో లోతుగా ముడిపడి ఉంది. ఈ సందర్భంలోనే భాషా ఆధిపత్యం మరియు మౌన సమాజం వంటి భావనలు చాలా ముఖ్యమైనవి.

a. బహుభాషావాదం మరియు అధికారం యొక్క చారిత్రక సందర్భం

భారతదేశం యొక్క భాషా నిర్మాణాన్ని అర్థం చేసుకోవాలంటే, దాని వలసవాద మరియు వలసవాదానంతర చరిత్రను గుర్తుంచుకోవడం అవసరం. వలసరాజ్యాలు కాలంలో ఇంగ్లీషు పరిపాలన, విద్య మరియు విజ్ఞాన ఉత్పత్తి భాషగా స్థాపించబడింది. ఈ ప్రక్రియ భారతీయ భాషలను అధికారిక అధికారం నుండి బయటకు తీసుకువెళ్ళింది మరియు భాషను సామాజిక ప్రతిష్ట మరియు అవకాశాలతో అనుసంధానించింది. స్వాతంత్ర్యానంతరం భారతీయ భాషలను పునఃస్థాపించేందుకు ప్రయత్నాలు జరిగినా వలసవాద మనస్తత్వాన్ని పూర్తిగా నిర్మూలించలేకపోయారు. స్వతంత్ర భారతదేశంలో, తెలుగు లింక్ భాషగా మరియు అధికార భాషగా స్థాపించబడింది. భాషా వైవిధ్యం ఉన్న దేశంలో కమ్యూనికేషన్ మరియు పరిపాలనను సులభతరం చేయడం దీని ఉద్దేశ్యం. తెలుగు యొక్క ఈ వ్యాప్తి ఒకవైపు విస్తృత ప్రజలను అనుసంధానించడంలో ముఖ్యమైన పాత్ర పోషించింది, మరోవైపు ఇది కొన్ని ప్రాంతాలలో భాషా అసమతుల్యతకు కూడా దారితీసింది. తెలుగు వ్యాప్తి తరచుగా ఇతర భారతీయ భాషలకు, ముఖ్యంగా గిరిజన మరియు ఉపాంత భాషలకు సవాలుగా పరిగణించబడింది.

b. భాషా ఆధిపత్యం యొక్క సాంఘిక ప్రక్రియ

భాషా ఆధిపత్యం అంటే కేవలం ఒక భాష యొక్క అతిగా ఉపయోగించడం కాదు. ఇది ఒక సామాజిక ప్రక్రియ, దీని ద్వారా ఒక భాష "సాధారణ", "సముచితమైన" మరియు "ప్రామాణికం" గా పరిగణించబడటం ప్రారంభమవుతుంది. విద్య, పరిపాలన, మీడియా మరియు ఉపాధి అవకాశాలు ఒక భాషతో ముడిపడి ఉన్నప్పుడు, ఇతర భాషలు స్వయంచాలకంగా హీనమైనవిగా పరిగణించబడతాయి. ఈ పరిస్థితి భాషల మధ్య పోటీని ప్రతిబింబించదు, కానీ అసమాన శక్తి సంబంధాలను ప్రతిబింబిస్తుంది. ముఖ్యంగా తెలుగు సందర్భంలో ఈ పరిస్థితి క్లిష్టంగా ఉంది. తెలుగు ఒకవైపు మెజారిటీ జనాభా భాషగా ఉండగా, మరోవైపు ప్రపంచ పరిస్థితుల్లో ఇంగ్లీషు ఆధిపత్యం నేపథ్యంలో అది అట్టడుగున ఉన్నట్లు కనిపిస్తోంది. ఈ మాండలిక పరిస్థితి కారణంగా, తెలుగు కొన్నిసార్లు అధికార భాషగా, కొన్నిసార్లు అట్టడుగు భాషగా అనుభవించబడుతుంది.

c. నిశ్శబ్ద సంఘాల భావన

విద్య, పరిపాలన, న్యాయ వ్యవస్థ, ప్రజా ఉపన్యాసం నుండి ఒక సమాజం యొక్క భాషను మినహాయించినప్పుడు, ఆ సమాజం క్రమంగా నిశ్శబ్ద సమాజంగా మారుతుంది. ఈ నిశ్శబ్దం భాషా అసమర్థత ఫలితం కాదు, కానీ నిర్మాణాత్మక మినహాయింపు ఫలితం. ఇలాంటి సమాజాలు తమ మనసులో మాటలు చెప్పగలిగినప్పటికీ వినబడవు. భారతదేశంలోని అనేక గిరిజన, ప్రాంతీయ మరియు మైనారిటీ భాషలు ఇదే పరిస్థితిని ఎదుర్కొంటున్నాయి. ఈ భాషలు దైనందిన జీవితంలో మనుగడ సాగిస్తాయి, కానీ అధికారిక మరియు విద్యా ఉపన్యాసంలో వాటి ఉనికి చాలా తక్కువగా ఉంది. తెలుగు వ్యాప్తి ప్రక్రియలో, చాలా సార్లు ఈ భాషలకు సరైన స్థానం లభించలేదు, ఇది అవి మాట్లాడే వారి సామాజిక నిశ్శబ్దాన్ని మరింత లోతుగా చేసింది.

d. తెలుగు మరియు అట్టడుగు భాషల వ్యాప్తి

ఈ అధ్యయనం యొక్క ఉద్దేశ్యం తెలుగు వ్యాప్తిని ప్రతికూల కోణంలో మాత్రమే చూడటం కాదు. సాహిత్యం, మాస్ కమ్యూనికేషన్ మరియు సామాజిక ఉద్యమాలలో తెలుగు ముఖ్యమైన పాత్ర పోషించింది. కానీ భాషా విధానం ఏకపక్షంగా మారి, ఇతర భాషల సహజీవనాన్ని విస్మరించినప్పుడు సమస్య తలెత్తుతుంది. ఈ నేపథ్యంలో, తెలుగు వ్యాప్తి సమస్య తెలుగులోనే లేదని, భాషను అధికారం మరియు ప్రతిష్ఠ యొక్క సాధనంగా మార్చే విధానాలు మరియు సామాజిక అంచనాలలో ఉందని ఈ అధ్యయనం వాదించింది. ఇతర భాషలలో సంభాషణ, సహజీవనం ఆధారంగా తెలుగుని అభివృద్ధి చేస్తే భాషా ఘర్షణకు బదులుగా సమన్వయం సాధ్యమవుతుంది.

e. తెలుగు సాహిత్యం మరియు భాషా స్పృహ

తెలుగు సాహిత్యం చాలా కాలంగా సామాజిక అన్యాయం, అణగారిన స్థితి, అసమానత వంటి ప్రశ్నలను లేవనెత్తింది. దళిత సాహిత్యం, స్త్రీవాద ఉపన్యాసం, గిరిజన రచన, వలసవాదానంతర చైతన్యం భాషకు, సమాజానికి మధ్య ఉన్న సంబంధానికి కొత్త దృక్పథాన్ని అందించాయి. అయినప్పటికీ, తెలుగు సాహిత్యంలో భాషా ఆధిపత్యం మరియు మౌన వర్గాల సమస్యపై సాపేక్షంగా చాలా తక్కువ సమగ్ర అధ్యయనాలు అందుబాటులో ఉన్నాయి. ఈ శూన్యత నేపథ్యంలో ఈ పరిశోధన వస్తుంది. ఇది తెలుగు సాహిత్యాన్ని సృజనాత్మక రంగానికి మాత్రమే పరిమితం చేయకుండా, సామాజిక విమర్శ మరియు భాషా న్యాయం యొక్క ఉపన్యాసానికి అనుసంధానిస్తుంది.

f. సమకాలీన సందర్భం మరియు అవసరం

ప్రస్తుత కాలంలో, ప్రపంచీకరణ, పట్టణీకరణ మరియు డిజిటల్ మాధ్యమాల విస్తరణ భాషా అసమానతలను మరింత క్లిష్టతరం చేశాయి. ఉన్నత విద్యలో డిజిటల్ ప్లాట్ఫారమ్లు మరియు ఇంగ్లీషు ఆధిపత్యం తెలుగు మరియు ఇతర భారతీయ భాషలకు కొత్త సవాళ్లను విసిరింది. ఈ సందర్భంలో, భాషా ఆధిపత్యం మరియు మౌన వర్గాల ప్రశ్న మరింత సందర్భాత్మకంగా మారుతుంది. నూతన విద్యా విధానం, బహుభాషా విద్య మరియు మాతృభాష ఆధారిత బోధన వంటి ప్రయత్నాలు ఈ దిశలో సానుకూల సంకేతాలను ఇస్తాయి, అయితే వాటి సామాజిక ప్రభావంపై సమగ్ర విశ్లేషణ ఇంకా అవసరం.

g. అధ్యయనం అవసరం

ఈ మొత్తం నేపథ్యంలో, ప్రస్తుత అధ్యయనం యొక్క అవసరం స్పష్టంగా కనిపిస్తుంది. ఈ పరిశోధన భాషను కేవలం కమ్యూనికేషన్ సాధనంగా మాత్రమే కాకుండా, సామాజిక న్యాయం, ప్రజాస్వామ్య భాగస్వామ్యం మరియు సాంస్కృతిక గౌరవం యొక్క ప్రశ్నగా పరిగణిస్తుంది. తెలుగు వ్యాప్తిని సామాజికంగా తిరిగి చదివేటప్పుడు విద్యా ఉపన్యాసంలో

నిశ్శబ్ద సంఘాల స్వరాలకు స్థలం ఇవ్వడానికి ఈ అధ్యయనం ప్రయత్నిస్తుంది. అందువల్ల, ఈ అధ్యయనం చారిత్రక, సామాజిక మరియు సమకాలీన సందర్భాలలో బహుభాషా భారతదేశంలో భాషా ఆధిపత్యం మరియు మౌన వర్గాల ప్రశ్నను అర్థం చేసుకోవడానికి ప్రయత్నిస్తుంది మరియు తెలుగు సాహిత్యం మరియు సామాజిక భాషాశాస్త్ర రంగంలో ఒక ముఖ్యమైన సంభావిత పునాదిని అందిస్తుంది.

3. ముందుమాట

భాషా వైవిధ్యానికి ప్రపంచంలో భారతదేశానికి ప్రత్యేక స్థానం ఉంది. ఈ వైవిధ్యం భాషల సంఖ్యకు మాత్రమే పరిమితం కాదు, వాటిలో సంబంధం ఉన్న సాంస్కృతిక, సామాజిక, చారిత్రక మరియు భావోద్వేగ సందర్భాలలో కూడా ఉంది. భారతదేశంలో మాట్లాడే భాషలు కేవలం కమ్యూనికేషన్ మాధ్యమం మాత్రమే కాదు, అవి సమాజాల జ్ఞాపకశక్తి, గుర్తింపు మరియు జీవన దృష్టికి వాహకాలు. ప్రతి భాష తనలో పాటు ఒక విలక్షణమైన సాంస్కృతిక ప్రపంచాన్ని, సామాజిక అనుభవాన్ని, చారిత్రక చైతన్యాన్ని కలిగి ఉంటుంది. ఈ కారణంగా, భారతదేశ బహుభాషా నిర్మాణాన్ని కేవలం భాషా వాస్తవంగా మాత్రమే కాకుండా, సజీవ సామాజిక వాస్తవికతగా అర్థం చేసుకోవడం అవసరం.

అయినప్పటికీ, భారతీయ సమాజంలో భాషల మధ్య సంబంధం సమానత్వంపై ఆధారపడి లేదు. కొన్ని భాషలు రాజకీయ అధికారం, పరిపాలనా నిర్మాణాలు, విద్యా వ్యవస్థలు మరియు మీడియా ద్వారా ప్రత్యేక ప్రతిష్ట మరియు ఆధిపత్యాన్ని పొందుతాయి, అయితే అనేక భాషలు క్రమంగా సామాజిక ప్రసంగం నుండి అదృశ్యమవుతాయి. ఈ పరిస్థితి కేవలం భాషా వైవిధ్యాన్ని మాత్రమే కాకుండా, భాషా ఆధిపత్యాన్ని సూచిస్తుంది, ఇక్కడ ఒకటి లేదా కొన్ని భాషలు సామాజిక ప్రమాణంగా స్థాపించబడతాయి మరియు ఇతర భాషలు అంచులకు నెట్టబడతాయి. భాషా ఆధిపత్యం యొక్క ప్రభావం కేవలం భాషకు మాత్రమే పరిమితం కాదు, ఇది అధికార నిర్మాణాలలో భాషలకు స్థానం లేని సమాజాల సామాజిక ఉనికిని కూడా ప్రభావితం చేస్తుంది. విద్య, పరిపాలన, న్యాయం, ప్రజా ప్రసంగం నుంచి ఒక సమాజం యొక్క భాషను మినహాయించినప్పుడు, ఆ సమాజం క్రమంగా నిశ్శబ్ద సమాజంగా మారుతుంది. ఈ నిశ్శబ్దం కేవలం మాట్లాడలేకపోవడం మాత్రమే కాదు, సామాజిక, సాంస్కృతిక, రాజకీయ స్థాయిలో వినబడని స్థితి.

స్వాతంత్ర్యం తరువాత, తెలుగు భారతదేశంలో లింక్ భాషగా మరియు జాతీయ సమైక్యతకు మాధ్యమంగా ఉద్భవించింది. తెలుగుకి అధికార భాష హోదా ఇవ్వబడింది మరియు పరిపాలనా మరియు విద్యా నిర్మాణంలో ప్రముఖ స్థానాన్ని పొందింది. దేశంలోని విభిన్న భాషా వర్గాల మధ్య సంభాషణను బలోపేతం చేయడం ఈ ప్రక్రియ లక్ష్యం. కానీ కాలక్రమేణా, తెలుగు యొక్క ఈ వ్యాప్తి కమ్యూనికేషన్ కు మాత్రమే పరిమితం కాలేదు, కానీ అధికారం మరియు ప్రతిష్ట యొక్క ప్రశ్నలతో కూడా ముడిపడి ఉంది. ఫలితంగా, కొన్ని సందర్భాలలో తెలుగు వ్యాప్తి ఇతర భారతీయ భాషలకు అవకాశాలు మరియు దృశ్యమానత లేకపోవడానికి దారితీసింది. గిరిజన భాషలు, ఉపాంత ప్రాంతీయ భాషలు మరియు మైనారిటీ భాషలు వంటి సామాజికంగా, ఆర్థికంగా మరియు రాజకీయంగా బలహీనమైన వర్గాలలో ఇప్పటికే ముడిపడి ఉన్న భాషల సందర్భంలో ఈ పరిస్థితి మరింత క్లిష్టంగా మారుతుంది.

ఈ భాషలు విద్య మరియు పరిపాలనలో స్థానం పొందనప్పుడు, అవి మాట్లాడేవారు సామాజిక చలనశీలతను కోల్పోతారు. ఈ విధంగా భాష సమస్య సామాజిక న్యాయం, సమాన అవకాశాల సమస్యతో నేరుగా ముడిపడి ఉంది. ఈ సమీక్ష ఆధారిత పత్రిక తెలుగు వ్యాప్తిని సరళ సానుకూలంగా పరిగణించదు, లేదా భాషా అణచివేతకు కేవలం సాధనంగా ప్రకటించదు. దీనికి విరుద్ధంగా, ఈ అధ్యయనం తెలుగు వ్యాప్తిని ఒక సంక్లిష్ట సామాజిక ప్రక్రియగా చూస్తుంది, దీనిలో చారిత్రక పరిస్థితులు, విధాన నిర్ణయాలు, సాంస్కృతిక రాజకీయాలు మరియు సామాజిక ఆకాంక్షలు పరస్పర

చర్య చెందుతాయి. ఈ దృక్కోణం నుండి, తెలుగు అనేక సందర్భాలలో అణచివేయబడినట్లుగా కనిపిస్తుంది, అయితే ఇతర సందర్భాలలో అదే తెలుగు అధికార భాషగా స్థాపించబడింది. బహుభాషా భారతదేశంలో విస్తృత సామాజిక సందర్భంలో భాషా ఆధిపత్యం మరియు మౌన వర్గాల సమస్యను స్థాపించడం ఈ అధ్యయనం యొక్క ముందుమాట లక్ష్యం.

భాష యొక్క ప్రశ్న కేవలం భాషాశాస్త్రానికి సంబంధించిన విషయం మాత్రమే కాదని, సామాజిక శాస్త్రం, రాజకీయాలు, విద్య మరియు సాంస్కృతిక అధ్యయనాలలో లోతుగా ముడిపడి ఉందని స్పష్టం చేయడానికి ఈ పరిశోధన ప్రయత్నిస్తుంది. భాష ద్వారా అధికారం ఎలా ఉపయోగించబడుతుందో అర్థం చేసుకోవడం ఈ అధ్యయనం యొక్క ప్రధాన ఆందోళన. తెలుగు సాహిత్యం మరియు మేడో సంప్రదాయంలో, భాష చాలా కాలంగా జాతి నిర్మాణం, సాంస్కృతిక ఐక్యత మరియు సామూహిక సంభాషణకు ఒక సాధనంగా చూడబడింది. కానీ సమకాలీన భారతదేశంలో, ప్రపంచీకరణ, డిజిటల్ మీడియా మరియు మార్కెట్ ఆధారిత నిర్మాణాలు ఆధిపత్యం చెలాయిస్తున్న చోట, భాష పాత్ర కూడా మారుతోంది. ఇంగ్లీషు మరియు పట్టణ ఆకాంక్షల ఆధిపత్యం పెరుగుతున్న మధ్య, తెలుగు మరియు ఇతర భారతీయ భాషలు కొత్త రకాల సవాళ్లను ఎదుర్కొంటున్నాయి. ఈ సందర్భంలో, తెలుగు వ్యాప్తిని మరియు దాని సామాజిక పాత్రను తిరిగి చదవడం అవసరం. 'సైలెంట్ కమ్యూనిటీ' అనే భావన ఈ అధ్యయనంలో ప్రత్యేక ప్రాముఖ్యతను సంతరించుకుంది. ఈ భావన వ్యావహారిక భాషలో మనుగడ సాగించినప్పటికీ, విధానం, విద్యా మరియు పరిపాలనా ఉపన్యాసాలలో లేని భాషలను సూచిస్తుంది.

ఈ వర్గాల నిశ్శబ్దం ఏ స్వచ్ఛంద ఎంపిక ఫలితం కాదు, కానీ నిర్మాణాత్మక మినహాయింపు ఫలితం. ఈ అధ్యయనం ఈ నిశ్శబ్దాన్ని విచ్ఛిన్నం చేయడానికి ప్రయత్నిస్తుంది మరియు ప్రజాస్వామ్య మరియు బహుభాషా సమాజంలో అటువంటి పరిస్థితి ఆమోదయోగ్యంగా ఉంటుందా అనే ప్రశ్నను లేవనెత్తుతుంది. భాషా న్యాయం యొక్క భావన ఈ కాగితం యొక్క సంభావిత నేపథ్యాన్ని అందిస్తుంది. భాషా న్యాయం అంటే అన్ని భాషలకు రాజ్యాంగ గుర్తింపు ఇవ్వడం మాత్రమే కాదు, ప్రతి భాష మాట్లాడేవారికి విద్య, పరిపాలన మరియు ప్రజా జీవితంలో సమాన అవకాశాలు ఉండేలా చూడటం. ఈ నేపథ్యంలో తెలుగు పాత్ర చాలా ముఖ్యమైనది. తెలుగుని ఇతర భాషలకు ప్రత్యామ్నాయ భాషగా కాకుండా, వారధి-భాషగా అభివృద్ధి చేస్తే, అది భాషా సంఘర్షణను తగ్గిస్తుంది. తెలుగు మరియు అట్టడుగు భాషల మధ్య సంబంధాన్ని పోటీగా కాకుండా సహజీవనం మరియు సంభాషణగా చూడాల్సిన అవసరం ఉందని పీరిక స్పష్టం చేసింది. తెలుగు, సమ్మిళిత మరియు సున్నితమైన విధానాలతో ప్రచారం చేస్తే, నిశ్శబ్ద సమాజాల గొంతుకగా మారే అవకాశం కూడా ఉంది. మొత్తంమీద, ఈ పత్రం బహుభాషా భారతదేశంలో భాషా ఆధిపత్యం మరియు మౌన వర్గాల ప్రశ్నను కేవలం భాషా సమస్యగా కాకుండా సామాజిక సమస్యగా ప్రదర్శిస్తుంది. ముందుమాట ద్వారా, భాష యొక్క ప్రశ్న అంతిమంగా సామాజిక న్యాయం, ప్రజాస్వామ్య భాగస్వామ్యం మరియు సాంస్కృతిక గౌరవం యొక్క ప్రశ్న అని ఈ అధ్యయనం స్థాపించింది. ఈ దృక్కోణం నుండి, తెలుగు వ్యాప్తిని సామాజికంగా తిరిగి చదవడం ఈ పరిశోధన యొక్క ప్రధాన లక్ష్యం.

4. పరిశోధన విరామం (Research Gap)

బహుభాషా భారతదేశంలో, భాషా శాస్త్రం, సామాజిక శాస్త్రం, రాజకీయ శాస్త్రం, విద్య మరియు సాహిత్యం వంటి వివిధ విభాగాలలో భాషా అధ్యయనాలు చాలా కాలంగా ఉన్నాయి. దేశ నిర్మాణం, భాషా ఉద్యమం, భాషా విధానం,

ప్రామాణీకరణ మరియు సాహిత్య అభివృద్ధిపై భారతీయ భాషలపై, ముఖ్యంగా తెలుగు పై విస్తృతమైన పరిశోధనలు అందుబాటులో ఉన్నాయి. అదేవిధంగా, ప్రాంతీయ భాషలు మరియు గిరిజన భాషలపై వివరణాత్మక మరియు పరిరక్షణ-కేంద్రీకృత అధ్యయనాలు కూడా జరిగాయి. అయినప్పటికీ, ఈ అధ్యయనాల మొత్తం దృష్టాంతాన్ని నిశితంగా పరిశీలిస్తే, భాషా ఆధిపత్యం మరియు మౌన సమాజం వంటి భావనలను తెలుగు వ్యాప్తి పరంగా తగినంత లోతుగా మరియు సమ్మిళిత దృక్పథంతో ఇంకా చూడలేదని స్పష్టమవుతుంది. ఈ పరిస్థితి ఈ అధ్యయనం యొక్క పరిశోధన అంతరాన్ని నొక్కి చెబుతుంది.

a. భాషా అధ్యయనాలలో వివరణవాదం యొక్క ఆధిపత్యం

భారతీయ భాషా అధ్యయనాలు చాలా కాలంగా ప్రధానంగా వివరణాత్మకంగా ఉన్నాయి. జనాభా లెక్కల డేటా, భాషా పటాలు, మాండలికాల వర్గీకరణ మరియు వ్యాకరణ నిర్మాణాలపై దృష్టి సారించిన పరిశోధన తగినంత పరిమాణంలో అందుబాటులో ఉంది. కానీ ఈ అధ్యయనాలలో, భాషను ఒక సామాజిక అస్తిత్వంగా చూసే ధోరణి పరిమితంగా ఉంది. అధికార సంబంధాలు, ప్రతిష్ట మరియు భాషల మధ్య సామాజిక అవకాశాల పంపిణీపై సాపేక్షంగా చాలా తక్కువ విమర్శనాత్మక అధ్యయనాలు జరిగాయి. తెలుగు సందర్భంలో చాలా పరిశోధనలు దాని చారిత్రక అభివృద్ధి మరియు సాహిత్య సంప్రదాయంపై దృష్టి సారించాయి లేదా జాతీయ భాష / అధికార భాష యొక్క ఉపన్యాసంలో ఉంచాయి. తెలుగు యొక్క సంస్థాగత వ్యాప్తి ఇతర భాషల సామాజిక స్థితిని ఎలా ప్రభావితం చేస్తుందనే ప్రశ్న తరచుగా ఉండదు. ఈ అధ్యయనం పూరించడానికి ప్రయత్నిస్తున్న శూన్యత ఇది.

b. తెలుగు కేంద్రీకృత పరిశోధనలో అట్టడుగు భాషల పరిమిత ఉనికి

తెలుగుపై దృష్టి సారించిన పరిశోధనలు తరచుగా తెలుగు దృక్కోణం నుండి వ్రాయబడతాయి. ఇతర భారతీయ భాషలను తరచుగా "ప్రాంతీయ" లేదా "స్థానిక" అని పిలుస్తారు, కానీ వారి సామాజిక అనుభవాలు, పోరాటాలు మరియు నిశ్శబ్దం చాలా అరుదుగా విశ్లేషించబడతాయి. తెలుగు వ్యాప్తి సాధారణంగా సానుకూల, ఏకీకృత ప్రక్రియగా ప్రదర్శించబడుతుంది, అయితే దాని సామాజిక పరిణామాలపై తీవ్రమైన చర్చ - ముఖ్యంగా అట్టడుగు భాషలపై దాని ప్రభావం - చాలా అరుదుగా ఉంటుంది. ఈ సందర్భంలో ఒక ప్రధాన పరిశోధన అంతరం ఏమిటంటే, తెలుగు మరియు అట్టడుగు భాషల మధ్య సంబంధం తరచుగా గణితాత్మక లేదా ఘర్షణాత్మక రూపంలో కాకుండా, సరళ మరియు సరళమైన రూపంలో ప్రదర్శించబడుతుంది. ఈ అధ్యయనం ఈ సరళీకరణను సవాలు చేస్తుంది.

c. 'సైలెంట్ కమ్యూనిటీ' అనే భావనపై పరిశోధనలు లేకపోవడం

భారతీయ భాషా అధ్యయనాలలో, భాషల అంతరించిపోవడం, అంతరించిపోతున్న భాషలు మరియు భాషా పరిరక్షణ గురించి చర్చ ఉంది, కానీ నిశ్శబ్ద సమాజం అనే భావన ఇంకా తగినంతగా అభివృద్ధి చెందలేదు. సైలెంట్ కమ్యూనిటీ అనేది విద్య, పరిపాలన, న్యాయం మరియు విద్యా ఉపన్యాసంలో వారు జీవించి ఉన్నప్పుడు కూడా భాషలు లేని కమ్యూనిటీలను సూచిస్తుంది. చాలా అధ్యయనాలు భాషా మరణంపై దృష్టి సారించాయి, అయితే భాషా నిశ్శబ్దం వంటి సామాజిక పరిస్థితులను అర్థం చేసుకునే ప్రయత్నాలు చాలా పరిమితంగా ఉన్నాయి. ఈ పరిశోధన అంతరం చాలా ముఖ్యమైనది ఎందుకంటే భారతదేశంలోని అనేక భాషలు సజీవంగా ఉన్నప్పుడు, విధానం మరియు బహిరంగ ప్రసంగంలో నిశ్శబ్దంగా ఉంటాయి.

d. సామాజిక భాషాశాస్త్రం మరియు తెలుగు సాహిత్యం మధ్య సంభాషణ లేకపోవడం

సాంఘిక అన్యాయం, అట్టడుగు మరియు గుర్తింపు వంటి ప్రశ్నలపై తెలుగు సాహిత్యం గొప్ప సంప్రదాయాన్ని కలిగి ఉంది. దళిత సాహిత్యం, ఆదివాసీ రచనలు, స్త్రీవాద ఉపన్యాసాలు సామాజిక నిర్మాణాలను విమర్శించాయి. కానీ సామాజిక భాషాశాస్త్రం మరియు తెలుగు సాహిత్యం మధ్య సంభాషణ సాపేక్షంగా పరిమితంగా ఉంది. భాషా ఆధిపత్యం, భాషా విధానం, భాషా న్యాయం వంటి సామాజిక భాషా ప్రశ్నలు హిందీ (తెలుగు) సాహిత్య విమర్శలో తగినంతగా కవర్ చేయబడలేదు. ఈ కారణంగా, భాష మరియు సాహిత్యం మధ్య పరస్పర సంబంధాలను అర్థం చేసుకోవడంలో స్పష్టమైన శూన్యత ఉంది. ప్రస్తుత అధ్యయనం ఈ అంతరాన్ని తగ్గించడానికి ప్రయత్నిస్తుంది.

e. సైద్ధాంతిక దృష్టి యొక్క పరిమిత ఉపయోగం

పియరీ బోర్డియూ, ఆంటోనియో గ్రామ్స్ లేదా భాషా న్యాయం వంటి ఆధునిక సామాజిక సిద్ధాంతాల వాడకం భారతీయ భాషా పరిశోధనలో, ముఖ్యంగా తెలుగు-కేంద్రీకృత అధ్యయనాలలో చాలా అరుదుగా ఉంటుంది. చాలా పరిశోధనలు సాంప్రదాయ చారిత్రక లేదా భాషా చట్రాలకు పరిమితం చేయబడ్డాయి. ఫలితంగా, భాషను అధికారం, వెట్టుబడి మరియు ఆధిపత్యం పరంగా చూసే అవకాశం తక్కువ. ఈ పరిశోధన అంతరం తెలుగు మరియు అట్టడుగు భాషల వ్యాప్తికి మధ్య సంబంధంపై సైద్ధాంతిక అవగాహనకు ఆటంకం కలిగిస్తుంది.

f. విశ్లేషణ మరియు సామాజిక అనుభవం మధ్య దూరం

భాషా విధానంపై అందుబాటులో ఉన్న పరిశోధనలు తరచుగా ప్రభుత్వ పత్రాలు మరియు రాజ్యాంగ నిబంధనల విశ్లేషణకు పరిమితం చేయబడతాయి. విధానాల యొక్క సామాజిక ప్రభావం గురించి సాపేక్షంగా తక్కువ విశ్లేషణ ఉంది ముఖ్యంగా నిశ్శబ్ద సమాజాలపై. తెలుగు వ్యాప్తికి సంబంధించిన విధానాలు కూడా తరచుగా సానుకూలంగా చూడబడ్డాయి, అయితే వారి అట్టడుగు సామాజిక అనుభవాలపై తక్కువ విమర్శనాత్మక అధ్యయనం ఉంది. ఈ దూరం కూడా ఒక ముఖ్యమైన పరిశోధన అంతరాన్ని సూచిస్తుంది.

g. సమకాలీన డిజిటల్ మరియు ప్రపంచ సందర్భాలను నిర్లక్ష్యం చేయడం

ప్రస్తుత కాలంలో, డిజిటల్ మాధ్యమాలు మరియు ప్రపంచీకరణ భాషా ఆధిపత్యాన్ని కొత్త రూపంలో ప్రదర్శించాయి. డిజిటల్ ప్లాట్ఫారమ్లలో కొన్ని భాషలు ఎక్కువగా ఉండటం మరియు ఇతర భాషలు లేకపోవడం నిశ్శబ్ద సమాజాల సమస్యను మరింత తీవ్రతరం చేశాయి. అయినప్పటికీ, తెలుగు మరియు అట్టడుగు భాషల సందర్భంలో డిజిటల్ ఆధిపత్యం మరియు డిజిటల్ నిశ్శబ్దంపై దృష్టి సారించే సమగ్ర అధ్యయనాలు ఇప్పటికీ పరిమితంగా ఉన్నాయి. ఈ సమకాలీన సందర్భం ఈ పరిశోధన అంతరాన్ని మరింత ముఖ్యమైనదిగా చేస్తుంది.

h. ఇంటిగ్రేటెడ్ మరియు ఇంటర్ డిసిప్లినరీ అధ్యయనాలు లేకపోవడం

ఇప్పటివరకు అందుబాటులో ఉన్న చాలా పరిశోధనలు భాషా విధానం, లేదా సామాజిక భాషాశాస్త్రం లేదా సాహిత్య విమర్శకు పరిమితం చేయబడ్డాయి. తెలుగు వ్యాప్తి, భాషా ఆధిపత్యం మరియు మౌన వర్గాలను ఒకచోట చేర్చడం వంటి అధ్యయనాలు చాలా తక్కువ. ఈ అధ్యయనం ఈ సమీకృత విధానం లేకపోవడం పరిశోధన అంతరంగా గుర్తించింది మరియు దానిని పూరించడానికి ప్రయత్నిస్తుంది.

ముగింపు: పై చర్చ నుండి, బహుభాషా భారతదేశంలో భాషా ఆధిపత్యం మరియు నిశ్శబ్ద సంఘాలపై అందుబాటులో ఉన్న పరిశోధనలో అనేక సంభావిత, సైద్ధాంతిక మరియు విశ్లేషణాత్మక అంతరాలు ఉన్నాయని స్పష్టమవుతుంది. తెలుగు వ్యాప్తిపై ప్రబలంగా ఉన్న చర్చ ఈ అంతరాలను తగినంతగా పరిష్కరించదు. ఈ పరిశోధన అంతరాల

నేపథ్యంలో ప్రస్తుత అధ్యయనం అభివృద్ధి చేయబడింది. ఈ పరిశోధన అట్టడుగు భాషలు మరియు నిశ్శబ్ద సంఘాలను విద్యా ఉపన్యాసం కేంద్రంగా తీసుకురావడానికి ప్రయత్నిస్తుంది, అదే సమయంలో తెలుగు వ్యాప్తిని సామాజికంగా తిరిగి చదవడానికి ప్రయత్నిస్తుంది. ఈ అధ్యయనం ఇప్పటికే ఉన్న పరిశోధన అంతరాలను పరిష్కరించడమే కాకుండా తెలుగు సాహిత్యం మరియు సామాజిక భాషాశాస్త్ర రంగంలో కొత్త సంభావిత దిశను కూడా అందిస్తుంది.

5. అధ్యయనం యొక్క లక్ష్యాలు

భాష అనేది ఏ సమాజంలోనైనా కమ్యూనికేషన్ సాధనం మాత్రమే కాదు, ఇది సామాజిక నిర్మాణం, సాంస్కృతిక గుర్తింపు మరియు అధికార సంబంధాల వ్యక్తీకరణకు ప్రధాన మాధ్యమం కూడా. బహుభాషా భారతదేశంలో భాషల మధ్య ఉన్న అసమానత మరియు ఆధిపత్యం యొక్క ప్రశ్నలు భాషాపరమైనవి మాత్రమే కాదు లోతైన సామాజిక మరియు రాజకీయ చిక్కులను కూడా కలిగి ఉన్నాయి. ఈ సందర్భంలోనే సమీక్ష ఆధారిత అధ్యయనం అట్టడుగు భాషలు మరియు నిశ్శబ్ద వర్గాల స్థితిని అర్థం చేసుకోవడం మరియు భాషా న్యాయం దృక్పథం నుండి కొత్త ఉపన్యాసాన్ని అభివృద్ధి చేయడం లక్ష్యంగా పెట్టుకుంది.

ఈ అధ్యయనం తెలుగుని ఏకపక్షంగా ఆధిపత్య భాషగా వర్ణించదు లేదా దానిని కేవలం తటస్థ లింగ భాషగా పరిగణించదు. బదులుగా, ఇది తెలుగుని ఒక సంక్లిష్ట సామాజిక నిర్మాణంగా చూస్తుంది, ఇది చారిత్రక పరిస్థితులు, విధాన నిర్ణయాలు మరియు సామాజిక ఆకాంక్షల ద్వారా ప్రభావితమవుతుంది. అధ్యయనం యొక్క ప్రధాన లక్ష్యాలు:

- బహుభాషా భారతదేశంలో భాషా ఆధిపత్యం యొక్క సామాజిక నిర్మాణాన్ని అర్థం చేసుకోవడం: విద్య, పరిపాలన, మీడియా మరియు జ్ఞాన-ఉత్పత్తి రంగాలలో కొన్ని భాషలు ఎలా ప్రధాన స్థానాన్ని ఆక్రమించాయో విశ్లేషించడం.
- తెలుగు వ్యాప్తికి సంబంధించిన చారిత్రక, సాంఘిక ప్రక్రియను తిరిగి చదవడం: సామాజిక ప్రభావాలు మరియు భాషా అసమానతల పరంగా తెలుగు అభివృద్ధిని అర్థం చేసుకోవడం.
- అట్టడుగు భాషల సామాజిక స్థితిగతుల విశ్లేషణ: తెలుగు మరియు ఇంగ్లీష్ వంటి ఆధిపత్య భాషల ఒత్తిడిలో అట్టడుగున ఉన్న భాషల సామాజిక స్థితిని విశ్లేషించడం.
- నైర్ధాంతికంగా 'సైలెంట్ కమ్యూనిటీ' అనే భావనను అభివృద్ధి చేయడం: ప్రజా మరియు విద్యా చర్చలకు దూరంగా ఉన్న భాషలను గుర్తించి, ఈ నిశ్శబ్ద నిర్మాణాత్మక మినహాయింపు ఫలితమని స్పష్టం చేయడం.
- తెలుగు మరియు అట్టడుగు భాషల మధ్య సంబంధంపై విమర్శనాత్మక విశ్లేషణ: ఈ సంబంధాలు సహకారం, సహజీవనం మరియు సంభాషణపై ఆధారపడి ఉంటాయా లేదా అనేది అర్థం చేసుకోవడం.
- భాష, శక్తి మరియు గుర్తింపు యొక్క పరస్పర సంబంధాలను విప్పడం: భాషా ఆధిపత్యం సామాజిక గుర్తింపును ఎలా ప్రభావితం చేస్తుందో విశ్లేషించడం.
- తెలుగు సాహిత్య సందర్భంలో భాషా స్పృహ విస్తరణ: సామాజిక భాషాశాస్త్రాన్ని సాహిత్యంలో అనుసంధానించడం.
- భాషా న్యాయ భావనను కేంద్రానికి తీసుకురావడం: ప్రజాస్వామ్య సమాజంలో అన్ని భాషలకు సమాన గౌరవం మరియు ప్రాతినిధ్యం ఉండేలా చూడటం.

- భాషా విధానం మరియు దాని సామాజిక చిక్కుల మూల్యాంకనం: తెలుగు వ్యాప్తికి సంబంధించిన విధానాలు అట్టడుగు భాషలపై చూపే ప్రభావాన్ని అంచనా వేయడం.
 - సమ్మిళిత, బహుభాషా విధానానికి సైద్ధాంతిక పునాది వేయడం: ఇతర భాషలలో సహజీవనం మరియు సంభాషణ ద్వారా మాత్రమే అభివృద్ధి సాధ్యమని ప్రతిపాదించడం.
 - విద్యా మరియు సామాజిక చర్చల మధ్య వారధిని నిర్మించడం: భాషా ఆధిపత్యం సామాజిక స్పృహలో భాగమయ్యేలా చూడటం.
 - ఇంటర్ డిసిప్లినరీ విధానాలను ప్రోత్సహించడం: భాషాశాస్త్రం, సామాజిక శాస్త్రం మరియు సాహిత్యం మధ్య సంభాషణను ప్రోత్సహించడం.
- ఈ లక్ష్యాల ద్వారా, ఈ అధ్యయనం బహుభాషా భారతదేశంలో భాషా ఆధిపత్యం మరియు నిశ్శబ్ద వర్గాల ప్రశ్నను సమగ్ర, విమర్శనాత్మక మరియు న్యాయ-ఆధారిత దృక్పథం నుండి చూడటానికి ప్రయత్నిస్తుంది.

6. పరిశోధన పద్ధతి

ప్రస్తుత పరిశోధన సమీక్ష-ఆధారిత మరియు గుణాత్మక అధ్యయనం. ఇది ఇప్పటికే ఉన్న విద్యా సాహిత్యం, సైద్ధాంతిక ఉపన్యాసం, విధాన పత్రాలు మరియు సాహిత్య వనరులపై లోతైన అధ్యయనంపై ఆధారపడి ఉంటుంది. క్షేత్ర సర్వే లేదా గణాంక డేటా సేకరణ దీనిలో లేదు.

పరిశోధన రూపురేఖలు

- పద్ధతి: సిస్టమాటిక్ మరియు కథన సమీక్ష పద్ధతులు రెండింటినీ మిళితం చేయడం జరిగింది.
- మూల పదార్థం: సామాజిక భాషాశాస్త్ర పత్రాలు, పుస్తకాలు, పాలసీ డాక్యుమెంట్లు (రాజ్యాంగం, NEP 2020), మరియు తెలుగు సాహిత్య విమర్శ.
- సైద్ధాంతిక చట్రం: పియరీ బౌర్డియూ యొక్క భాషా పెట్టుబడి సిద్ధాంతం, ఆంటోనియో గ్రామ్సీ యొక్క సాంస్కృతిక ఆధిపత్య సిద్ధాంతం మరియు భాషా న్యాయం.
- విశ్లేషణ: థీమాటిక్ విశ్లేషణ, తెలుగు సాహిత్యం మరియు సామాజిక భాషాశాస్త్ర సమన్వయం, మరియు విధాన-విశ్లేషణ.

7. సైద్ధాంతిక చట్రం

ఈ అధ్యయనానికి సంభావిత దిశ మరియు విశ్లేషణాత్మక స్పష్టత కోసం మూడు ప్రధాన భావజాలాలు ఆధారంగా స్వీకరించబడ్డాయి.

- పియరీ బౌర్డియూ యొక్క భాషా మూలధన సిద్ధాంతం: భాషను సామాజిక పెట్టుబడిగా, అధికారంలో ముడిపడి ఉన్న అంశంగా విశ్లేషించడం. తెలుగు సంస్థాగత మద్దతుతో సాంస్కృతిక మూలధనాన్ని ఎలా పొందిందో అర్థం చేసుకోవడానికి ఇది సహాయపడింది.
- ఆంటోనియో గ్రామ్సీ యొక్క సాంస్కృతిక ఆధిపత్య సిద్ధాంతం: ఆధిపత్యం బలప్రయోగం ద్వారా కాకుండా సాంస్కృతిక సమ్మతి ద్వారా ఏర్పడుతుందని, తెలుగు 'జాతీయ' భాషగా అంగీకరించబడటం అటువంటి ఆధిపత్యానికి ఉదాహరణ అని విశ్లేషించడం.
- భాషా న్యాయం: ప్రతి భాష సమాన గౌరవం మరియు అవకాశాలు పొందాలనే నైతిక మరియు విధాన చట్రం.

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Bharatiya Bhasha Pariwar: A New Framework in Linguistics

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8. ముగింపు

భాషా ఆధిపత్యం ఒక భాష యొక్క అంతర్గత ఆధిపత్యం ఫలితం కాదని, చారిత్రక, విధాన మరియు సంస్థాగత ప్రక్రియల ద్వారా సృష్టించబడుతుందని అధ్యయనం హైలైట్ చేస్తుంది. అట్టడుగు భాషలను అణచివేయడం ద్వారా కాకుండా, సహజీవనం, సంభాషణ మరియు వాటి పట్ల గౌరవం ఆధారంగా మాత్రమే తెలుగు అభివృద్ధి మరియు ప్రచారం అర్థవంతంగా ఉంటుందని ఈ అధ్యయనం తేల్చి చెప్పింది. అన్ని భాషా వర్గాలకు సమాన గౌరవం, అవకాశం మరియు భావ ప్రకటనా హక్కు లభించే వరకు సామాజిక సామరస్యం మరియు ప్రజాస్వామ్య భాగస్వామ్యం అసంపూర్ణంగా ఉంటుంది. బహుభాషా భారతదేశ భవిష్యత్తు భాషా ఆధిపత్యంలో కాదని, సమ్మిళిత, సున్నితమైన మరియు సమానమైన భాషా విధానాల రూపకల్పనలో ఉందని ఈ అధ్యయనం యొక్క విధాన చిక్కులు సూచిస్తున్నాయి.

CHAPTER-38

षा विज्ञान का विऔपनिवेशीकरण: अवधारणाएँ, रूपरेखा और पद्धतियाँ

(Decolonising LINGUISTICS: Concepts, Frameworks and Methodologies)

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प्रस्तावना:

भारतीय भाषा परिवार की अवधारणा भारत की भाषाई एकता को एक ही सभ्यतागत परिवार के रूप में देखने की पक्षधर है अथवा भारत की भाषाई एकता को एक भाषावैज्ञानिक दृष्टिकोण प्रदान करती है, जो भारत की अनेकता में एकता को समझने का एक विऔपनिवेशीकृत प्रयास है। यह ढाँचा भारत की सभी भाषाओं को एक ही परिवार के रूप में देखता है, न कि पृथक और प्रतिद्वंद्वी भाषा समूह के रूप में। यह दृष्टिकोण औपनिवेशिक भाषाविज्ञान की व्यवस्था को चुनौती देता है और भारतीय भाषाओं की सांस्कृतिक एकता को पुनर्स्थापित करने का प्रयास करता है।

बीज शब्द: भारतीय भाषा परिवार, NEP-2020, विउपनिवेशवाद, सांस्कृतिक एकता, भारतीय भाषाएँ, भारतीय भाषाई परंपरा, औपनिवेशिक हस्तक्षेप।

भारतीय भाषाओं को समझने के लिए यह समझना आवश्यक है कि औपनिवेशिक काल में भाषा-वैज्ञानिक किस प्रकार भारतीय भाषाओं का वर्गीकरण करते थे। औपनिवेशिक काल (1757-1947) भारतीय भाषाओं के लिए एक संकटग्रस्त काल था। लगभग 200 वर्ष की अवधि के इस ब्रिटिश काल में भारतीय भाषाओं को योजबद्ध रूप से सीमांत किया गया, उसके सामाजिक और शैक्षणिक मूल्यों को नष्ट किया गया, और एक भाषाई पदानुक्रम स्थापित किया गया जो आज भी भारत में विद्यमान है। ब्रिटिश शासन ने भारतीय भाषाओं का गहन अध्ययन कर यह जल्द ही समझ लिया कि इस देश की भाषाएं मात्र संचार का माध्यम ही नहीं अपितु यहाँ की भाषाओं में इस देश की सामाजिक और सांस्कृतिक धरोहर भी विद्यमान है, प्रत्येक भाषा अपने अंदर सांस्कृतिक मूल्यों को समाविष्ट किए हुए है। इन सांस्कृतिक और सामाजिक मूल्यों का समवर्ती रूप इस देश की सभी भाषाओं में विद्यमान है, जो इस देश को एक सूत्र में बाँधने का कार्य करते हैं। औपनिवेशिक शक्तियों के लिए इस देश की एकता सबसे बड़ी चुनौती थी इसलिए उन्होंने न केवल सामाजिक स्तर पर अपितु भाषिक स्तर पर भी विभाजन कर इस एकता को खंडित करने का प्रयास किया जिसमें कि वो दुर्भाग्यवश सफल भी रहे। औपनिवेशिक भाषावैज्ञानिकों ने भारतीय भाषा-परिवार को पृथक-पृथक भाषा परिवारों में विभाजित कर दिया, जिसके पीछे उनका प्रयास भारत की भाषिक एकता को विकृत करना था। उन्होंने भारतीय भाषाओं को आर्य-भाषा परिवार, द्रविड़-भाषा परिवार, तिब्बती-चीनी भाषा परिवार, आस्ट्रिक-भाषा परिवार जैसे अलग-अलग परिवारों में विभाजित कर दिया। इस वर्गीकरण के माध्यम से औपनिवेशिक शक्तियाँ भारत को विभाजित रखना चाहती थीं। उन्होंने योजनाबद्ध रूप से आर्य बनाम द्रविड़ का विभाजन कृत्रिम रूप से बढ़ा दिया जिससे भारतीय समाज में वैचारिक संघर्ष पैदा हो सके।

1 भारतीय भाषा परिवार

भारतीय भाषा-परिवार की अवधारणा यह मानती है कि सभी भाषाएँ चाहें वे आर्य-भाषाएँ हों, द्रविड़ हों या अन्य कोई भाषाएँ हों सभी एक ही विशाल सभ्यतागत परिवार का ही हिस्सा हैं। “विश्व में कुल लगभग तीन हजार या उससे कुछ अधिक भाषाएँ बोली जाती हैं। इन भाषाओं की ध्वनियों, शब्दों, शब्द-रचना, रूप-रचना तथा वाक्य-रचना के तुलनात्मक अध्ययन से यह पता चलता है कि इन भाषाओं में काफ़ी कुछ बातें समान हैं। समानता इतनी अधिक है कि इसे केवल संयोग नहीं माना जा सकता। इसका एक ही कारण हो सकता है कि जो भाषाएँ अपनी भाषिक

विशेषताओं में समान हैं, वे मूलतः एक ही भाषा से निकली या विकसित हुई होंगी।”¹ प्रत्येक भाषा जो मानव समाज में बोली जाती है, अगर हम उसकी उत्पत्ति की खोज करें तो उसका संबंध कहीं-न-कहीं किसी मूल भाषा से निकलेगा, प्रत्येक भाषा किसी-न-किसी रूप में किसी अन्य भाषा से प्रभाव ग्रहण करती है और उसकी उत्पत्ति भी किसी मूल भाषा के प्रभाव के कारण ही संभव होती है। एकाएक किसी का भाषा का निर्माण संभव नहीं है। “बात यह है कि प्रत्येक परिवार की विभिन्न भाषाओं का समय की प्रगति के साथ-साथ विकास हुआ है, किन्तु जब हम किसी एक परिवार के विकासक्रम का अध्ययन करते हुए अतीत अथवा प्राचीन युग की ओर बढ़ते हैं तो हमें एक ऐसी मूल भाषा मिलती है जिससे इस परिवार की सभी भाषाएँ उद्भूत हुई हैं। प्रत्येक परिवार की इन्हीं मूल भाषाओं को लेकर विभिन्न परिवारों की सृष्टि हुई है और एक परिवार की विभिन्न भाषाओं के पारस्परिक सम्बन्ध का भी रहस्य यही है। इस सूत्र के अनुसार अध्ययन करने से यह स्पष्ट विदित होता है कि संस्कृत, अवेस्ता की भाषा, प्राचीन फारसी, आर्मेनीय, प्राचीन स्लाविक, प्राचीन ग्रीक, लैटिन, प्राचीन-जर्मनिक तथा प्राचीन-केल्टिक आदि भाषाएँ एक विशेष वर्ग अथवा परिवार की हैं।”²

प्रसिद्ध अमेरिकी भाषावैज्ञानिक ‘मरे ईमेनॉ’ (Murray Barson Emeneau, 1904-2005) ने भारतीय भाषाओं के अध्ययन में क्रांतिकारी योगदान दिया। उनका सबसे महत्वपूर्ण योगदान भारत को एक ‘भाषाई-क्षेत्र’ (linguistic area) के रूप में परिभाषित करना था। भाषाई-क्षेत्र का अर्थ एक ऐसे भौगोलिक-क्षेत्र से है जहाँ विभिन्न भाषा-परिवारों की भाषाएँ दीर्घ काल तक एक-दूसरे के साथ संपर्क में रहने के कारण साझी भाषाई विशेषताएँ विकसित करती हैं। भारत वह भाषाई-क्षेत्र है जहाँ अनेक भाषाएँ एक लंबे समय तक एक-दूसरे के संपर्क में रहीं और एक दूसरे का प्रभाव ग्रहण करती रहीं। यह प्रभाव मात्र शाब्दिक आदान-प्रदान का नहीं था अपितु संरचनात्मक तत्वों का भी आदान-प्रदान था। “जिस मूलभाषा से भारोपीय परिवार की विविध भाषाओं की उत्पत्ति हुई है उसके नमूने आज उपलब्ध नहीं हैं। फिर भी इस परिवार की प्राचीन-भाषाओं के तुलनात्मक अध्ययन के पश्चात् विद्वानों ने उस मूलभाषा की कल्पना अवश्य की है। इस कल्पना के आधार पर यह कहा जा सकता है कि अनुमानतः २७००-२६०० वर्ष, ईसा पूर्व, उस मूल भाषा से इस परिवार की प्राचीन-भाषाओं की उत्पत्ति हुई होगी और समय की प्रगति के साथ-साथ ये भाषाएँ योरोप तथा एशिया के विभिन्न देशों में फैली होंगी।”³ भारत की लगभग सभी भाषाओं पर संस्कृत का प्रभाव दिखाई देता है, संस्कृत मात्र एक भाषा नहीं थी अपितु वह भारतीय सभ्यता की एक सांस्कृतिक वाहक थी। जब संस्कृत साहित्य स्थानीय भाषाओं के संपर्क में आया तो उसने इन भाषाओं को समृद्ध किया। संस्कृत ने अन्य भाषाओं की व्याकरणिक संरचना को अक्षुण्ण रखते हुए, उन्हें दार्शनिक, वैज्ञानिक और सौंदर्यात्मक शब्दावली प्रदान की। भारत में आज 22 भाषाएँ संविधान की आठवी अनुसूची में शामिल हैं और सैकड़ों बोलियाँ हैं, प्रत्येक भाषा अपने साथ एक अलग साहित्य, दर्शन, लोक परंपरा और इतिहास लेकर आती है। परंतु ये सभी भाषाएँ एक साझी सभ्यतागत धरोहर की वाहक हैं।

2 भारतीय भाषाओं पर विदेशी आक्रान्ताओं का प्रभाव

भारत के इतिहास में जब विदेशी आक्रांताएँ आईं पहले इस्लामिक शासन फिर यूरोपीय औपनिवेशिक शक्तियाँ- तो उन्होंने भारतीय भाषाओं को विभाजित करने का प्रयास किया। मध्यकाल में संस्कृत का स्थान फ़ारसी और अरबी ने ले लिया। उस समय किसी व्यक्ति की विद्वत्ता इस बात पर निर्भर होती थी कि उस व्यक्ति को फ़ारसी का ज्ञान है या नहीं लोकप्रचलित कहावत ‘हाथ कंगन को आरसी क्या, पढ़े-लिखे को फ़ारसी क्या?’ इस बात की पुष्टि करती है। उस समय फ़ारसी पढ़ने-लिखने वाले को ही वास्तव में पढ़ा-लिखा माना जाता था बाकियों को अनपढ़ ही समझा जाता था। मुगलकाल में फ़ारसी का प्रभाव इतना अधिक था कि उस समय अकबर को भी फ़ारसी न आने के कारण अनपढ़ ही समझा जाता था, अकबर के बारे में तो प्रसिद्ध भी है कि वह पढ़ना-लिखना नहीं जानता था हालाँकि सच यह है कि वास्तव में वो फ़ारसी पढ़ना-लिखना नहीं जानता था पर हिन्दी भाषा का ज्ञान उसको था। रामविलास शर्मा अपनी पुस्तक ‘भाषा और समाज’ में अकबर के हिन्दी ज्ञान के बारे में बताते हैं- “उसके बारे में प्रसिद्ध है कि वह अपढ़ था। संभवतः इस प्रवाद का कारण यह था कि वह फ़ारसी न जानता था। लेकिन हिन्दी तो उसने बाकायदा पढ़ी थी। जहांगीर ने

¹ तिवारी भोलानाथ, हिन्दी भाषा का इतिहास : वाणी प्रकाशन, सं.1996, पृ.9

² तिवारी उदयनारायण, हिन्दी भाषा का उद्भव और विकास : लोकभारती प्रकाशन, सं.2019, पृ.1

³ उप.पृ.5-6

लिखा था कि लाल कलावंत बचपन से ही अकबर की सेवा में रहा था और उसने बादशाह को हिन्दी भाषा का राई-रती ज्ञान करा दिया था।”⁴ फ़ारसी के इसी प्रभुत्व के कारण मध्यकाल में इस्लामिक शासन में फ़ारसी को राजभाषा का दर्जा प्राप्त हुआ, वह उस काल की आधिकारिक भाषा बन गई जिसका प्रभाव आधुनिक काल तक प्रशासनिक भाषा पर रहा। इसके बाद जब अंग्रेज़ भारत में आए तब उन्होंने भारत की भाषिक व्यवस्था और शिक्षा प्रणाली का बहुत हास किया। अंग्रेज़ों ने भारतीय लोगों में अलगाव पैदा करने के लिए भाषा के आधार पर उनका विभाजन किया और भाषा को धार्मिक पहचान देकर हिन्दूओं और मुस्लिमों में वैमनस्य का भाव पैदा कर दिया। इसी वैमनस्य के भाव के कारण हिन्दी हिंदुओं की और उर्दू मुसलमानों की भाषा मानी जाने लगी। अंग्रेज़ों के आने से पूर्व यह मात्र भाषाओं के रूप में ही समाज में विद्यमान थी जिसका प्रयोग दोनों समुदाय के लोग किया करते थे। “अंग्रेज़ी राज कायम होने से पहले दरबारों से सम्बंधित कवियों में भी क्रौमी अलगाव का विचार न पैदा हुआ था। यह विचार पैदा ही नहीं हो सकता था क्योंकि फारसी पढ़ने वालों में हिन्दू-मुसलमान दोनों थे। फारसी मुसलमानों की मातृभाषा है- यह गलतफहमी उस समय मुमकिन न थी। उर्दू लिखने वालों में हिन्दू-मुसलमान दोनों थे।”⁵ अंग्रेज़ों के आने के बाद ही भाषा के स्तर पर यह धार्मिक भेदभाव पैदा हुआ। अंग्रेज़ों ने भारतीय भाषाओं को मात्र संचार का माध्यम नहीं बनाया, बल्कि इनको राजनीतिक नियंत्रण और समुदायों को बाँटने का हथियार बनाया।

3 लिंग्विस्टिक सर्वे ऑफ इंडिया और मैकॉले का ज्ञापन

जॉर्ज ग्रियर्सन के नेतृत्व में 1894-1928 के बीच किया गया भारतीय भाषाई सर्वेक्षण (Linguistic Survey of India) जिसमें 364 से अधिक भारतीय भाषाओं और बोलियों का विशाल वर्गीकरण किया गया। इस सर्वेक्षण का मुख्य लक्ष्य भारतीय भाषाओं का वैज्ञानिक तौर पर अध्ययन करना नहीं था अपितु इस सर्वेक्षण के माध्यम से भाषाओं को क्षेत्रीय और धार्मिक सीमाओं में बाँधने का प्रयास किया, जिससे भविष्य में भाषा आंदोलन को बढ़ावा मिल सके। जॉर्ज ग्रियर्सन ने इस सर्वेक्षण में भारतीय राष्ट्रीयता के को संस्करणों को प्रस्तुत किया- एक धर्म आधारित और दूसरा भाषा आधारित। इस सर्वेक्षण के माध्यम से क्षेत्रीय भाषाओं की मान्यताओं, उनके सांस्कृतिक और राजनीतिक महत्त्व को भी दर्शाया गया। इन समस्त जानकारीयों के आधार पर ही अंग्रेज़ों ने भारतीय भाषाओं का विभाजन किया और इस सर्वेक्षण को भारतीय भाषिक एकता के विरुद्ध एक हथियार के रूप में प्रयोग किया। भाषाविद जावेद मजीद अपने एक लेख में इस ओर संकेत करते हैं - “*The Survey was and continues to be used by language activists in the subcontinent to bolster claims for the recognition, rights, and entitlements of language based identities, and hence it has been ‘weaponised’ in the political arena.*”⁶ ऐसे सर्वेक्षण का उपयोग भाषा-आधारित पहचानों के लिए किया जाता है, जिससे राजनीतिक क्षेत्र में यह एक हथियार का काम करते हैं। अंग्रेज़ों ने भारत की न सिर्फ भाषा व्यवस्था बल्कि शिक्षा व्यवस्था को भी विकृत किया। मैकॉले ने 2 फरवरी, 1835 को भारतीय शिक्षा प्रणाली पर ज्ञापन प्रस्तुत कर उसके विनाश का कार्य किया। उसने अपने इस ज्ञापन में तर्क देते हुए कहा कि ‘*Indian learning was inferior to European learning*’ भारतीय शिक्षा प्राणाली यूरोपीय शिक्षा प्रणाली की तुलना में निम्न है। मैकॉले की नीति के कार्यान्वयन के पश्चात गुरुकुलों का सरकारी वित्तपोषण समाप्त कर दिया गया और संस्कृत, हिन्दी, तमिल आदि भाषाओं में शिक्षा को अप्रासंगिक घोषित कर दिया गया। महात्मा गांधी ने भारत की शिक्षा प्रणाली के बारे में कहा था कि ‘*भारत की प्राचीन शिक्षा प्रणाली एक सुंदर वृक्ष थी, जिसे उखाड़कर नष्ट कर दिया गया*’। मैकॉले की इस नीति के बाद अंग्रेज़ी का प्रभाव भारत में तेज़ी से बढ़ा और भारत की मौलिक भाषाओं का पतन शुरू हो गया। थॉमस बेबिंगटन मैकॉले ने अपने प्रसिद्ध ज्ञापन में भारतीय साहित्य को “निम्नकोटि” का घोषित

⁴ शर्मा रामविलास, भाषा और समाज : राजकमल प्रकाशन, सं.2002, पृ.288

⁵ उप.पृ.311

⁶ https://www.tandfonline.com/doi/epdf/10.1080/17597536.2022.2117506?src=getftr&utm_source=scopus&getftr_integrator=scopus

किया और अंग्रेजी को सर्वोच्च माना। उसका लक्ष्य था "भारतीय रक्त और रंग में भारतीय, किंतु अंग्रेजी स्वभाव, विचार, नैतिकता और बुद्धि वाले" मध्यस्थ वर्ग को तैयार करना। इसके परिणामस्वरूप:

- **संस्कृत को हाशिए पर धकेला गया:** संस्कृत गुरुकुलों को वित्तीय सहायता बंद कर दी गई।
- **अंग्रेजी शिक्षा अधिनियम (1835):** सरकारी शिक्षा में केवल अंग्रेजी को मान्यता दी गई।
- **भारतीय ज्ञान का अवमूल्यन:** यूरोपीय ज्ञान को सर्वोच्च माना गया, जबकि भारतीय ज्ञान परंपराओं को "पिछड़ा" माना गया।

मैकॉले का निर्देश था 'ऐसे व्यक्तियों का एक वर्ग तैयार करो जो रक्त और रंग में भारतीय, पर स्वाद, राय, नैतिकता और बुद्धि में अंग्रेजी हों' जिसमें वह सफल हुआ। अंग्रेजों की इस मानसिक गुलामी के शिकार आज भी तमाम लोग हैं। औपनिवेशिक शासन में भारत की भाषा-व्यवस्था में अनेकों बदलाव हुए जिसके कारण भारत की प्राचीन भाषाओं जैसे संस्कृत, तमिल, तेलुगु आदि का प्रभुत्व कम हुआ और अंग्रेजी ने इनकी जगह ले ली। लोगों ने अंग्रेजी में उपलब्ध ज्ञान को ही प्रामाणिक माना एवं उसकी का अध्ययन किया। इन विदेशी आक्रान्ताओं के हस्तक्षेप के कारण ही भारत की स्वतंत्र भाषा के विकास की प्रक्रिया बाधित हुई।

4 भारतीय भाषाओं और नई शिक्षा प्रणाली का अंतःसंबंध

वैऔनिवेशीकृत भारतीय भाषा परिवार और भारतीय भाषाओं के संयोजन में भारत की नई शिक्षा प्रणाली एक क्रांतिकारी कदम है। इस नई शिक्षा प्रणाली में प्राथमिक स्तर की शिक्षा मातृभाषा में देने का प्रावधान है। UNESCO की रिसर्च भी यह सिद्ध करती है कि जब बच्चों को उनकी मातृभाषा में पढ़ाया जाता है, तो उसके सीखने की क्षमता बेहतर होती है। मातृभाषा में शिक्षा भारतीय शिक्षा व्यवस्था के प्रति न्याय है, क्योंकि औपनिवेशिक काल में अंग्रेजी को भारतीयों पर थोपा गया। भारतीय शिक्षा प्रणाली में राष्ट्रीय शिक्षा नीति 2020 (NEP-2020) एक ऐतिहासिक पहल है, जो भारत की भाषाई विविधता को मान्यता देते हुए बहुभाषिक शिक्षा को प्रोत्साहित करती है। यह नीति शिक्षा को भाषा के माध्यम से एक सामाजिक और सांस्कृतिक आन्दोलन में परिवर्तित करने का प्रयास करती है। मातृभाषा अथवा क्षेत्रीय भाषा के माध्यम से शिक्षा प्रदान करना केवल एक शैक्षणिक रणनीति नहीं है, बल्कि यह समावेशी शिक्षा और सामाजिक न्याय की दिशा में एक महत्वपूर्ण कदम है। इस राष्ट्रीय शिक्षा नीति में तीन-भाषा सूत्र (Three Language Formula) को अपनाया गया है, जिसके अंतर्गत छात्रों को तीन भाषाएँ सीखने का अवसर प्रदान किया जाता है। इस योजना में कम से कम दो भारतीय भाषाओं को शामिल किया जाता है, जिसमें विधार्थी की मातृभाषा या क्षेत्रीय भाषा प्रमुख स्थान पर रहती है। साथ ही, हिंदी और अंग्रेजी जैसी भाषाओं को भी उचित महत्व दिया जाता है, परंतु यह सुनिश्चित किया जाता है कि किसी भाषा को किसी पर बलपूर्वक थोपा न जाए।

NEP 2020 की दृष्टि में, बहुभाषिकता का अर्थ न केवल अधिक भाषाएँ सीखना है, बल्कि संज्ञानात्मक विकास को बढ़ावा देना और सांस्कृतिक विविधता के प्रति जागरूकता पैदा करना भी है। जब छात्रों को उनकी अपनी भाषा में शिक्षा दी जाती है, तो वे अपनी संस्कृति के साथ एक गहरा जुड़ाव महसूस करते हैं, जिससे उनमें अपनी सांस्कृतिक पहचान के प्रति गर्व की भावना विकसित होती है। अनेकों शोध के माध्यम से यह प्रमाणित होता है कि बच्चे अपनी मातृभाषा के माध्यम से जो शिक्षा प्राप्त करते हैं उसको वह अधिक तेजी और गहराई से सीखते हैं। जब बच्चों को उनकी मातृभाषा में पढ़ाया जाता है, तो वे न केवल अधिक प्रभावी ढंग से सीखते हैं, बल्कि उनका आत्मविश्वास भी बढ़ता है। मातृभाषा के माध्यम से शिक्षा प्राप्त करने से छात्रों में समस्या-समाधान की क्षमता, आलोचनात्मक चिंतन और रचनात्मकता में वृद्धि होती है। NEP-2020 में मातृभाषिक शिक्षा और बहुभाषिक शिक्षा को सफलतापूर्वक लागू करने के लिए कई महत्वपूर्ण कदम उठाए जा रहे हैं। सबसे पहले, शिक्षकों के प्रशिक्षण कार्यक्रमों को पुनर्गठित किया जा रहा है ताकि वे विभिन्न भाषाओं में शैक्षणिक योग्यता हासिल कर सकें। राज्यों में मातृभाषा में पाठ्य सामग्री तैयार करने के लिए मानक पुस्तकें प्रकाशित की जा रही हैं। दूसरा, तकनीकी साधनों का उपयोग करके विभिन्न भाषाओं में शिक्षण संसाधन विकसित किए जा रहे हैं। NEP-2020 की मातृभाषिक शिक्षा नीति समाज के आर्थिक रूप से कमजोर वर्गों के लिए विशेष रूप से लाभकारी है। जब छात्रों

को उनकी अपनी भाषा में पढ़ाया जाता है, तो भाषा की बाधा कम हो जाती है, और वे शिक्षा ग्रहण करने में अधिक सक्षम होते हैं। डिजिटल शिक्षा के माध्यम से छात्रों को विभिन्न भाषाओं में गुणवत्तापूर्ण सामग्री उपलब्ध कराई जा सकती है। तीसरा, माता-पिता और समुदाय को शिक्षण प्रक्रिया में सक्रिय रूप से शामिल किया जा रहा है, क्योंकि वे बच्चों के प्रथम भाषा सीखने में महत्वपूर्ण भूमिका निभाते हैं।

हालाँकि NEP 2020 की मातृभाषा-आधारित और बहुभाषिक शिक्षा की दृष्टि अत्यंत महत्वपूर्ण है, लेकिन इसके कार्यान्वयन में कई चुनौतियाँ हैं। पहली प्रमुख चुनौती शिक्षकों की कमी है। भारत की भाषाई विविधता को देखते हुए, सभी भाषाओं में प्रशिक्षण योग्य शिक्षकों की तलाश करना एक कठिन कार्य है। दूसरी चुनौती शैक्षणिक सामग्री का निर्माण है। सभी भाषाओं में गुणवत्तापूर्ण और मानकीकृत पाठ्य सामग्री तैयार करना एक महंगा और समय-साध्य कार्य है। तीसरी चुनौती सामाजिक और सांस्कृतिक प्रतिरोध है। कुछ क्षेत्रों में माना जाता है कि अंग्रेजी माध्यम की शिक्षा अधिक प्रतिष्ठित है, जिससे मातृभाषा में शिक्षा के प्रति संदेह की भावना बनी रहती है। चौथी चुनौती नीति की असंगति है। विभिन्न राज्यों में नीति के कार्यान्वयन में भिन्नता है, जिससे एक समान मानक बनाए रखना मुश्किल है, परंतु इस दिशा में प्रयास अवश्य किया जा सकता है। राष्ट्रीय शिक्षा नीति 2020 मातृभाषिक और बहुभाषिक शिक्षा के माध्यम से भारतीय शिक्षा व्यवस्था को पुनर्गठित करने का एक महत्वाकांक्षी प्रयास है। यह नीति न केवल विद्यार्थियों के संज्ञानात्मक विकास को बढ़ावा देती है, बल्कि सांस्कृतिक मूल्यों को भी संरक्षित करती है और समाज के सभी वर्गों का समावेश करती है। हालाँकि इसके कार्यान्वयन में चुनौतियाँ हैं, परंतु सही रणनीति, पर्याप्त संसाधन और सभी सहयोगियों की प्रतिबद्धता के साथ, यह नीति भारत में एक समानतापूर्ण, समावेशी, सांस्कृतिक और प्रभावी शिक्षा प्रणाली का निर्माण कर सकती है। यदि इसे सावधानीपूर्वक और प्रभावी रूप से लागू किया जाए, तो NEP 2020 न केवल भारत के लिए, बल्कि विश्वभर की शिक्षा प्रणालियों के लिए एक आदर्श मॉडल बन सकता है।

5 निष्कर्ष

भारतीय भाषा परिवार की अवधारणा औपनिवेशिक विरासत के विरुद्ध एक विद्रोह है। यह भारत को अपनी भाषाओं के माध्यम से अपनी पहचान खोजने के लिए कहती है। भारत 22 अनुसूचित भाषाओं और सैकड़ों बोलियों का देश है। ये सभी भाषाएँ एक-दूसरे के साथ सहस्राब्दियों प्रभाव ग्रहण करती आई हैं। यह अंतःक्रिया ही भारत की अनेकता को एकता में बांधती है। जब भारत का एक बच्चा अपनी मातृभाषा में सोच सके, पढ़ सके, परीक्षा दे सके और काम कर सके, तभी असली 'सशक्त भारत' का निर्माण हो सकेगा। यह केवल एक भाषाई प्रश्न नहीं है, यह न्याय, समानता और आत्मनिर्भरता का प्रश्न है। भारतीय भाषा परिवार का यह विचार केवल एक शैक्षणिक अवधारणा नहीं है। यह भारत के भविष्य का निर्माण करने का एक तरीका है- एक ऐसा भारत जो अपनी भाषाओं से प्रेम करता है, उन्हें सम्मान देता है, और उन्हें अपनी सांस्कृतिक शक्ति के रूप में देखता है। यह एक नए युग की शुरुआत है- 'भाषाई विविधता का युग' जहाँ हर भाषा बराबर का सम्मान पाती है, और सभी भाषाएँ मिलकर भारतीय सभ्यता को समृद्ध करती हैं।

CHAPTER-39

भाषा-परिहार की अवधारणा: हिंदी साहित्य, शिक्षा और सामाजिक न्याय

The Concept of Language Avoidance: Hindi Literature, Education, and Social Justice

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सार (ABSTRACT)

यह शोधपत्र भाषा-परिहार की अवधारणा का गहन एवं समग्र विश्लेषण हिंदी साहित्य, भारतीय शिक्षा व्यवस्था तथा सामाजिक न्याय के व्यापक परिप्रेक्ष्य में प्रस्तुत करता है। भारत एक बहुभाषिक, बहुसांस्कृतिक और बहुवर्गीय समाज है, जहाँ भाषा केवल संप्रेषण का माध्यम न होकर सामाजिक पहचान, सत्ता और अवसरों से गहराई से जुड़ी हुई है। ऐतिहासिक रूप से देखा जाए तो भाषा-आधारित भेदभाव ने समाज के वंचित, हाशिए पर स्थित और पिछड़े वर्गों को शिक्षा, प्रशासन तथा सांस्कृतिक विमर्श से दूर रखने में महत्वपूर्ण भूमिका निभाई है। इस संदर्भ में भाषा-परिहार की अवधारणा एक ऐसी वैचारिक और व्यावहारिक प्रक्रिया के रूप में उभरती है, जो भाषा को सामाजिक और शैक्षणिक बाधा बनने से रोकने का प्रयास करती है।

भाषा-परिहार का मूल उद्देश्य यह सुनिश्चित करना है कि किसी भी व्यक्ति या समुदाय को उसकी भाषिक पृष्ठभूमि के कारण अवसरों से वंचित न किया जाए। यह अवधारणा भाषा की जटिलता, दुरुहता और प्रभुत्ववादी स्वरूप को चुनौती देती है तथा सरल, समावेशी और संवादपरक भाषा-प्रयोग को प्रोत्साहित करती है। शिक्षा व्यवस्था में भाषा-परिहार का महत्व विशेष रूप से रेखांकित होता है, क्योंकि कठिन, अभिजात्य या एकांगी भाषा विद्यार्थियों के बौद्धिक विकास में बाधा बन सकती है। यदि शिक्षण-अधिगम प्रक्रिया में ऐसी भाषा का प्रयोग किया जाए, जो विद्यार्थियों के अनुभव, सामाजिक पृष्ठभूमि और भाषिक क्षमता से जुड़ी हो, तो शिक्षा अधिक लोकतांत्रिक, प्रभावी और न्यायपूर्ण बन सकती है।

हिंदी साहित्य ने प्रारंभ से ही भाषा-परिहार की भावना को अपने भीतर समाहित किया है। भक्तिकाल से लेकर आधुनिक और समकालीन साहित्य तक, हिंदी साहित्य ने जनभाषा को अपनाकर वंचित वर्गों की पीड़ा, संघर्ष और आकांक्षाओं को स्वर दिया है। कबीर, तुलसी, प्रेमचंद, राहुल सांकृत्यायन, फणीश्वरनाथ 'रेणु' और दलित साहित्यकारों की रचनाएँ इस बात का प्रमाण हैं कि सरल, सजीव और लोक-संवेदी भाषा सामाजिक परिवर्तन का सशक्त माध्यम बन सकती है। साहित्य में भाषा-परिहार केवल शैलीगत प्रयोग नहीं, बल्कि सामाजिक सरोकारों से जुड़ा एक सशक्त औजार है, जो सत्ता-केंद्रित भाषा के वर्चस्व को तोड़ता है।

सामाजिक न्याय के संदर्भ में भाषा-परिहार की भूमिका अत्यंत महत्वपूर्ण है। जब कानून, शासन और सार्वजनिक विमर्श की भाषा जनसाधारण के लिए सुगम होती है, तब नागरिकों की सहभागिता बढ़ती है और लोकतांत्रिक मूल्य सुदृढ़ होते हैं। भाषा-परिहार समानता, समावेशन और गरिमा के सिद्धांतों को व्यवहार में उतारने का मार्ग प्रशस्त करता है। इस प्रकार, यह अध्ययन निष्कर्षित करता है: भाषा-परिहार को केवल भाषिक रणनीति नहीं, बल्कि सामाजिक न्याय, शैक्षिक समानता और लोकतांत्रिक चेतना को सशक्त करने वाला एक प्रभावी माध्यम स्थापित करता है।

1 कार्य की पृष्ठभूमि (Background of Work)

भारत में भाषा और सत्ता का संबंध ऐतिहासिक रूप से अत्यंत गहरा और बहुआयामी रहा है। औपनिवेशिक काल में ब्रिटिश शासन ने अंग्रेजी भाषा को प्रशासन, शिक्षा और न्याय व्यवस्था का प्रमुख माध्यम बनाकर उसे सत्ता के केंद्रीकरण का उपकरण बनाया। लॉर्ड मैकाले की शिक्षा नीति ने भारतीय भाषाओं को हीन और अंग्रेजी को श्रेष्ठ ठहराया, जिसके परिणामस्वरूप भाषा के आधार पर सामाजिक और बौद्धिक वर्गीकरण को बढ़ावा मिला। अंग्रेजी ज्ञान को योग्यता, आधुनिकता और सामाजिक प्रतिष्ठा का प्रतीक बना दिया गया, जबकि हिंदी एवं अन्य भारतीय भाषाओं में शिक्षा प्राप्त करने वाले व्यापक जनसमूह को अवसरों की दौड़ में पीछे छोड़ दिया गया। इस प्रकार भाषा सत्ता और विशेषाधिकार का साधन बन गई।

स्वतंत्रता प्राप्ति के पश्चात् यह अपेक्षा की गई थी कि भारतीय भाषाओं को शिक्षा, प्रशासन और सार्वजनिक जीवन में उचित स्थान मिलेगा। यद्यपि संविधान में हिंदी को राजभाषा का दर्जा दिया गया तथा अन्य भारतीय भाषाओं को भी संरक्षण प्रदान किया गया, फिर भी व्यावहारिक स्तर पर अंग्रेजी का वर्चस्व बना रहा। उच्च शिक्षा, अनुसंधान, न्यायपालिका, प्रशासनिक सेवाओं और कॉर्पोरेट क्षेत्र में अंग्रेजी की प्रधानता ने भाषिक असमानताओं

को और अधिक गहरा कर दिया। परिणामस्वरूप ग्रामीण, पिछड़े और वंचित वर्गों के विद्यार्थी, जो हिंदी या अन्य मातृभाषाओं के माध्यम से शिक्षित होते हैं, प्रतिस्पर्धा की प्रक्रिया में स्वयं को असहज और हाशिए पर स्थित अनुभव करने लगे।

इसी पृष्ठभूमि में भाषा-परिहार की अवधारणा की आवश्यकता और प्रासंगिकता स्पष्ट रूप से सामने आती है। भाषा-परिहार का आशय केवल अंग्रेजी का विरोध नहीं है, बल्कि ऐसी भाषिक व्यवस्था का निर्माण करना है जिसमें भाषा ज्ञान और अवसरों तक पहुँच में बाधा न बने। यह अवधारणा भाषा को सत्ता का उपकरण बनने से रोककर उसे संप्रेषण, समावेशन और सहभागिता का माध्यम बनाने पर बल देती है। शिक्षा व्यवस्था में भाषा-परिहार का उद्देश्य यह है कि पाठ्यक्रम, शिक्षण-पद्धति और मूल्यांकन प्रक्रिया ऐसी हो, जो विविध भाषिक पृष्ठभूमि से आने वाले विद्यार्थियों के लिए समान रूप से सुगम और न्यायपूर्ण हो। हिंदी तथा अन्य भारतीय भाषाओं के संदर्भ में भाषा-परिहार का महत्व और भी बढ़ जाता है, क्योंकि ये भाषाएँ जनसाधारण की अनुभूतियों, संस्कृति और सामाजिक यथार्थ से गहराई से जुड़ी हुई हैं। जब ज्ञान का संप्रेषण ऐसी भाषा में होता है, जिसे विद्यार्थी सहज रूप से समझ सकें, तो शिक्षा केवल सूचना का संचरण न रहकर चेतना और सशक्तिकरण का माध्यम बन जाती है। इसके विपरीत, दुरुह और अभिजात्य भाषा शिक्षा को सीमित वर्गों तक ही सीमित कर देती है।

सामाजिक न्याय के व्यापक परिप्रेक्ष्य में भी भाषा-परिहार की भूमिका अत्यंत महत्वपूर्ण है। भाषा के कारण उत्पन्न असमानताएँ सामाजिक गतिशीलता को बाधित करती हैं और लोकतांत्रिक सहभागिता को कमजोर करती हैं। यदि शासन, कानून और शैक्षणिक विमर्श की भाषा समावेशी और जनसुलभ हो, तो समाज के सभी वर्ग अपनी बात प्रभावी ढंग से रख सकते हैं। इस प्रकार, औपनिवेशिक विरासत और स्वतंत्रता पश्चात की भाषिक असमानताओं की पृष्ठभूमि में भाषा-परिहार एक आवश्यक वैचारिक हस्तक्षेप के रूप में उभरता है, जो समानता, अवसर और सामाजिक न्याय की दिशा में सार्थक पहल प्रस्तुत करता है।

2 परिचय (Introduction)

भाषा मनुष्य के सामाजिक जीवन की आधारशिला है। यह केवल विचारों और भावनाओं की अभिव्यक्ति का साधन नहीं, बल्कि व्यक्ति की पहचान, उसकी सांस्कृतिक जड़ों और सामाजिक स्थिति का भी निर्धारण करती है। भाषा के माध्यम से मनुष्य अपने अनुभवों को साझा करता है, ज्ञान का अर्जन करता है और समाज के साथ संवाद स्थापित करता है। प्रत्येक समाज में भाषा एक सशक्त सामाजिक उपकरण के रूप में कार्य करती है, जो न केवल संप्रेषण को संभव बनाती है, बल्कि सत्ता, ज्ञान और अवसरों के वितरण को भी प्रभावित करती है। इस कारण भाषा को एक तटस्थ माध्यम मानना उचित नहीं होगा, क्योंकि इसका प्रयोग कई बार समावेशन के साथ-साथ बहिष्करण का भी कारण बन जाता है।

जब भाषा समाज में समान अवसरों के द्वार खोलने के स्थान पर अवरोध उत्पन्न करने लगे, तब भाषा-परिहार की अवधारणा सामने आती है। भाषा-परिहार का आशय भाषा को त्यागना नहीं, बल्कि उसके ऐसे प्रयोग से बचना है, जो किसी वर्ग, समुदाय या व्यक्ति को वंचित करता हो। यह अवधारणा इस तथ्य को स्वीकार करती है कि भाषा का अत्यधिक जटिल, अभिजात्य या प्रभुत्ववादी रूप समाज में असमानताओं को जन्म देता है। अतः भाषा-परिहार एक ऐसी वैचारिक प्रक्रिया है, जो भाषा को सरल, समावेशी और संवादपरक बनाकर उसे समान अवसरों का माध्यम बनाने का प्रयास करती है।

भारतीय समाज के संदर्भ में भाषा और सामाजिक संरचना का संबंध विशेष रूप से जटिल है। भारत की बहुभाषिक प्रकृति में सैकड़ों भाषाएँ और बोलियाँ विद्यमान हैं, जो विभिन्न सामाजिक, सांस्कृतिक और आर्थिक पृष्ठभूमियों से जुड़ी हुई हैं। यहाँ भाषा केवल संवाद का साधन नहीं, बल्कि जाति, वर्ग, क्षेत्र और सत्ता से भी जुड़ी हुई है। औपनिवेशिक काल में अंग्रेजी भाषा को श्रेष्ठ और भारतीय भाषाओं को हीन ठहराने की प्रवृत्ति ने भाषा-आधारित असमानताओं को और अधिक गहरा कर दिया। स्वतंत्रता के पश्चात भी यह प्रवृत्ति पूर्णतः समाप्त नहीं हो सकी, जिसके परिणामस्वरूप आज भी शिक्षा, प्रशासन और रोजगार के क्षेत्रों में भाषिक असंतुलन दिखाई देता है।

शिक्षा व्यवस्था में भाषा की भूमिका अत्यंत महत्वपूर्ण है। शिक्षा का उद्देश्य केवल ज्ञान प्रदान करना नहीं, बल्कि व्यक्ति को आत्मनिर्भर, विवेकशील और सामाजिक रूप से जागरूक बनाना है। किंतु जब शिक्षा की भाषा विद्यार्थियों के अनुभव और भाषिक क्षमता से मेल नहीं खाती, तब वह ज्ञान के स्थान पर भय और हीनता का भाव उत्पन्न करती है। हिंदी या अन्य भारतीय भाषाओं के माध्यम से शिक्षा प्राप्त करने वाले विद्यार्थियों को अक्सर अंग्रेजी के वर्चस्व के कारण स्वयं को कम सक्षम अनुभव करना पड़ता है। इस स्थिति में भाषा-परिहार एक ऐसी आवश्यकता बन जाती है, जो शिक्षा को अधिक लोकतांत्रिक और न्यायपूर्ण बनाने की दिशा में मार्ग प्रशस्त करती है।

हिंदी साहित्य इस संदर्भ में विशेष महत्व रखता है। हिंदी साहित्य ने सदैव जनभाषा को महत्व देकर समाज के वंचित और उपेक्षित वर्गों की आवाज़ को अभिव्यक्ति प्रदान की है। भक्तिकाल के संत कवियों ने संस्कृत जैसी अभिजात्य भाषा के स्थान पर लोकभाषा को अपनाकर सामाजिक समानता और मानवीय मूल्यों का संदेश दिया। आधुनिक हिंदी साहित्य में प्रेमचंद, निराला, रेणु और समकालीन दलित एवं स्त्री लेखकों ने भाषा को जनसुलभ बनाकर सामाजिक यथार्थ को प्रभावी ढंग से प्रस्तुत किया। इस प्रकार हिंदी साहित्य में भाषा-परिहार केवल भाषिक प्रयोग नहीं, बल्कि सामाजिक चेतना और परिवर्तन का सशक्त माध्यम रहा है।

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Bharatiya Bhasha Pariwar: A New Framework in Linguistics

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सामाजिक न्याय के परिप्रेक्ष्य में भाषा-परिहार की अवधारणा और भी अधिक प्रासंगिक हो जाती है। सामाजिक न्याय का अर्थ केवल कानूनी समानता नहीं, बल्कि अवसरों की समानता भी है। यदि भाषा ही किसी व्यक्ति के लिए शिक्षा, रोजगार या न्याय तक पहुँचने में बाधा बन जाए, तो सामाजिक न्याय का उद्देश्य अधूरा रह जाता है। शासन, कानून और सार्वजनिक विमर्श की भाषा जब तक जनसाधारण के लिए सुगम नहीं होगी, तब तक लोकतांत्रिक सहभागिता सीमित ही रहेगी। भाषा-परिहार इस दिशा में एक महत्वपूर्ण हस्तक्षेप है, जो सत्ता की भाषा को जनभाषा के निकट लाने का प्रयास करता है।

वर्तमान वैश्वीकरण के दौर में भाषा-परिहार की आवश्यकता और भी बढ़ गई है। एक ओर अंग्रेजी को वैश्विक संपर्क भाषा के रूप में स्वीकार किया जा रहा है, वहीं दूसरी ओर इससे भाषिक असमानताएँ भी बढ़ रही हैं। इस संदर्भ में भाषा-परिहार का उद्देश्य किसी भाषा का विरोध करना नहीं, बल्कि बहुभाषिक सह-अस्तित्व को प्रोत्साहित करना है। यह अवधारणा इस बात पर बल देती है कि प्रत्येक भाषा को सम्मान और समान अवसर मिलना चाहिए, ताकि ज्ञान और विकास की प्रक्रिया में कोई भी वर्ग पीछे न रह जाए।

अतः यह शोध हिंदी साहित्य, शिक्षा और सामाजिक न्याय के अंतर्संबंधों को केंद्र में रखकर भाषा-परिहार की अवधारणा का विश्लेषण करता है। यह अध्ययन यह स्थापित करने का प्रयास करता है कि भाषा-परिहार केवल भाषिक रणनीति नहीं, बल्कि एक सामाजिक और नैतिक दायित्व है। इसके माध्यम से न केवल शिक्षा व्यवस्था को अधिक समावेशी बनाया जा सकता है, बल्कि सामाजिक न्याय और लोकतांत्रिक मूल्यों को भी सुदृढ़ किया जा सकता है। इस प्रकार भाषा-परिहार समकालीन भारतीय समाज की एक अनिवार्य आवश्यकता के रूप में उभरता है, जो समानता, गरिमा और सहभागिता की दिशा में सार्थक योगदान दे सकता है।

3 साहित्य समीक्षा (Review of Literature)

भाषा और समाज के अंतर्संबंध पर किए गए अध्ययन और साहित्यिक विचार यह स्पष्ट करते हैं कि भाषा केवल संप्रेषण का माध्यम नहीं, बल्कि सामाजिक संरचना, सत्ता, असमानता और शिक्षा से गहराई से जुड़ा हुआ है। हिंदी साहित्य और आलोचना के उल्लेखनीय विचारकों—प्रेमचंद, रामविलास शर्मा, नामवर सिंह तथा समकालीन दलित साहित्यकारों—के चिंतन से यह समझना संभव होता है कि भाषा सामाजिक यथार्थ और न्याय के विमर्श में कैसे योगदान देती है। इसी क्रम में नई शिक्षा नीति 2020 (NEP 2020) ने बहुभाषिक शिक्षा की दिशा में नीतिगत पहल की है, जो भाषा-परिहार की दिशा में एक महत्वपूर्ण कदम माना जाता है।

प्रेमचंद और भाषा-समाज का संबंध:

मुंशी प्रेमचंद न केवल भारतीय साहित्य के प्रतिनिधि लेखक हैं, बल्कि उनके उपन्यासों व कहानियों में सामाजिक यथार्थ, वर्ग विभाजन, आर्थिक शोषण, जातिगत असमानता तथा नारी-स्थिति जैसे विषयों की जड़ तक पहुँच का प्रयास दिखाई देता है। प्रेमचंद ने जनभाषा का उपयोग कर, ग्रामीण एवं नगरीय जीवन के अनुभवों को प्रत्यक्ष रूप से पाठकों तक पहुंचाया, जिससे समाज की वास्तविक समस्याएँ साहित्य में प्रकट हुईं और पाठक अपने ही समाज का प्रतिबिम्ब पढ़ने को मिला।

उनके उपन्यास *गोदान*, *गबन*, *कर्मभूमि* तथा *रंगभूमि* में भाषा-समाज संबंध स्पष्ट रूप से दिखाई देता है। इनमें भाषा का प्रयोग सरल, सजीव और जन-सुलभ है, जिससे आम जनता की आवाज़ को साहित्यिक विमर्श में सशक्त स्थान मिला। प्रेमचंद ने भाषा को साधारण लोगों के अनुभवों के अनुरूप स्थापित किया, जिससे साहित्य सामाजिक चेतना पैदा करने में सक्षम हुआ।

रामविलास शर्मा का भाषाई चिंतन:

डॉ. रामविलास शर्मा ने भाषा के सामाजिक विकास और समाजशास्त्र के संदर्भ में गहन चिंतन किया है। उनके ग्रंथ *भाषा और समाज* में भाषा की पारस्परिकता, सामाजिक विकास तथा भाषा-समाज के द्वंद्वों का विशद विवेचन मिलता है। रामविलास शर्मा ने भाषाशास्त्र और समाजशास्त्र के आधार पर यह स्पष्ट किया कि भाषा समाज की शक्ति संरचना, संस्कृति और पहचान को प्रभावित करती है, और भाषाई असमानताएँ सामाजिक असंतुलन को जन्म देती हैं। उनके विचारों में भारत की भाषा-राजनीति, राजभाषा की समस्या और बहुभाषिकता के विषय पर भी व्यापक विमर्श मिलता है, जो आज के बहुभाषिक समाज के लिए अत्यधिक प्रासंगिक है।

नामवर सिंह और भाषा-आलोचना:

नामवर सिंह हिंदी आलोचना के एक दिग्गज विचारक रहे हैं, जिनका चिंतन भाषा-सामाजिक विमर्श को नए दृष्टिकोण प्रदान करता है। उन्होंने उपनिवेशवादी मानसिकता तथा भाषा की सत्ता परिदृश्य पर विचार करते हुए यह बताया कि कैसे भाषा ही कभी सत्ता की संरचना का हिस्सा बन जाती है और सामाजिक चेतना को प्रभावित करती है। उनके कार्यों ने भाषा-आलोचना को सिर्फ साहित्य-विश्लेषण के रूप में नहीं, बल्कि सांस्कृतिक और राजनीतिक विमर्श के एक महत्वपूर्ण अंग के रूप में स्थापित किया। नामवर सिंह ने *Decolonising the Indian Mind* जैसे निबंधों

के माध्यम से यह विचार व्यक्त किया कि औपनिवेशिक भाषा-नीतियों से मुक्ति केवल राजनीतिक नहीं, बल्कि मानसिक और सांस्कृतिक चेतना का अंग भी है, जो भाषा के प्रत्यक्ष और अप्रत्यक्ष प्रभावों को उजागर करता है।

दलित साहित्य और भाषाई विमर्श:

दलित साहित्यकारों ने भाषा-समाज संबंध की समीक्षा में एक नवीन आयाम जोड़ा है। उनके लेखन में भाषा को दलित समुदाय की पहचान, अनुभव, शोषण और सामाजिक बहिष्करण के प्रतीक के रूप में प्रस्तुत किया गया है। दलित साहित्य भाषा के माध्यम से सामाजिक न्याय, अधिकार और समानता की आवाज उठाता है, जिससे पारंपरिक साहित्यिक विमर्श में शामिल न होने वाली सामाजिक असमानताओं पर केंद्रित दृष्टिकोण उभरता है। यह विमर्श यह स्पष्ट करता है कि भाषा केवल संप्रेषण का माध्यम नहीं, बल्कि सामाजिक संरचना में सत्ता के वितरण, पहचान कायम करने तथा बहिष्कृत वर्गों की आवाज को सामने लाने का एक सक्रिय उपकरण है।

नई शिक्षा नीति 2020 और बहुभाषिक शिक्षा:

भारत की नई शिक्षा नीति 2020 ने बहुभाषिक शिक्षा को शिक्षा की मूल धारा में शामिल करने का प्रयास किया है। NEP 2020 के अंतर्गत प्राथमिक शिक्षा में विद्यार्थी की मातृभाषा या स्थानीय भाषा में शिक्षा को प्राथमिकता देने की सलाह दी गई है, जिससे छात्रों के सीखने की क्षमता, अवधारणात्मक समझ और सामाजिक समावेशन को बढ़ावा मिले। नीति ने तीन-भाषा सूत्र, बहुभाषिक शिक्षण तथा सांस्कृतिक विविधता को शिक्षा की संरचना में समाहित करने पर बल दिया है। इसके परिणामस्वरूप विद्यार्थियों में भाषा-आधारित असमानताओं को कम करने और शिक्षा में समावेशन को सुनिश्चित करने के प्रयास तेज हुए हैं।

2025-26 के शैक्षणिक सत्र में कई विश्वविद्यालयों द्वारा क्षेत्रीय भाषा कार्यक्रमों और बहुभाषिक पाठ्यक्रमों का एकीकरण देखा गया है, उदाहरण के लिए बुनियादी भाषा अध्ययन को शैक्षणिक पाठ्यक्रम में शामिल करना, तथा उच्च शिक्षा संस्थानों में हिंदी और अन्य भारतीय भाषाओं में MBA जैसे पाठ्यक्रम पेश करना। इसके अतिरिक्त, UNESCO द्वारा जारी “*Bhasha Matters: State of the Education Report for India 2025*” में भी मातृभाषा और बहुभाषिक शिक्षा के लाभों को वैश्विक और राष्ट्रीय शिक्षा के दृष्टिकोण से रेखांकित किया गया है, जिससे भाषा-सम्बन्धी नीतियाँ और भी अधिक विस्तृत और समावेशी बन सकें।

निष्कर्ष:

साहित्यिक आलोचना, भाषा-समाज के दार्शनिक विचार, साहित्यिक विमर्श और नीतिगत दिशा—ये सभी संकेत करते हैं कि भाषा केवल भाषाई साधन नहीं, बल्कि सामाजिक पहचान, सत्ता और न्याय का महत्वपूर्ण आधार है। प्रेमचंद, रामविलास शर्मा और नामवर सिंह जैसे विचारकों ने भाषा-समाज के संबंध को साहित्यिक अभियान के रूप में प्रस्तुत किया है, जबकि NEP 2020 ने इसे वास्तविक शैक्षणिक और नीतिगत क्षेत्र में लागू करने का मार्ग प्रशस्त किया है। समग्र रूप से यह साहित्य समीक्षा यह दर्शाती है कि भाषा-परिहार न केवल एक साहित्यिक अवधारणा है, बल्कि सामाजिक न्याय, शिक्षा और सांस्कृतिक समावेशन के व्यापक आयामों में महत्वपूर्ण भूमिका निभाती है।

4 शोध पद्धति (Methodology)

प्रस्तुत अध्ययन गुणात्मक शोध पद्धति (Qualitative Research Method) पर आधारित है। इस शोध का उद्देश्य हिंदी साहित्य, शिक्षा व्यवस्था तथा सामाजिक न्याय के संदर्भ में भाषा-परिहार की अवधारणा का गहन, विश्लेषणात्मक और विवेचनात्मक अध्ययन करना है। चूँकि भाषा-परिहार एक सामाजिक, सांस्कृतिक, वैचारिक तथा शैक्षणिक प्रक्रिया से जुड़ी अवधारणा है, अतः इसके अध्ययन हेतु मात्र सांख्यिकीय या मात्रात्मक पद्धति पर्याप्त नहीं मानी जा सकती। इस कारण शोध में गुणात्मक पद्धति को उपयुक्त और प्रभावी माना गया है।

शोध की प्रकृति

यह अध्ययन मूलतः वर्णनात्मक एवं विश्लेषणात्मक (Descriptive and Analytical) प्रकृति का है। इसमें भाषा-परिहार की संकल्पना को ऐतिहासिक, सामाजिक और साहित्यिक परिप्रेक्ष्य में समझने का प्रयास किया गया है। शोध में यह विश्लेषण किया गया है कि किस प्रकार भाषा सामाजिक सत्ता, वर्चस्व और बहिष्करण का माध्यम बनती रही है तथा कैसे भाषा-परिहार सामाजिक न्याय की दिशा में एक सकारात्मक हस्तक्षेप के रूप में उभरता है।

शोध के स्रोत

प्रस्तुत शोध में प्राथमिक एवं द्वितीयक—दोनों प्रकार के स्रोतों का सम्यक उपयोग किया गया है।

(क) प्राथमिक स्रोत

प्राथमिक स्रोतों के अंतर्गत हिंदी साहित्य के प्रमुख ग्रंथों को आधार बनाया गया है। इनमें विशेष रूप से:

- प्रेमचंद के उपन्यास और कहानियाँ

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- रामविलास शर्मा के भाषिक एवं आलोचनात्मक लेखन
 - नामवर सिंह के आलोचनात्मक निबंध एवं व्याख्यान
 - दलित साहित्यकारों (जैसे—ओमप्रकाश वाल्मीकि, कंवल भारती, सुशीला टकभौर आदि) के रचनात्मक और वैचारिक ग्रंथ
- इन साहित्यिक कृतियों के माध्यम से यह अध्ययन किया गया है कि भाषा किस प्रकार सामाजिक यथार्थ को अभिव्यक्त करती है तथा वंचित वर्गों की चेतना को स्वर प्रदान करती है। प्राथमिक स्रोतों के विश्लेषण से यह स्पष्ट होता है कि हिंदी साहित्य ने भाषा को जनसरोकारों से जोड़ते हुए सामाजिक न्याय के प्रश्न को निरंतर केंद्र में रखा है।

(ख) द्वितीयक स्रोत

द्वितीयक स्रोतों के अंतर्गत निम्नलिखित सामग्री का उपयोग किया गया है—

- UGC-CARE सूचीबद्ध शोध पत्रिकाओं में प्रकाशित शोध लेख
- राष्ट्रीय शिक्षा नीति 2020 जैसे नीति दस्तावेज़
- यूनेस्को की शिक्षा एवं भाषा संबंधी रिपोर्टें
- समकालीन आलोचनात्मक पुस्तकें और शोध प्रबंध
- प्रतिष्ठित समाचार पत्रों में प्रकाशित शैक्षणिक लेख

द्वितीयक स्रोतों के माध्यम से भाषा-परिहार की अवधारणा को समकालीन शैक्षणिक और नीतिगत विमर्श से जोड़ा गया है।

शोध उपकरण एवं तकनीक

इस अध्ययन में मुख्यतः पाठ-विश्लेषण (Textual Analysis), विमर्श-विश्लेषण (Discourse Analysis) तथा तुलनात्मक अध्ययन पद्धति (Comparative Method) को अपनाया गया है। साहित्यिक ग्रंथों और नीतिगत दस्तावेज़ों का सूक्ष्म पाठ किया गया है, जिससे भाषा के सामाजिक, राजनीतिक और सांस्कृतिक निहितार्थों को समझा जा सके।

पाठ-विश्लेषण के माध्यम से यह देखा गया है कि किस प्रकार साहित्य में प्रयुक्त भाषा सत्ता के विरुद्ध प्रतिरोध का माध्यम बनती है। वहीं विमर्श-विश्लेषण के द्वारा भाषा और सामाजिक संरचना के बीच अंतर्संबंधों की पहचान की गई है।

अध्ययन की सीमाएँ

यह शोध मुख्यतः हिंदी साहित्य और भारतीय शिक्षा व्यवस्था तक सीमित है। इसमें अन्य भारतीय भाषाओं के साहित्य का तुलनात्मक अध्ययन व्यापक रूप में नहीं किया गया है। साथ ही, यह अध्ययन पूर्णतः गुणात्मक प्रकृति का होने के कारण सांख्यिकीय आँकड़ों पर आधारित निष्कर्ष प्रस्तुत नहीं करता। तथापि, शोध के उद्देश्यों की पूर्ति हेतु यह सीमाएँ बाधक नहीं हैं।

शोध की प्रामाणिकता

शोध की प्रामाणिकता बनाए रखने के लिए केवल प्रामाणिक, समीक्षित एवं अकादमिक रूप से स्वीकृत स्रोतों का ही चयन किया गया है। उद्धरण एवं संदर्भ UGC-CARE एवं विश्वविद्यालय अनुदान आयोग के दिशा-निर्देशों के अनुसार प्रस्तुत किए गए हैं।

निष्कर्षात्मक दृष्टि

इस प्रकार प्रस्तुत शोध पद्धति भाषा-परिहार की अवधारणा को एक समग्र दृष्टिकोण प्रदान करती है। गुणात्मक शोध पद्धति के माध्यम से यह अध्ययन न केवल साहित्यिक विमर्श को समृद्ध करता है, बल्कि शिक्षा एवं सामाजिक न्याय के क्षेत्र में भाषा की भूमिका को नए सिरे से परिभाषित करने का प्रयास करता है। यह शोध पद्धति भविष्य के अनुसंधानकर्ताओं के लिए भी एक वैचारिक और पद्धतिगत आधार प्रस्तुत करती है।

5 शोध निष्कर्ष (Results)

प्रस्तुत अध्ययन के निष्कर्ष यह स्पष्ट करते हैं कि भाषा केवल संप्रेषण का साधन न होकर सामाजिक संरचना, अवसरों के वितरण तथा न्याय की अवधारणा से गहराई से जुड़ी हुई है। अध्ययन में यह तथ्य उभरकर सामने आया है कि भाषा-परिहार की अवधारणा को अपनाने से शिक्षा, रोजगार और सामाजिक सहभागिता के क्षेत्रों में समान अवसरों की संभावनाएँ सुदृढ़ होती हैं। विशेष रूप से हिंदी साहित्य और समकालीन शैक्षणिक नीतियों के विश्लेषण से यह निष्कर्ष प्राप्त हुआ है कि भाषा-आधारित भेदभाव सामाजिक असमानता का एक प्रमुख कारक रहा है।

• भाषा-परिहार और शिक्षा में समानता

अध्ययन के परिणाम यह दर्शाते हैं कि जब शिक्षा प्रणाली में किसी एक भाषा का वर्चस्व स्थापित हो जाता है, तब सामाजिक रूप से वंचित वर्गों के लिए ज्ञानार्जन की प्रक्रिया कठिन हो जाती है। भाषा-परिहार की नीति अपनाने से विद्यार्थी अपनी मातृभाषा अथवा परिचित भाषा में शिक्षा प्राप्त कर पाते हैं, जिससे उनकी बौद्धिक क्षमता, आत्मविश्वास और सीखने की गति में वृद्धि होती है। इस शोध में यह पाया गया है कि मातृभाषा आधारित शिक्षा विद्यार्थियों की अवधारणात्मक स्पष्टता को मजबूत करती है तथा विद्यालय त्याग की दर को कम करने में सहायक सिद्ध होती है।

• रोजगार के क्षेत्र में भाषा-परिहार की भूमिका

शोध निष्कर्षों के अनुसार भाषा-आधारित असमानताएँ केवल शिक्षा तक सीमित नहीं हैं, बल्कि रोजगार के अवसरों को भी प्रत्यक्ष रूप से प्रभावित करती हैं। अध्ययन से यह स्पष्ट हुआ है कि जब भर्ती प्रक्रियाओं और कार्यस्थलों में किसी विशेष भाषा का अनावश्यक वर्चस्व रहता है, तब अनेक योग्य अभ्यर्थी अवसरों से वंचित रह जाते हैं। भाषा-परिहार की अवधारणा रोजगार के क्षेत्र में समान अवसरों की स्थापना में सहायक बन सकती है, क्योंकि इससे योग्यता और दक्षता को भाषा से ऊपर स्थान मिलता है।

- **हिंदी साहित्य और सामाजिक न्याय**

हिंदी साहित्य के अध्ययन से यह निष्कर्ष सामने आया है कि साहित्य ने भाषा-आधारित भेदभाव को उजागर करने में ऐतिहासिक भूमिका निभाई है। प्रेमचंद, रामविलास शर्मा, नामवर सिंह तथा दलित साहित्यकारों की रचनाओं में भाषा को सामाजिक संघर्ष और प्रतिरोध के माध्यम के रूप में प्रस्तुत किया गया है। हिंदी साहित्य ने न केवल वंचित वर्गों की पीड़ा को अभिव्यक्ति दी है, बल्कि भाषा को जनसाधारण के अनुभवों से जोड़कर सामाजिक चेतना को सशक्त किया है।

- **भाषा और सामाजिक पहचान**

शोध निष्कर्ष यह भी संकेत देते हैं कि भाषा सामाजिक पहचान के निर्माण में महत्वपूर्ण भूमिका निभाती है। जब किसी समुदाय की भाषा को हाशिए पर रखा जाता है, तो उस समुदाय की सांस्कृतिक पहचान भी कमजोर पड़ती है। भाषा-परिहार की अवधारणा भाषाई विविधता को स्वीकार कर सामाजिक समावेशन को बढ़ावा देती है। इससे विभिन्न भाषाई समुदायों के बीच संवाद और सहअस्तित्व की भावना मजबूत होती है।

- **शैक्षणिक नीतियों का प्रभाव**

अध्ययन में यह भी पाया गया है कि नई शिक्षा नीति 2020 जैसी नीतियाँ भाषा-परिहार की दिशा में सकारात्मक पहल करती हैं। बहुभाषिक शिक्षा, मातृभाषा में प्रारंभिक शिक्षा और स्थानीय भाषाओं को महत्व देने से शिक्षा प्रणाली अधिक समावेशी बनती है। इसके परिणामस्वरूप समाज के विभिन्न वर्गों के बीच शैक्षणिक अंतर को कम करने में सहायता मिलती है।

- **भाषा-आधारित भेदभाव का अनावरण**

शोध निष्कर्षों के अनुसार हिंदी साहित्य और आलोचना ने भाषा-आधारित भेदभाव को न केवल उजागर किया है, बल्कि उसके विरुद्ध वैचारिक संघर्ष भी प्रस्तुत किया है। दलित साहित्य विशेष रूप से भाषा को प्रतिरोध और आत्मसम्मान के साधन के रूप में प्रस्तुत करता है। इससे यह स्पष्ट होता है कि भाषा-परिहार केवल शैक्षणिक या प्रशासनिक नीति नहीं, बल्कि सामाजिक न्याय की एक सशक्त अवधारणा है।

- **समग्र निष्कर्ष**

समग्र रूप से यह निष्कर्ष निकाला जा सकता है कि भाषा-परिहार की अवधारणा शिक्षा और रोजगार में समान अवसरों की स्थापना में सहायक है। हिंदी साहित्य ने सामाजिक न्याय की चेतना को सुदृढ़ करते हुए भाषा-आधारित भेदभाव को उजागर किया है। यह अध्ययन इस बात को रेखांकित करता है कि भाषा-परिहार न केवल साहित्यिक विमर्श का विषय है, बल्कि सामाजिक समावेशन, सांस्कृतिक विविधता और न्यायपूर्ण समाज की स्थापना के लिए एक आवश्यक कदम है।

6 चर्चा (Discussion)

भाषा-परिहार की अवधारणा को यदि केवल प्रशासनिक सुविधा या तकनीकी प्रबंधन के रूप में देखा जाए, तो इसके व्यापक सामाजिक, सांस्कृतिक और वैचारिक आयामों की अनदेखी हो जाती है। प्रस्तुत अध्ययन की चर्चा इस तथ्य को स्पष्ट करती है कि भाषा-परिहार मूलतः सामाजिक परिवर्तन का एक सशक्त उपकरण है, जो शिक्षा, साहित्य, प्रशासन और सार्वजनिक जीवन के विभिन्न क्षेत्रों में समानता और समावेशन की प्रक्रिया को सुदृढ़ कर सकता है। भारत जैसे बहुभाषिक और बहुसांस्कृतिक देश में भाषा का प्रश्न केवल संवाद तक सीमित नहीं रहता, बल्कि यह सत्ता, पहचान और अवसरों के वितरण से गहराई से जुड़ा होता है।

औपनिवेशिक काल से ही भारत में भाषा का प्रयोग सत्ता के उपकरण के रूप में किया गया। अंग्रेजी भाषा को प्रशासन, शिक्षा और ज्ञान के उच्च स्तर से जोड़ दिया गया, जिसके परिणामस्वरूप भारतीय भाषाओं, विशेषकर हिंदी और अन्य क्षेत्रीय भाषाओं में शिक्षा प्राप्त करने वाले वर्गों को सामाजिक और शैक्षणिक रूप से हाशिए पर धकेल दिया गया। इस ऐतिहासिक पृष्ठभूमि में भाषा-परिहार की अवधारणा एक प्रतिरोधात्मक विमर्श के रूप में उभरती है, जो भाषा को बाधा बनने से रोकने और सभी भाषाई समुदायों को समान अवसर प्रदान करने का प्रयास करती है।

हिंदी साहित्य इस सामाजिक विमर्श में केंद्रीय भूमिका निभाता है। प्रेमचंद से लेकर समकालीन दलित साहित्यकारों तक, हिंदी साहित्य ने भाषा को जनसाधारण की अनुभूतियों, संघर्षों और आकांक्षाओं से जोड़ा है। साहित्य में प्रयुक्त जनभाषा ने उन वर्गों को अभिव्यक्ति का अवसर दिया, जिन्हें लंबे समय तक शास्त्रीय और अभिजात्य भाषाई संरचनाओं में स्थान नहीं मिल सका। इस संदर्भ में हिंदी साहित्य भाषा-परिहार की वैचारिक आधारभूमि तैयार करता है, क्योंकि यह भाषा को समावेशन और सामाजिक चेतना का माध्यम बनाता है, न कि बहिष्करण का।

शिक्षा व्यवस्था में भाषा-परिहार की भूमिका और भी अधिक महत्वपूर्ण हो जाती है। अध्ययन से यह स्पष्ट होता है कि मातृभाषा अथवा परिचित भाषा में शिक्षा प्राप्त करने से विद्यार्थी न केवल बेहतर ढंग से सीखते हैं, बल्कि उनमें आत्मसम्मान और सांस्कृतिक पहचान की भावना भी विकसित होती है। नई शिक्षा नीति 2020 ने बहुभाषिक शिक्षा और मातृभाषा आधारित शिक्षण पर बल देकर इस दिशा में एक सकारात्मक पहल की है। यह नीति यह स्वीकार करती है कि भाषा-आधारित भेदभाव को समाप्त किए बिना समावेशी और गुणवत्तापूर्ण शिक्षा संभव नहीं है।

भाषा-परिहार का प्रभाव केवल शिक्षा तक सीमित नहीं है, बल्कि यह सामाजिक और आर्थिक क्षेत्रों में भी परिवर्तन की संभावना उत्पन्न करता है। जब प्रशासनिक प्रक्रियाओं, न्याय प्रणाली और रोजगार के अवसरों में भाषा की बाधाएँ कम होती हैं, तब समाज के विविध वर्गों की सहभागिता बढ़ती है। इससे लोकतांत्रिक मूल्यों को मजबूती मिलती है और सामाजिक असमानताओं को कम करने में सहायता मिलती है। इस दृष्टि से भाषा-परिहार सामाजिक न्याय की अवधारणा को व्यवहारिक रूप प्रदान करता है। हिंदी भाषा इस संपूर्ण प्रक्रिया में एक सेतु की भूमिका निभाती है। संपर्क भाषा के रूप में हिंदी ने विभिन्न भाषाई समुदायों के बीच संवाद और समझ को बढ़ावा दिया है। हालांकि, यह आवश्यक है कि हिंदी को भी किसी वर्चस्ववादी दृष्टिकोण से नहीं, बल्कि सहअस्तित्व और बहुभाषिक समन्वय के माध्यम के रूप में देखा जाए। भाषा-परिहार की सच्ची भावना तभी साकार होती है, जब सभी भाषाओं को समान सम्मान और अवसर प्रदान किए जाएँ।

सामाजिक परिवर्तन के संदर्भ में भाषा-परिहार का सबसे महत्वपूर्ण योगदान यह है कि यह भाषा को पहचान और सत्ता के कठोर ढाँचे से मुक्त करता है। यह अवधारणा भाषा को मानव विकास और सामाजिक सशक्तिकरण के साधन के रूप में पुनर्परिभाषित करती है। हिंदी साहित्य और शिक्षा व्यवस्था, यदि मिलकर इस दृष्टिकोण को अपनाएँ, तो वे न केवल भाषाई भेदभाव को कम कर सकती हैं, बल्कि एक अधिक समावेशी, संवेदनशील और न्यायपूर्ण समाज के निर्माण में भी योगदान दे सकती हैं।

अतः चर्चा के इस चरण में यह स्पष्ट होता है कि भाषा-परिहार केवल नीति या व्यवस्था का प्रश्न नहीं, बल्कि सामाजिक चेतना और वैचारिक परिवर्तन का प्रश्न है। हिंदी साहित्य और शिक्षा व्यवस्था इस परिवर्तन की धुरी बन सकती हैं, बशर्ते भाषा को सत्ता का उपकरण नहीं, बल्कि संवाद, समावेशन और सामाजिक न्याय का माध्यम माना जाए। इस प्रकार भाषा-परिहार सामाजिक परिवर्तन की दिशा में एक अनिवार्य और प्रभावी उपकरण के रूप में स्थापित होता है।

7 निष्कर्ष (Conclusion)

प्रस्तुत अध्ययन के समग्र विश्लेषण के आधार पर यह निष्कर्ष निकाला जा सकता है कि भाषा-परिहार की अवधारणा सामाजिक न्याय, समान अवसर और समावेशी विकास की स्थापना में अत्यंत महत्वपूर्ण भूमिका निभाती है। भाषा केवल संप्रेषण का साधन नहीं, बल्कि सामाजिक संरचना, सत्ता संबंधों, सांस्कृतिक पहचान और अवसरों के वितरण का एक प्रभावशाली माध्यम है। जब भाषा किसी विशेष वर्ग के वर्चस्व का उपकरण बन जाती है, तब वह सामाजिक असमानता और बहिष्करण को जन्म देती है। इस संदर्भ में भाषा-परिहार एक ऐसी वैचारिक एवं व्यावहारिक प्रक्रिया के रूप में सामने आती है, जो भाषा को बाधा बनने से रोकती है और समाज के सभी वर्गों के लिए समान अवसर सुनिश्चित करने की दिशा में कार्य करती है। इस शोध में यह स्पष्ट रूप से सामने आया है कि भारत जैसे बहुभाषिक और बहुसांस्कृतिक देश में भाषा का प्रश्न केवल शैक्षणिक या प्रशासनिक नहीं है, बल्कि यह सामाजिक न्याय और लोकतांत्रिक मूल्यों से प्रत्यक्ष रूप से जुड़ा हुआ है। औपनिवेशिक काल से चली आ रही भाषा-आधारित सत्ता संरचनाएँ आज भी किसी न किसी रूप में सामाजिक और शैक्षणिक असमानताओं को बनाए रखे हुए हैं। स्वतंत्रता के पश्चात भी अंग्रेज़ी का वर्चस्व तथा भारतीय भाषाओं की उपेक्षा एक बड़े वर्ग को अवसरों से वंचित करती रही है। ऐसे में भाषा-परिहार की अवधारणा इन ऐतिहासिक असंतुलनों को संतुलित करने का एक प्रभावी माध्यम बनकर उभरती है।

हिंदी भाषा और साहित्य ने इस दिशा में विशेष भूमिका निभाई है। हिंदी साहित्य, विशेषकर प्रेमचंद, रामविलास शर्मा, नामवर सिंह और दलित साहित्यकारों के लेखन में भाषा को जनसाधारण की अनुभूतियों और संघर्षों से जोड़ा गया है। इन रचनाकारों ने साहित्य को केवल सौंदर्यबोध का माध्यम न मानकर सामाजिक परिवर्तन और न्याय की चेतना का सशक्त साधन बनाया। हिंदी साहित्य ने हाशिए पर पड़े वर्गों की आवाज़ को अभिव्यक्ति दी और भाषा-आधारित भेदभाव को उजागर कर समाज को आत्ममंथन के लिए प्रेरित किया। इस प्रकार हिंदी साहित्य भाषा-परिहार की वैचारिक भूमि को मजबूत करता है। शिक्षा के क्षेत्र में भाषा-परिहार की भूमिका विशेष रूप से महत्वपूर्ण सिद्ध होती है। अध्ययन के निष्कर्ष बताते हैं कि मातृभाषा अथवा स्थानीय भाषा में शिक्षा प्राप्त करने से विद्यार्थियों की समझ, आत्मविश्वास और रचनात्मक क्षमता में वृद्धि होती है।

नई शिक्षा नीति 2020 ने बहुभाषिक शिक्षा को प्रोत्साहित कर इस दिशा में एक सकारात्मक पहल की है। यह नीति यह स्वीकार करती है कि भाषा-आधारित समावेशन के बिना गुणवत्तापूर्ण और समान शिक्षा संभव नहीं है। इस संदर्भ में भाषा-परिहार न केवल शैक्षणिक सफलता का साधन है, बल्कि सामाजिक गतिशीलता और सशक्तिकरण का भी माध्यम है। रोजगार और प्रशासनिक क्षेत्रों में भी भाषा-परिहार की अवधारणा समान अवसरों की स्थापना में सहायक सिद्ध होती है। जब योग्यता और दक्षता को भाषा के आधार पर आँका जाता है, तब अनेक प्रतिभाशाली व्यक्ति अवसरों से वंचित रह जाते हैं। भाषा-परिहार इस प्रवृत्ति को चुनौती देता है और यह सुनिश्चित करता है कि भाषा व्यक्ति की क्षमता का मापदंड न बने। इससे कार्यस्थलों पर विविधता, समावेशन और सामाजिक समरसता को बढ़ावा मिलता है।

सामाजिक स्तर पर भाषा-परिहार बहुभाषिक समाज में संवाद, सहअस्तित्व और आपसी सम्मान की भावना को सुदृढ़ करता है। यह अवधारणा भाषाई विविधता को कमजोरी नहीं, बल्कि सांस्कृतिक समृद्धि के रूप में स्वीकार करती है। हिंदी भाषा इस संदर्भ में एक सेतु की भूमिका निभाती है, जो विभिन्न भाषाई समुदायों को जोड़ने का कार्य करती है। संपर्क भाषा के रूप में हिंदी ने भारत की बहुभाषिक संरचना को एक सूत्र में पिरोने में महत्वपूर्ण योगदान दिया है। अंततः यह कहा जा सकता है कि भाषा-परिहार सामाजिक न्याय की अवधारणा को व्यवहारिक धरातल पर स्थापित करने का एक प्रभावी साधन है। यह न केवल शिक्षा और रोजगार में समान अवसर सुनिश्चित करता है, बल्कि सामाजिक समावेशन, सांस्कृतिक विविधता और लोकतांत्रिक मूल्यों को भी सुदृढ़ करता है। हिंदी भाषा और साहित्य इस प्रक्रिया में मार्गदर्शक शक्ति के रूप में कार्य करते हैं। इस प्रकार भाषा-परिहार एक समतामूलक, न्यायपूर्ण और समावेशी समाज की स्थापना की दिशा में एक अनिवार्य और सार्थक कदम है।

8 हित-संघर्ष (Conflict of Interest)

प्रस्तुत शोधपत्र पूर्णतः समीक्षा-आधारित (Review Paper) है तथा इसका उद्देश्य भाषा-परिहार, हिंदी साहित्य और सामाजिक न्याय से संबंधित उपलब्ध साहित्य, शोध-अध्ययनों और नीतिगत दस्तावेजों का अकादमिक विश्लेषण करना है। लेखक यह स्पष्ट रूप से घोषित करता/करती है कि इस अध्ययन के निष्पादन, लेखन अथवा प्रकाशन की प्रक्रिया में किसी भी प्रकार का व्यक्तिगत, व्यावसायिक, वित्तीय अथवा संस्थागत हित-संघर्ष नहीं है। इस शोधपत्र में व्यक्त विचार पूर्णतः स्वतंत्र, निष्पक्ष और विद्वतापूर्ण अध्ययन पर आधारित हैं तथा किसी बाहरी प्रभाव या दबाव से प्रभावित नहीं हैं।

9 आभार प्रकट (Acknowledgments)

1. मैं इस समीक्षा-आधारित शोधपत्र के निर्माण में सहायक रहे सभी प्रकाशित शोधपत्रों, पुस्तकों, समीक्षात्मक लेखों, शैक्षणिक पत्रिकाओं तथा नीतिगत दस्तावेजों के लेखकों और संपादकों के प्रति हार्दिक आभार व्यक्त करता/करती हूँ, जिनके विद्वतापूर्ण कार्यों के अध्ययन और संदर्भ से यह शोधपत्र संभव हो सका।
2. हिंदी साहित्य, भाषा-परिहार तथा सामाजिक न्याय से संबंधित विविध शोध-स्रोतों से प्राप्त विचारों और विश्लेषणों ने इस अध्ययन को वैचारिक गहराई और अकादमिक दृढ़ता प्रदान की, जिसके लिए मैं समस्त शोधकर्ताओं का कृतज्ञ हूँ।
3. मैं विभागाध्यक्ष, हिंदी विभाग, मानविकी एवं भाषा संकाय, केंद्रीय विश्वविद्यालय कर्नाटक के प्रति विशेष रूप से आभार व्यक्त करता/करती हूँ, जिनके मार्गदर्शन, प्रोत्साहन और अकादमिक सहयोग से यह समीक्षा-कार्य सुव्यवस्थित रूप से संपन्न हो सका।
4. इस शोधपत्र के संकलन, संदर्भ-संग्रह, सामग्री-संयोजन एवं प्रारूपण में सहयोग प्रदान करने वाले मेरे शोधार्थियों (Research Scholars) के प्रति भी मैं हार्दिक धन्यवाद ज्ञापित करता/करती हूँ।
5. अंत में, मैं उन सभी अकादमिक एवं बौद्धिक संसाधनों के प्रति आभारी हूँ, जिन्होंने इस समीक्षा-पत्र को एक संगठित, समावेशी और शोधपरक स्वरूप प्रदान करने में प्रत्यक्ष या अप्रत्यक्ष रूप से योगदान दिया।

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CHAPTER-40

भारतीय भाषा परिवार :भाषाविज्ञान में एक नवीन रूपरेखा की ओर Indian Language Families: Toward a New Framework in Linguistics

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सारांश

भारत का भाषाई परिदृश्य विश्व में सबसे अधिक विविध और जटिल है, जिसमें 19,500 से अधिक मातृभाषाएँ और 121 प्रमुख भाषाएँ शामिल हैं। पारंपरिक भाषावैज्ञानिक वर्गीकरण—इंडो-आर्यन, द्रविड़, ऑस्ट्रोएशियाटिक और तिब्बती-बर्मन—भारतीय भाषाओं की वंशावली को तो दर्शाते हैं, परंतु वे भारतीय भाषाओं के सांस्कृतिक, दार्शनिक और सभ्यतागत अंतर्संबंधों को पूर्णतः नहीं समझा पाते। यह शोध-पत्र भारतीय भाषा परिवार की एक नई रूपरेखा प्रस्तुत करता है, जिसमें भारतीय भाषाओं को एक साझा सभ्यतागत-भाषाई नेटवर्क के रूप में देखा गया है। अध्ययन में ऐतिहासिक भाषाविज्ञान, सांस्कृतिक-सांकेतिकी, संगणकीय भाषाविज्ञान, और भारतीय ज्ञान-परंपरा को एकीकृत किया गया है। यह रूपरेखा NEP-2020 और भारतीय भाषा समिति के उद्देश्यों के अनुरूप है और भारतीय भाषाओं के अध्ययन, शिक्षण, अनुवाद, और NLP तकनीकों के विकास के लिए एक नई दिशा प्रदान करती है।

बीज शब्द : भारतीय भाषा परिवार, भारतीय भाषाविज्ञान, ब्राह्मी लिपि, एनईपी 2020, एनएलपी, भाषा नेटवर्क, तुलनात्मक स्वर विज्ञान। (*Bharatiya Bhasha Pariwar, Indian Linguistics, Brahmi Script, NEP-2020, NLP, Language Networks, Comparative Phonology.*)

1. प्रस्तावना (Introduction) -

भारत की भाषाई विविधता केवल भाषाओं की संख्या का प्रश्न नहीं है, बल्कि यह एक गहन सभ्यतागत अनुभव का परिणाम है। भारतीय भाषाएँ केवल संचार का माध्यम नहीं, बल्कि सांस्कृतिक स्मृति, दार्शनिक चिंतन, सामाजिक संरचना और ज्ञान-परंपरा की वाहक हैं। पारंपरिक भाषावैज्ञानिक वर्गीकरण भारतीय भाषाओं को चार परिवारों में बाँटता है, परंतु यह वर्गीकरण भारतीय भाषाओं के बीच मौजूद गहरे सांस्कृतिक-दार्शनिक संबंधों को नहीं दर्शाता।

इस शोध-पत्र का उद्देश्य भारतीय भाषाओं को एक नई दृष्टि से देखना है—एक ऐसी दृष्टि जो वंशावली से आगे बढ़कर सभ्यतागत निरंतरता, सांस्कृतिक आदान-प्रदान, ध्वन्यात्मक-व्याकरणिक अभिसरण, और संज्ञानात्मक-दार्शनिक एकता को केंद्र में रखती है। इस नई रूपरेखा को हम *भारतीय भाषा परिवार* कहते हैं।

2. विस्तृत साहित्य समीक्षा -

2.1 भारतीय भाषाविज्ञान की पारंपरिक नींव

भारतीय भाषाविज्ञान की परंपरा विश्व की सबसे प्राचीन और व्यवस्थित परंपराओं में से एक है। पाणिनि का *अष्टाध्यायी* (लगभग 5वीं शताब्दी ईसा पूर्व) न केवल संस्कृत व्याकरण का आधार है, बल्कि यह आधुनिक संरचनात्मक भाषाविज्ञान का भी पूर्वज माना जाता है। पाणिनि की व्याकरणिक प्रणाली में—

- ध्वनि-विज्ञान
- रूप-विज्ञान
- वाक्य-विन्यास
- अर्थ-मीमांसा

का अत्यंत वैज्ञानिक और संक्षिप्त रूप मिलता है।

भर्तृहरि का *वाक्यपदीय* भाषा को स्फोट के सिद्धांत से जोड़ता है, जिसमें भाषा को एक संज्ञानात्मक-दार्शनिक प्रक्रिया माना गया है। यह दृष्टि पश्चिमी भाषाविज्ञान से भिन्न है, जहाँ भाषा को मुख्यतः संरचनात्मक इकाई के रूप में देखा जाता है।

2.2 आधुनिक भाषावैज्ञानिक वर्गीकरण की सीमाएँ -

पश्चिमी भाषाविज्ञान भारतीय भाषाओं को चार परिवारों में बाँटता है:

- Indo-Aryan
- Dravidian
- Austroasiatic
- Tibeto-Burman

यह वर्गीकरण वंशानुगत संबंधों को तो दर्शाता है, परंतु यह निम्न पहलुओं को नज़रअंदाज़ करता है:

- साझा सांस्कृतिक शब्दावली
- ब्राह्मी-आधारित लिपि-परंपरा
- ध्वन्यात्मक अभिसरण
- व्याकरणिक समानताएँ
- भारतीय ज्ञान-परंपरा का प्रभाव

उदाहरण के लिए, *धर्म*, *कर्म*, *आत्मा*, *अग्नि*, *जल* जैसे शब्द सभी परिवारों में मिलते हैं, जो सांस्कृतिक-दार्शनिक एकता का संकेत देते हैं।

2.3 भाषा-संपर्क और सभ्यतागत नेटवर्क -

भारत में भाषा-संपर्क केवल व्यापार या प्रवास का परिणाम नहीं है, बल्कि यह—

- तीर्थ-यात्राओं
- राजनैतिक एकीकरण
- साहित्यिक आदान-प्रदान
- गुरुकुल परंपरा

शास्त्रीय ग्रंथों के प्रसार का परिणाम है। इससे भारतीय भाषाओं में—

- ध्वन्यात्मक समानताएँ
- व्याकरणिक अभिसरण

सांस्कृतिक शब्दावली का साझा उपयोग विकसित हुआ।

2.4 संगणकीय भाषाविज्ञान और भारतीय भाषाएँ -

पिछले दो दशकों में NLP (Natural Language Processing) ने भारतीय भाषाओं के अध्ययन को नई दिशा दी है। परंतु अधिकांश मॉडल—

- अंग्रेज़ी-केंद्रित
- यूरोपीय भाषाओं पर आधारित
- भारतीय भाषाओं की संरचनात्मक जटिलता से अनभिज्ञ हैं।

इसलिए भारतीय भाषाओं के लिए एक नई, सभ्यतागत-आधारित रूपरेखा आवश्यक है।

3. भारतीय भाषाओं का ऐतिहासिक विकास: ब्राह्मी से आधुनिक लिपियों तक -

भारत की भाषाई और लिपि-परंपरा विश्व की सबसे प्राचीन और निरंतर विकसित होने वाली परंपराओं में से एक है। भारतीय भाषाओं का इतिहास केवल भाषाई परिवर्तन का इतिहास नहीं, बल्कि यह भारतीय सभ्यता, संस्कृति, दर्शन, राजनीति और सामाजिक संरचना के विकास का भी इतिहास है। भारतीय भाषाओं के विकास को समझने के लिए हमें तीन प्रमुख आयामों को देखना आवश्यक है—

- 1 लिपि-विकास (Script Evolution)
- 2 भाषाई परिवारों का ऐतिहासिक विस्तार (Historical Spread of Language Families)
- 3 सभ्यतागत संपर्क और सांस्कृतिक आदान-प्रदान (Civilizational Exchange)

3.1 ब्राह्मी लिपि: भारतीय लिपियों की जननी

ब्राह्मी लिपि (3री शताब्दी ईसा पूर्व) भारतीय उपमहाद्वीप की लगभग सभी प्रमुख लिपियों की मूल जननी मानी जाती है। अशोक के शिलालेखों में प्रयुक्त ब्राह्मी लिपि—

- ध्वनि-आधारित
- सरल
- वैज्ञानिक
- उच्चारण-अनुरूप

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Bharatiya Bhasha Pariwar: A New Framework in Linguistics

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थी, जो आधुनिक भारतीय लिपियों की नींव बनी।

ब्राह्मी से विकसित प्रमुख लिपियाँ -

ब्राह्मी से विकसित लिपि	वर्तमान भाषाएँ
देवनागरी	हिंदी, मराठी, संस्कृत, नेपाली
बंगाली-असमिया	बंगाली, असमिया
गुजराती	गुजराती
गुरुमुखी	पंजाबी
कन्नड़	कन्नड़
तेलुगु	तेलुगु
उड़िया	ओड़िया
तमिल-ब्राह्मी	तमिल
ग्रंथ	मलयालम, तमिल पर प्रभाव

इन सभी लिपियों में—

- स्वर-व्यंजन आधारित संरचना
- मात्रा-प्रणाली
- संयुक्ताक्षर
- ध्वनि-लिपि पारदर्शिता

जैसी समानताएँ मिलती हैं।

3.2 प्राकृत, अपभ्रंश और आधुनिक भारतीय भाषाएँ -

संस्कृत से विकसित प्राकृत भाषाएँ (पाली, अर्धमागधी, शौरसेनी) भारतीय भाषाओं के विकास में महत्वपूर्ण चरण हैं। प्राकृत → अपभ्रंश → आधुनिक भाषाएँ यह क्रम भारतीय भाषाओं की प्राकृतिक विकास-यात्रा को दर्शाता है।

उदाहरण :

- शौरसेनी अपभ्रंश → हिंदी, पंजाबी, राजस्थानी
- मागधी अपभ्रंश → बंगाली, असमिया, उड़िया
- महाराष्ट्री अपभ्रंश → मराठी

3.3 द्रविड़ भाषाओं का विकास -

द्रविड़ भाषाएँ (तमिल, तेलुगु, कन्नड़, मलयालम) भारतीय उपमहाद्वीप की प्राचीनतम भाषाओं में से हैं। तमिल भाषा का इतिहास 2000+ वर्षों से अधिक पुराना है।

द्रविड़ भाषाओं में—

- मूर्धन्य ध्वनियाँ
- आग्लूटिनेटिव संरचना

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Bharatiya Bhasha Pariwar: A New Framework in Linguistics

<https://doi.org/10.66483/jsp.2026.001>

➤ समृद्ध काव्य-परंपरा

जैसी विशेषताएँ मिलती हैं।

3.4 भारतीय भाषाओं में अभिसरण (Convergence) -

यद्यपि भारतीय भाषाएँ चार परिवारों में बाँटी जाती हैं, परंतु उनमें—

- ध्वन्यात्मक समानताएँ
- व्याकरणिक अभिसरण
- सांस्कृतिक शब्दावली का साझा उपयोग
- लिपि-परंपरा की एकता

स्पष्ट रूप से दिखाई देती है।

इसी अभिसरण को यह शोध-पत्र भारतीय भाषा परिवार की अवधारणा में समाहित करता है।

4. तुलनात्मक ध्वन्यात्मक तालिकाएँ (Comparative Phonological Tables) -

भारतीय भाषाओं में ध्वन्यात्मक समानताएँ अत्यंत महत्वपूर्ण हैं। नीचे दी गई तालिकाएँ चार प्रमुख परिवारों की ध्वनियों की तुलना प्रस्तुत करती हैं।

4.1 स्वर (Vowels)

ध्वनि	हिंदी	तमिल	बंगाली	कन्नड़
अ	✓	✓	✓	✓
आ	✓	✓	✓	✓
इ	✓	✓	✓	✓
ई	✓	✓	✓	✓
उ	✓	✓	✓	✓
ऊ	✓	✓	✓	✓
ए	✓	✓	✓	✓
ओ	✓	✓	✓	✓

निष्कर्ष: सभी भारतीय भाषाओं में स्वर-प्रणाली लगभग समान है।

4.2 व्यंजन (Consonants) -

मूर्धन्य ध्वनियाँ (Retroflex Sounds) -

ध्वनि	हिंदी	तमिल	तेलुगु	बंगाली
ट	✓	✓	✓	✓
ठ	✓	✓	✓	✓
ड	✓	✓	✓	✓
ढ	✓	✓	✓	✓
ण	✓	✓	✓	✓

निष्कर्ष: मूर्धन्य ध्वनियाँ भारतीय भाषाओं की साझा पहचान हैं।

5. भाषाई नेटवर्क मॉडल (Conceptual Network Model) -

भारतीय भाषाओं को एक “नेटवर्क” के रूप में समझना अधिक उपयुक्त है। इस नेटवर्क में—

- 1 नोड्स (Nodes): भाषाएँ
- 2 एजेंस (Edges): सांस्कृतिक, ध्वन्यात्मक, व्याकरणिक, ऐतिहासिक संबंध
- 3 क्लस्टर (Clusters): क्षेत्रीय समूह

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Bharatiya Bhasha Pariwar: A New Framework in Linguistics

<https://doi.org/10.66483/jsp.2026.001>

4 हब्स (Hubs): संस्कृत, तमिल, पाली, प्राकृत

5.1 नेटवर्क मॉडल के प्रमुख घटक -

1. सांस्कृतिक-दार्शनिक हब -

- संस्कृत
- पाली
- तमिल

2. क्षेत्रीय क्लस्टर -

- उत्तर भारतीय क्लस्टर (हिंदी, पंजाबी, राजस्थानी)
- पूर्वी क्लस्टर (बंगाली, असमिया, उड़िया)
- दक्षिणी क्लस्टर (तमिल, तेलुगु, कन्नड़, मलयालम)

3. लिपि-आधारित कनेक्शन -

- ब्राह्मी → देवनागरी → आधुनिक लिपियाँ

4. ध्वन्यात्मक अभिसरण

- मूर्धन्य ध्वनियाँ
- महाप्राण/अल्पप्राण

यह मॉडल भारतीय भाषाओं को एक सभ्यतागत नेटवर्क के रूप में प्रस्तुत करता है।

6. NEP-2020 और भारतीय भाषा समिति (Bharatiya Bhasha Samiti) का विस्तृत विश्लेषण -

भारत की नई राष्ट्रीय शिक्षा नीति (NEP-2020) भारतीय भाषाओं के पुनरुत्थान, संरक्षण और संवर्धन के लिए एक ऐतिहासिक दस्तावेज है। यह नीति भारतीय भाषाओं को केवल संचार का माध्यम नहीं, बल्कि ज्ञान-परंपरा, सांस्कृतिक पहचान और संज्ञानात्मक विकास का आधार मानती है। NEP-2020 का मूल संदेश स्पष्ट है—“भाषा केवल माध्यम नहीं, बल्कि ज्ञान का स्वरूप है।”

6.1 मातृभाषा-आधारित शिक्षा का सिद्धांत -

NEP-2020 के अनुसार :

- प्राथमिक शिक्षा मातृभाषा/स्थानीय भाषा में होनी चाहिए
- बहुभाषिकता को संज्ञानात्मक विकास का साधन माना गया है
- भारतीय भाषाओं में उच्च-स्तरीय सामग्री विकसित करने पर बल दिया गया है

यह दृष्टि भारतीय भाषाओं की सभ्यतागत एकता को मजबूत करती है।

6.2 भारतीय भाषा समिति (Bharatiya Bhasha Samiti) -

भारत सरकार द्वारा गठित भारतीय भाषा समिति (BBS) का उद्देश्य है:

- भारतीय भाषाओं के लिए एकीकृत नीति
- शब्दावली मानकीकरण
- तकनीकी शब्दकोश निर्माण
- अनुवाद-परिसंरचना (translation ecosystem)
- भारतीय भाषाओं में उच्च शिक्षा सामग्री

BBS का दृष्टिकोण भारतीय भाषाओं को एक साझा परिवार के रूप में देखता है, जो इस शोध-पत्र की अवधारणा से पूर्णतः मेल खाता है।

6.3 भारतीय भाषाओं के लिए एकीकृत डिजिटल पारिस्थितिकी -

NEP-2020 और BBS मिलकर निम्न कार्य कर रहे हैं:

- भारतीय भाषाओं के लिए AI-आधारित अनुवाद उपकरण
- डिजिटल शब्दकोश
- भाषाई संसाधन बैंक
- भारतीय भाषाओं में MOOCs

यह प्रयास भारतीय भाषाओं को वैश्विक डिजिटल परिदृश्य में प्रतिस्पर्धी बनाता है।

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6.4 नीति-स्तर पर भारतीय भाषा परिवार की प्रासंगिकता -

इस शोध-पत्र में प्रस्तावित भारतीय भाषा परिवार की अवधारणा NEP-2020 के निम्न उद्देश्यों को मजबूत करती है:

- भाषाई एकता
- सांस्कृतिक निरंतरता
- मातृभाषा-आधारित शिक्षा
- भारतीय ज्ञान-परंपरा का पुनरुत्थान

7. Computational Linguistics / NLP पर समर्पित अध्याय -

भारतीय भाषाओं के लिए NLP (Natural Language Processing) एक चुनौतीपूर्ण क्षेत्र है क्योंकि:

- भाषाएँ संरचनात्मक रूप से विविध हैं
- लिपियाँ भिन्न हैं
- शब्द-रचना जटिल है
- संसाधन सीमित हैं

फिर भी, भारतीय भाषाओं में NLP का विकास तेजी से हो रहा है।

7.1 भारतीय भाषाओं की NLP चुनौतियाँ -

1. **Morphological richness -**
 - हिंदी, तमिल, कन्नड़ आदि में शब्द-रचना अत्यंत जटिल है।
2. **Free word order -**
 - SOV संरचना होने के बावजूद शब्द-क्रम लचीला है।
3. **Low-resource languages -**
 - कई भाषाओं के लिए कॉर्पस उपलब्ध नहीं।
4. **Script diversity -**
 - देवनागरी, बंगाली, तमिल, तेलुगु आदि अलग-अलग लिपियाँ।

7.2 भारतीय भाषाओं के लिए NLP समाधान -

- Indic NLP Library
- AI4Bharat Models
- BharatVaani
- ULCA (Universal Language Contribution API)

ये सभी भारतीय भाषाओं के लिए एकीकृत डिजिटल पारिस्थितिकी बना रहे हैं।

7.3 भारतीय भाषा परिवार मॉडल का NLP में उपयोग -

इस शोध-पत्र में प्रस्तावित मॉडल NLP के लिए अत्यंत उपयोगी है:

- भाषाई नेटवर्क मॉडल cross-lingual transfer learning को सरल बनाता है
- ध्वन्यात्मक समानताएँ speech recognition को बेहतर बनाती हैं
- लिपि-आधारित समानताएँ transliteration को आसान बनाती हैं
- सांस्कृतिक शब्दावली semantic modeling को सटीक बनाती है

8. निष्कर्ष + नीति-सिफारिशें (Policy Recommendations) -

8.1 निष्कर्ष -

यह शोध-पत्र दर्शाता है कि भारतीय भाषाएँ केवल वंशानुगत परिवारों में विभाजित भाषाएँ नहीं हैं, बल्कि वे एक साझा सभ्यतागत-भाषाई नेटवर्क बनाती हैं। इस नेटवर्क में—

- 1 ध्वन्यात्मक समानताएँ
- 2 व्याकरणिक अभिसरण
- 3 सांस्कृतिक-दार्शनिक शब्दावली
- 4 लिपि-परंपरा की एकता

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Bharatiya Bhasha Pariwar: A New Framework in Linguistics

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5 ऐतिहासिक संपर्क

स्पष्ट रूप से दिखाई देते हैं।

इसलिए भारतीय भाषा परिवार की अवधारणा भारतीय भाषाओं को समझने का एक अधिक सटीक और समग्र मॉडल प्रस्तुत करती है।

8.2 नीति-सिफारिशें -

- 6 भारतीय भाषाओं के लिए एकीकृत डिजिटल प्लेटफॉर्म विकसित किया जाए।
- 7 भारतीय भाषाओं में उच्च शिक्षा सामग्री का निर्माण बढ़ाया जाए।
- 8 AI-आधारित अनुवाद और NLP मॉडल भारतीय भाषाओं के लिए अनुकूलित किए जाएँ।
- 9 भारतीय भाषाओं के लिए एकीकृत ध्वन्यात्मक और व्याकरणिक डेटाबेस बनाया जाए।
- 10 NEP-2020 के अनुसार मातृभाषा-आधारित शिक्षा को प्राथमिकता दी जाए।
- 11 भारतीय भाषाओं के तुलनात्मक अध्ययन को विश्वविद्यालयों में अनिवार्य किया जाए।

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CHAPTER-41

भारतीय भाषाओंका अंतर्संबंध और राष्ट्रीय एकात्मता: एक भाषावैज्ञानिक अनुशीलन **Interrelationship of Indian languages and national integration: a linguistic study**

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भारत की भाषाई पहचान को वैश्विक स्तर पर अक्सर 'अनेकता' के चश्मे से देखा जाता है, जहाँ भारोपीय, द्रविड़, आग्नेय और तिब्बती-बर्मी जैसे अलग-अलग भाषा परिवारों को पृथक और स्वतंत्र इकाइयों के रूप में प्रस्तुत किया गया है। किंतु, यह शोध-पत्र इस औपनिवेशिक और विभाजनकारी दृष्टिकोण से परे एक 'नवीन दृष्टि' का प्रतिपादन करता है, जो भारतीय भाषाओं को खंडों में देखने के बजाय उनकी 'अंतःप्रवाही पारस्परिकता' और 'भाषिक एकात्मता' पर केंद्रित है। हजारों वर्षों के निरंतर सामाजिक-सांस्कृतिक सह-अस्तित्व, साझा इतिहास और भौगोलिक निकटता ने इन भिन्न मूल की भाषाओं के बीच एक ऐसी 'संज्ञानात्मक एकता' का निर्माण किया है, जिसे भाषा विज्ञान की शब्दावली में 'एरियल डिफ्यूजन' (Areal Diffusion) या 'भाषाई संकुल' कहा जाता है। यह शोध स्थापित करता है कि चाहे वह उत्तर भारत की संस्कृतनिष्ठ भाषाएँ या दक्षिण की प्राचीन द्रविड़ भाषाएँ, इनके बीच व्याकरणिक संरचना (SOV पद-क्रम), वैज्ञानिक वर्णमाला और साझा 'तत्सम' शब्दावली का एक ऐसा अदृश्य सेतु विद्यमान है, जो सिद्ध करता है कि भारतीय जनमानस के सोचने और अभिव्यक्ति की पद्धति मूलतः एक ही है। यह प्रस्तावना इस विचार को आधार देती है कि भारत की भाषाई विविधता हमारे विखंडन का कारण नहीं, बल्कि हमारी उस सांस्कृतिक सघनता का प्रमाण है, जिसने साहित्य, भक्ति आंदोलन और आधुनिक संचार माध्यमों के सहयोग से एक 'अखंड भारतीय भाषिक चेतना' को जीवित रखा है। भारतीय भाषाएँ महज संवाद का माध्यम नहीं, बल्कि हमारी हजारों साल की सभ्यता का जीवित दस्तावेज़ हैं। "भारत की सभी भाषाएँ हमारी अपनी भाषाएँ हैं, वे एक ही भारतीय चेतना की विविध अभिव्यक्तियाँ हैं।" इस भाव को चरितार्थ करने की शोध की आधारभूमि तैयार करती है: "भाषा की दीवारों से तो बस नक्शों की लकीरें हैं, वरना दिल की धड़कन तो हर जगह एक है। अक्षर अलग हैं, लिपियाँ जुदा हैं तो क्या, ममता, करुणा और प्रार्थना की गूँज हर जगह एक है।"

1 भारतीय भाषा परिवार: एक नवीन दृष्टि और सैद्धांतिक पृष्ठभूमि

पारंपरिक भाषा विज्ञान ने लंबे समय तक भारतीय भाषाओं को भारोपीय (Indo-Aryan) और द्रविड़ (Dravidian) जैसे दो बड़े खानों में विभाजित करके देखा है, जो अक्सर औपनिवेशिक हितों से प्रेरित एक 'फूट डालो और राज करो' की वैचारिक पद्धति का हिस्सा रहा। परंतु, यह शोध पत्र एक ऐसी 'नवीन दृष्टि' का प्रतिपादन करता है जो भाषाओं को पृथक द्वीपों के रूप में देखने के स्थान पर उन्हें एक अंतःप्रवाही और परस्पर संवादरत 'भाषाई संकुल' (Linguistic Area) के रूप में स्वीकार करता है। ऐतिहासिक और समाज-भाषाई दृष्टि से देखें तो भारत का भूगोल हजारों वर्षों से एक ऐसी प्रयोगशाला रहा है जहाँ विभिन्न मूल की भाषाओं ने एक-दूसरे के साथ न केवल सह-अस्तित्व बनाए रखा, बल्कि एक-

दूसरेकेव्याकरण, ध्वनियोंऔर मुहावरोंकोइतनीगहराई सेआत्मसात कियाकिआज उनकेबीच कीविभाजक रेखाएँधुंधलीपड़गई हैं। भाषाविदएम.बी. एमिनो(M.B. Emeneau) नेभारत कोएक 'भाषाई क्षेत्र' (Linguistic Area) केरूप मेंपरिभाषित कियाथा, जिसकाअर्थहैकियहाँकीभाषाओंनेआनुवंशिक रूप सेभिन्न होनेकेबावजूद संपर्कऔर संवाद केकारण समान संरचनात्मक विशेषताओंकोविकसित कर लियाहै। यह शोध इसी'अदृश्य सेतु' कोउजागर करताहै, जोउत्तर कीसंस्कृतनिष्ठ भाषाओंऔर दक्षिण कीप्राचीन द्रविड़भाषाओंकेबीच एक सेतुकानिर्माण करताहै। आर्य, द्रविड़, आग्नेय और तिब्बती-बर्मीभाषापरिवारोंकेबीच कायह संवाद केवल शब्दोंकालेन-देन नहींहै, बल्कियह एक साझा'भारतीय चित्त' कीअभिव्यक्तिहै। सहस्राब्दियोंकेइस भाषाई मंथन नेभारतीय भाषाओंकोएक ऐसीपारस्परिकताप्रदान कीहैजहाँभाषाएँएक-दूसरेकेपूरक केरूप मेंकार्यकरतीहैं। यह नवीन दृष्टिहमेंयह समझनेमेंसहायताकरतीहैकिभारत कीभाषाई विविधताहमारेविखंडन काकारण नहीं,

बल्किहमारीउस सांस्कृतिक सघनताकाप्रमाण हैजिसनेआक्रमणोंऔर राजनीतिक उथल-पुथल केबावजूद भारत कोएक सूत्र मेंपिरोए रखा। शोध कायह हिस्सास्पष्ट करताहैकिभारतीय भाषापरिवार वास्तव मेंएक 'सांस्कृतिक लोकतंत्र' काप्रतीक है, जहाँप्रत्येक बोलीऔर भाषानेअपनीपहचान सुरक्षित रखतेहुए भीएक व्यापक 'भारतीय भाषाई पहचान' केनिर्माण मेंयोगदान दियाहै। अतः, भाषाओंकोखानोंमेंबाँटनेकेबजाय उनकी'पारस्परिकता' पर केंद्रित होनाहीवर्तमान समय कीसबसेबड़ीशोध आवश्यकताहै।

2 व्याकरणिक संरचनाऔर पद-क्रम कीसंरचनात्मक एकात्मताकाविश्लेषण

भाषाकीआत्माउसकेव्याकरण मेंनिहित होतीहैऔर यदिहम गहराई सेविश्लेषण करेंतोपाएंगेकिभारतीय भाषाओंकाव्याकरणिक ढांचाआश्चर्यजनक रूप सेएक समान है, जोउनकेसाझा'संज्ञानात्मक आधार' (Cognitive Base) कोपुष्ट करताहै। भाषावैज्ञानिक दृष्टिसेयह अत्यंत महत्वपूर्णऔर विचारणीय तथ्य हैकिविश्व कीअधिकांश भाषाओंकेविपरीत, भारत कीलगभग समस्त भाषाओंमेंवाक्य-विन्यास काक्रम 'कर्ता-कर्म-क्रिया' (Subject-Object-Verb यानीSOV) केशाश्रित नियम पर आधारित है। जहाँअंग्रेजीऔर अन्य यूरोपीय भाषाओंमेंवाक्य कीसंरचना'SVO' (Subject-Verb-Object) होतीहै(जैसे: "Ram eats a mango"), वहींभारत कीचाहेवह हिंदीहो, तमिल हो, मराठीहो, कन्नड़होयाबांग्ला, विचार अभिव्यक्तिकाबुनियादीढांचाएक जैसाहीरहताहै(जैसे: "राम आम खाताहै" या"रामन मम्पलम्साप्पिडुकिरान")। इस पद-क्रम कीसमानताकाअर्थयह हैकिभारतीय मस्तिष्क सूचनाओंकोएक हीक्रम मेंसंसाधित (Process) करताहै—पहलेकार्यकरनेवाला, फिर वह वस्तुजिस पर कार्यहोरहाहै, और अंत मेंवह क्रियाजोघटित होरहीहै। यह केवल व्याकरण कानियम नहींहै, बल्कियह उस 'भारतीय विचार प्रक्रिया' काप्रतिबिंब हैजोक्रियाकेफल और कर्मकीप्रधानताकोमहत्व देतीहै। इसकेअतिरिक्त, भारतीय भाषाओंमें'परसर्ग' (Postpositions) काप्रयोग भीएक समान है; हम संज्ञाकेबाद कारक चिह्नोंकाप्रयोग करतेहैं(जैसे: 'घर में' या'मेज पर'), जबकिअंग्रेजीमेंयेपहलेआतेहैं('In the house')। इसकेसाथ ही, आदरसूचक सर्वनामोंकीव्यवस्था—जैसे'तू', 'तुम' और 'आप' कासूक्ष्म भेद—संपूर्णभारत कीभाषाओंमेंविद्यमान है, जोसामाजिक मर्यादाऔर रिश्तोंकीगहराई कोव्यक्त करताहै। यह व्याकरणिक साम्य यह सिद्ध करनेकेलिए पर्याप्त हैकिभौगोलिक दूरियोंऔर भाषाई परिवारोंकेवर्गीकरण केबावजूद, भारतीय जनमानस केसोचने, तर्ककरनेऔर भावनाओंकोव्यक्त करनेकाव्याकरणिक आधार एक हीहै। यह संरचनात्मक एकताहीवह 'भाषाई रीढ़' हैजोकाश्मीर सेकन्याकुमारीतक केभाषाई

शरीर को खड़ा रखती है और हमें यह आभास कराती है कि हम अलग-अलग भाषाएँ बोल रहे हैं, भी एक ही मानसिक धरातल पर खड़े हैं।

3 ध्वनि-विज्ञान और वर्णमाला का वैज्ञानिक एवं दार्शनिक आधार

भारतीय वर्णमाला, जिसे हम 'अक्षरा' कहते हैं, विश्व के भाषाई इतिहास में विज्ञान और अध्यात्म के अद्भुत समन्वय का चरमोत्कर्ष है। विश्व की अन्य प्रचलित लिपियों, जैसे रोमन या अरबी की तुलना में, भारतीय भाषाओं की वर्णमाला पूर्णतः वैज्ञानिक, तार्किक और ध्वन्यात्मक (Phonetic) सिद्धांतों पर आधारित है। 'अ' से लेकर 'झ' तक ध्वनियों का जो सूक्ष्म और व्यवस्थित वर्गीकरण प्राचीन संस्कृत व्याकरण में मिलता है, वही वर्गीकरण तेलुगु, कन्नड़, बांग्ला, ओडिया, मराठी और मलयालम जैसी सभी प्रमुख भारतीय भाषाओं में भी प्राप्त होता है। यह वर्गीकरण केवल अक्षरों की सूची नहीं है, बल्कि यह मानव शरीर के वाक्-यंत्र (Vocal Apparatus) का एक सटीक मानचित्र है। वर्णमाला का प्रत्येक वर्ग—कंठ्य (गले से), तालव्य (ताल से), मूर्धन्य (जीभ को मोड़कर), दंत्य (दांतों से) और ओष्ठ्य (होंठों से)—ध्वनि विज्ञान के उन नियमों का पालन करता है जिन्हें आधुनिक ध्वनिशास्त्र (Phonology) आज स्वीकार कर रहा है। उदाहरण के लिए, 'क-वर्ग' से 'प-वर्ग' तक की यात्रा वास्तव में गले की गहराई से होंठों के बाहरी किनारे तक की एक वैज्ञानिक यात्रा है। यह ध्वनि-साम्य भारतीय भाषाओं को एक ही 'ध्वन्यात्मक परिवार' का सदस्य सिद्ध करता है। वर्णमाला के इस वैज्ञानिक आधार के कारण ही एक भारतीय, चाहे वह किसी भी क्षेत्र का हो, दूसरी भारतीय भाषा की ध्वनियों को बहुत कम प्रयास में और शुद्धता के साथ उच्चारित कर सकता है। इसके साथ ही, भारतीय लिपियों में प्रत्येक ध्वनि के लिए एक विशिष्ट चिह्न (अक्षर) का होना इसे 'जैसा बोला जाए वैसा ही लिखा जाए' की अद्वितीय विशेषता प्रदान करता है, जो अंग्रेजी जैसी भाषाओं में संभव नहीं है। यह वर्णमाला हमारे साझा 'नाद-ब्रह्म' के दर्शन से जुड़ी है, जहाँ ध्वनि को ब्रह्म का रूप माना गया है। अतः, वर्णमाला की यह वैज्ञानिकता और ध्वनि-विज्ञान की समानता वह 'अदृश्य सूत्र' है जो भारतीय भाषाओं के विविधतापूर्ण स्वरूप को एक सुदृढ़ और तार्किक आधार प्रदान करता है। यह

सिद्ध करता है कि भारत के प्राचीन मनीषियों ने भाषा को केवल संवाद का माध्यम नहीं, बल्कि ध्वनि और कंपन के विज्ञान के रूप में विकसित किया था, जो आज भी हमारी भाषाई एकता का आधार स्तंभ बना हुआ है।

4 शब्दावली का आदान-प्रदान और तत्सम परंपरा: भाषिक एकात्मता का आधार

शब्दावली किसी भी भाषा का वह जीवंत कोश होती है जो उसके इतिहास, भूगोल और सांस्कृतिक संपर्कों की गवाही देती है। भारतीय भाषाओं के संदर्भ में यह शोध इस तथ्य को रेखांकित करता है कि संस्कृत केवल एक प्राचीन भाषा नहीं, बल्कि भारतीय भाषाओं की 'धात्री' और निरंतर बहने वाली विचार-धारा है। 'तत्सम' (उसके समान) शब्दावली वह सेतु है जिसने भारत के भाषाई मोतियों को एक अभेद्य माला में पिरोया है। जब हम 'जल', 'माता', 'धर्म', 'भूमि', 'वायु', 'आकाश', 'आत्मा' और 'सत्य' जैसे शब्दों का प्रयोग करते हैं, तो हम किसी एक क्षेत्रीय सीमा में नहीं बंधे होते, बल्कि हम एक 'अखिल भारतीय शब्द-संपदा' का उपयोग कर रहे होते हैं। यह शोध यह स्पष्ट करता है कि दक्षिण भारत की भाषाएँ, जिन्हें अक्सर द्रविड़ परिवार का कहकर अलग कर दिया जाता है, वास्तव में संस्कृत शब्दावली की सबसे बड़ी संरक्षक रही हैं। उदाहरण के तौर पर, मलयालम और तेलुगु के शास्त्रीय साहित्य और दैनिक व्यवहार में संस्कृत शब्दों का अनुपात 50% से भी अधिक है। यह केवल शब्दों का आयात नहीं है, बल्कि यह उन अवधारणाओं का साझाकरण है जो भारतीय जीवन-दर्शन की रीढ़ हैं। 'भोक्ष',

'संस्कार' और 'त्याग' जैसे शब्दों का जो अर्थ तमिल भाषी के लिए है, वही अर्थ कश्मीरी या असमिया भाषी के लिए भी है। इसके समानांतर, द्रविड़ भाषाओं ने भी उत्तर भारत की भाषाओं को 'नीर', 'मीन', 'कुण्डल' और 'माला' जैसे अनेक शब्द देकर समृद्ध किया है। यह 'लेक्सिकल एक्सचेंज' (शब्दावली का विनिमय) सिद्ध करता है कि भारतीय भाषाओं का विकास परस्पर विरोधी दिशाओं में नहीं, बल्कि एक-दूसरे के पूरक के रूप में हुआ है। तत्सम और तद्भव शब्दों की यह विशाल परंपरा हमारी भाषिक एकात्मता का सबसे सबल प्रमाण है, जो यह दर्शाती है कि बाहरी भिन्नताओं के बावजूद हमारा 'सांस्कृतिक शब्दकोश' एक ही है। यह शब्दावली केवल संवाद का माध्यम नहीं है, बल्कि यह उस साझी विरासत का संवाहक है जो हमें एक राष्ट्र के रूप में वैचारिक पहचान प्रदान करती है।

5 साहित्यिक चेतना और कथानक की एकरूपता: साझा सांस्कृतिक अंतःकरण

भारतीय साहित्य का इतिहास इस सत्य का उद्घोष करता है कि भारत की आत्मा एक है, भले ही वह अनेक भाषाओं में स्वयं को अभिव्यक्त करती हो। रामायण, महाभारत और अठारह पुराण भारतीय साहित्यिक चेतना की वह रीढ़ हैं, जिनके बिना भारतीय भाषाओं का अस्तित्व अकल्पनीय है। यह शोध पत्र यह विश्लेषित करता है कि किस प्रकार इन महाकाव्यों के कथानक ने हजारों वर्षों तक भारतीय भाषाओं के बीच एक 'अखंड संवाद' को जीवित रखा है। आदिकवि वाल्मीकि की रामायण हो या कृष्णव्यास का महाभारत, इन ग्रंथों ने प्रत्येक भारतीय भाषा को उसके सृजन के आरंभिक काल में ही आधारभूत कथानक और नैतिक मूल्य प्रदान कर दिए थे। जब हम कंबन की तमिल रामायण, तुलसीदास का रामचरितमानस, कृतिवास की बांग्लारामायण, रंगनाथ की तेलुगुरामायण या एकनाथ की मराठी भावार्थ रामायण का तुलनात्मक अध्ययन करते हैं, तो हम पाते हैं कि भौगोलिक दूरियों और भाषाई भिन्नताओं के बावजूद राम के आदर्श, सीता का त्याग और रावण का पराभव—इन सभी रचनाओं की केंद्रीय संवेदना एक ही है। यह केवल धार्मिक आस्था का विषय नहीं है, बल्कि यह उस 'साहित्यिक निरंतरता' (Literary Continuity) का प्रमाण है जिसने भारत को एक भावात्मक इकाई बनाए रखा। इन ग्रंथों के माध्यम से जो बिंब, अलंकार और मुहावरे विकसित हुए, वे संपूर्ण भारत की साहित्यिक धरोहर बन गए। भारतीय साहित्यकार चाहे वह दक्षिण का हो या उत्तर का, वह उन्हीं साझा मिथकों और प्रतीकों का उपयोग करता है जो उसे विरासत में मिले हैं। यह कथानक की एकरूपता सिद्ध करती है कि भारतीय भाषाओं के बीच एक गहरी 'साहित्यिक और नैतिक साझीदारी' है, जो किसी भी राजनीतिक सीमा से अधिक सुदृढ़ है। इस प्रकार, साहित्यिक चेतना का यह प्रवाह भारतीय भाषाओं को एक ही परिवार के सदस्यों के रूप में स्थापित करता है, जहाँ प्रत्येक भाषा अपनी मौलिकता के साथ उसी साझा विरासत को आगे बढ़ाती है। रामायण और महाभारत हमारे सांस्कृतिक मानचित्र के ध्रुव तारे हैं।

"रामायण और महाभारत भारत के दो ऐसे महाप्राण हैं, जिनमें भारत की आत्मा निवास करती है।" — हजारी प्रसाद द्विवेदी

6 भक्ति आंदोलन: भाषाई सीमाओं के अतिक्रमण और राष्ट्रीय समन्वय का युग

मध्यकाल में भारत के संतों और कवियों द्वारा संचालित भक्ति आंदोलन भारतीय इतिहास का वह स्वर्णिम काल था, जिसने भाषाओं को मंदिर की प्राचीर से निकालकर जन-जन की चौपाल तक पहुँचाया और भाषाई हीनता को समाप्त कर 'लोकभाषा' को प्रतिष्ठा प्रदान की। इस शोध में यह विस्तार से विश्लेषित किया गया है कि कैसे भक्ति साहित्य ने भाषाई

सीमाओंकोलांघन कर एक अखिल भारतीय संवाद और राष्ट्रीय एकीकरण कामार्गप्रशस्त किया। संतोंनेजिस लोकभाषाकाप्रयोग किया, वह केवल संवाद कामाध्यम नहींथी, बल्किवह एक 'सांस्कृतिक सेतु' थी। दक्षिण भारत केआलवार और नयनार संतोंसेप्रारंभ हुई भक्तिकीयह लहर जब उत्तर भारत पहुँची, तोइसनेकबीर, जायसी, सूर और तुलसीजैसेकवियोंकोजन्म दिया। महत्वपूर्णबात यह हैकिइन संतोंकाविचार-धरातल एक हीथा। महाराष्ट्रकेसंत नामदेव कीमराठीवाणीकापंजाब के'गुरु ग्रंथ साहिब' मेंसम्मिलित होना, याराजस्थान कीमीराबाई केभजनोंकागुजरात और बंगाल तक गायजानाइस बात काप्रमाण हैकिभक्तिभाव नेभाषाओंकोजोड़नेकाकार्यकिया, तोड़नेकानहीं। इन संतोंनेसिद्ध कर दियाकि'परमात्माकासंवाद' संस्कृत कीक्लिष्टताकामोहताज नहींहै, वह जनभाषामेंभीउतनाहीप्रभावीहै। भक्तिकाल केसाहित्य नेसंपूर्णभारत कोएक ऐसे'लिंगुआ फ्रैंका' (Link Language) सेजोड़ दियाजहाँएक मराठीसंत कासंदेश एक कश्मीरीयातमिल भाषीव्यक्तिभीअपनेहृदय सेमहसूस कर सकताथा। इस कालखंड मेंभाषाओंकेबीच जोप्रेम और समन्वय कावातावरण बना, उसनेभारतीय समाज कोएक ऐसीआंतरिक शक्तिप्रदान कीजिसनेविदेशीआक्रमणोंकेबावजूद हमारीसांस्कृतिक पहचान कोसुरक्षित रखा। भक्तिआंदोलन केमाध्यम सेभारतीय भाषाओंनेएक-दूसरेकेमुहावरों, बिंबोंऔर दर्शन कोइस प्रकार आत्मसात कियाकिएक 'साझाभारतीय भक्ति-संस्कृति' काजन्म हुआ, जोआज भीहमारीभाषाई और राष्ट्रीय एकताकासबसेजीवंत दस्तावेजहै।

7 राष्ट्रीय शिक्षानीति(2020) और भारतीय भाषाओंकाभविष्य: पुनरुत्थान और स्वाभिमान

वर्तमान वैश्विक और राष्ट्रीय परिदृश्य में, राष्ट्रीय शिक्षानीति(2020) भारतीय भाषाओंकेइतिहास मेंएक युगपरिवर्तनीय मोड़केरूप मेंउभरीहै, जिसकाउद्देश्य भाषाई उपनिवेशवाद कीबेड़ियोंकोकाटकर 'भाषाई गर्व' (Linguistic Pride) कीपुनर्स्थापनाकरनाहै। लंबेसमय तक भारतीय मानस मेंयह भ्रामक धारणागहराई तक जमीरहीकिआधुनिक ज्ञान, विज्ञान और तकनीक केवल अंग्रेजीजैसीविदेशीभाषाओंमेंहीसंभव है, जिसकेकारण भारतीय भाषाओंकोद्वितीय श्रेणीकीभाषामान लियागया। यह शोध पत्र विश्लेषण करताहैकिएनईपी2020 किस प्रकार इस 'भाषाई हीनभावना' केमनोविज्ञान कोजड़सेसमाप्त करनेकामार्गप्रशस्त करतीहै। नीतिमेंप्राथमिक शिक्षाकोमातृभाषायास्थानीय भाषामेंअनिवार्यबनानेकाप्रावधान न केवल बाल मनोविज्ञान केअनुकूल है, बल्कियह छात्र कीमौलिक सोच और सृजनात्मकताकोभीनयाआयाम प्रदान करताहै। जब एक बालक अपनीहीभाषामेंअवधारणाओंकोसमझताहै, तोउसकी'लर्निंग आउटकम' (सीखनेकीक्षमता) कई गुनाबढ़जातीहै। इसकेसाथ ही, यह नीतिभारतीय भाषाओंकोकेवल साहित्य यालोक-कलातक सीमित न रखकर उन्हेंमेडिकल, इंजीनियरिंग और कानून जैसेउच्च शिक्षाकेक्षेत्रोंमेंलानेकाजोविज्ञान प्रस्तुत करतीहै, वह 'ज्ञान-आधारित समाज' केनिर्माण केलिए क्रांतिकारीहै। यह नीति'एक भारत श्रेष्ठ भारत' केसंकल्प केतहत विभिन्न भारतीय भाषाओंकेबीच अनुवाद, डिजिटल कंटेंट और त्रिभाषासूत्र केलचीलेक्रियान्वयन पर बल देतीहै, जिससेएक भाषाई क्षेत्र काव्यक्तिसंदूकभाषाई क्षेत्र कीगरिमाकोसमझ सके। यह विमर्शस्थापित करताहैकिएनईपी2020 केवल एक प्रशासनिक दस्तावेज नहींहै, बल्कियह भारतीय भाषाओंकोउनकेखोए हुए गौरव कोवापस दिलानेऔर उन्हें21वींसदीकीचुनौतियोंकेअनुरूप 'ज्ञान कीभाषा' (Language of Knowledge) बनानेकामहायज्ञ है। इसकेसफल क्रियान्वयन सेआनेवालीपीढ़ी केवल बहुभाषीहोगी, बल्किवह अपनीसांस्कृतिक जड़ोंसेजुड़कर वैश्विक स्तर पर आत्मविश्वास केसाथ अपनीपहचान स्थापित कर सकेगी।

7.1 लोक-साहित्य: मिट्टीकीमहक

लोकगीतोंमेंजोएकताहै, वह अद्भुत है। कश्मीरीलल्लेश्वरीहोयालदाख केलोकगीत, सबकास्वर एक हीहै: "पहाड़ोंकीढलानोंसेजोगीत उतरतेहैं, वहीसागर कीलहरोंपर आकर संवरतेहैं। मिट्टीकीगंध तोहर भाषामेंसमाई है, येलोक-संस्कृतिहीहमारीअसलीकमाई है।"

8 अनुवाद: संस्कृतिकामिलन

अनुवाद पर रवींद्रनाथ टैगोर नेकहाथा, "अनुवाद केवल एक भाषासेदूसरीभाषामेंयात्रानहींहै, बल्किएक हृदय सेदूसरेहृदय मेंप्रवेश है।" भारतीय भाषाओंमेंअनुवाद इसलिए सहज हैक्योंकिहमारेमुहावरेऔर संवेदनाएँसाझाहैं।

उपसंहार और निष्कर्ष:

यह शोध पत्र अंततःयह प्रतिपादित करताहैकिभारत कीभाषाई विविधताहमारेविखंडन काकारण नहीं, बल्किहमारेउस 'अखंड अस्तित्व' कासौंदर्यहैजिसनेहमेंहजारोंवर्षोंसेएक बनाए रखाहै। व्याकरणिक संरचना, ध्वनि-विज्ञान, साझाशब्दावली, साहित्यिक चेतनाऔर भक्तिकाल केसमन्वय सेलेकर आधुनिक शिक्षानीतितक, प्रत्येक बिंदुइस बात कीपुष्टिकरताहैकिभारतीय भाषाएँएक हीमहावृक्ष कीविभिन्न शाखाएँहैं। हमारीभाषाओंकीयह 'आंतरिक एकता' हीवह शक्तिहैजोहमेंएक राष्ट्रकेरूप मेंजीवंत रखतीहै।

निष्कर्षतः, भारत कीभाषाएँएक विशाल ऑर्केस्ट्राहैं। "विविध राग हैं, विविध सुर हैं, पर संगीत तोएक है, विविध पुष्प हैं, विविध रंग हैं, पर सुगंध तोएक है। भारत कीहर ज़बां, गौरव कीअमर कहानीहै, विविधतामेंएकताही, हमारीअसलीनिशानीहै।"

संदर्भसूची

डॉ. रामविलास शर्मा— (ग्रंथ: भारतीय भाषापरिवार और हिंदी)

डॉ. भोलानाथ तिवारी— (ग्रंथ: भाषाविज्ञान)

डॉ. हरदेव बाहरी— (ग्रंथ: हिंदीउद्भव और विकास)

आचार्यहजारीप्रसाद द्विवेदी— (ग्रंथ: हिंदीसाहित्य कीभूमिका)

डॉ. सुनीतिकुमार चटर्जी— (ग्रंथ: भारतीय आर्यभाषाऔर हिंदी)

एम. बी. एमिनो(M. B. Emeneau) — (शोध-पत्र: *India as a Linguistic Area*)

जॉर्जअब्राहम ग्रियर्सन (George A. Grierson) — (ग्रंथ: *Linguistic Survey of India*)

डॉ. नागेंद्र — (ग्रंथ: भारतीय साहित्य काइतिहास)

महात्मागांधी— (भाषाई विचार एवंहिंद स्वराज)

CHAPTER-42

बहु-विषयक दृष्टिकोण के आधार पर भारतीय भाषाओं का अध्ययन Multidisciplinary approaches to the study of Indian languages

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बीज शब्द: भाषा-परिवार, NEP-2020, बहुभाषिकता, भारतीय भाषाएं।

१. परिचय

यह शोधपत्र भाषा परिवार की अवधारणा का गहन एवं समग्र विश्लेषण हिंदी साहित्य, भारतीय शिक्षा व्यवस्था तथा सामाजिक न्याय के व्यापक परिप्रेक्ष्य में प्रस्तुत करता है। भारत एक बहुभाषिक, बहुसांस्कृतिक और बहुवर्गीय समाज है, जहाँ भाषा केवल संप्रेषण का माध्यम न होकर सामाजिक पहचान, सत्ता और अवसरों से गहराई से जुड़ी हुई है। ऐतिहासिक रूप से देखा जाए तो भाषा-आधारित भेदभाव ने समाज के वंचित, हाशिए पर स्थित और पिछड़े वर्गों को शिक्षा, प्रशासन तथा सांस्कृतिक विमर्श से दूर रखने में महत्वपूर्ण भूमिका निभाई है। इस संदर्भ में भाषा परिवार की अवधारणा एक ऐसी वैचारिक और व्यावहारिक प्रक्रिया के रूप में उभरती है, जो भाषा को सामाजिक और शैक्षणिक बाधा बनने से रोकने का प्रयास करती है।

भाषा परिवार का मूल उद्देश्य यह सुनिश्चित करना है कि किसी भी व्यक्ति या समुदाय को उसकी भाषिक पृष्ठभूमि के कारण अवसरों से वंचित न किया जाए। यह अवधारणा भाषा की जटिलता, दुरुहता और प्रभुत्ववादी स्वरूप को चुनौती देती है तथा सरल, समावेशी और संवादपरक भाषा-प्रयोग को प्रोत्साहित करती है। शिक्षा व्यवस्था में भाषा परिवार का महत्व विशेष रूप से रेखांकित होता है, क्योंकि कठिन, अभिजात्य या एकांगी भाषा विद्यार्थियों के बौद्धिक विकास में बाधा बन सकती है। यदि शिक्षण अधिगम प्रक्रिया में ऐसी भाषा का प्रयोग किया जाए, जो विद्यार्थियों के अनुभव, सामाजिक पृष्ठभूमि और भाषिक क्षमता से जुड़ी हो, तो शिक्षा अधिक लोकतांत्रिक, प्रभावी और न्यायपूर्ण बन सकती है।

हिंदी साहित्य ने प्रारंभ से ही भाषा परिवार की भावना को अपने भीतर समाहित किया है। भक्तिकाल से लेकर आधुनिक और समकालीन साहित्य तक, हिंदी साहित्य ने जनभाषा को अपनाकर वंचित वर्गों की पीड़ा, संघर्ष और आकांक्षाओं को स्वर दिया है। कबीर, तुलसी, प्रेमचंद, राहुल सांकृत्यायन, फणीश्वरनाथ 'रेणु' और दलित साहित्यकारों की रचनाएँ इस बात का प्रमाण हैं कि सरल, सजीव और लोक-संवेदी भाषा सामाजिक परिवर्तन का सशक्त माध्यम बन सकती है। साहित्य में भाषा-परिवार केवल शैलीगत प्रयोग नहीं, बल्कि सामाजिक सरोकारों से जुड़ा एक सशक्त औजार है, जो सत्ता केंद्रित भाषा के वर्चस्व को तोड़ता है।

सामाजिक न्याय के संदर्भ में भाषा परिवार की भूमिका अत्यंत महत्वपूर्ण है। जब कानून, शासन और सार्वजनिक विमर्श की भाषा जनसाधारण के लिए सुगम होती है, तब नागरिकों की सहभागिता बढ़ती है और लोकतांत्रिक मूल्य सुदृढ़ होते हैं। भाषा परिवार समानता, समावेशन और गरिमा के सिद्धांतों को व्यवहार में उतारने का मार्ग प्रशस्त करता है। इस प्रकार, यह अध्ययन निष्कर्षतः भाषा परिवार को केवल भाषिक रणनीति नहीं, बल्कि सामाजिक न्याय, शैक्षिक समानता और लोकतांत्रिक चेतना को सशक्त करने वाला एक प्रभावी माध्यम स्थापित करता है।

२. भारत में भाषा और सत्ता का ऐतिहासिक संबंध

भारत में भाषा और सत्ता का संबंध ऐतिहासिक रूप से अत्यंत गहरा और बहुआयामी रहा है। औपनिवेशिक काल में ब्रिटिश

शासन ने अंग्रेजी भाषा को प्रशासन, शिक्षा और न्याय व्यवस्था का प्रमुख माध्यम बनाकर उसे सत्ता के केंद्रीकरण का उपकरण बनाया। लॉर्ड मैकाले की शिक्षा नीति ने भारतीय भाषाओं को हीन और अंग्रेजी को श्रेष्ठ ठहराया, जिसके परिणामस्वरूप भाषा के आधार पर सामाजिक और बौद्धिक वर्गीकरण को बढ़ावा मिला। अंग्रेजी ज्ञान को योग्यता, आधुनिकता और सामाजिक प्रतिष्ठा का प्रतीक बना दिया गया, जबकि हिंदी एवं अन्य भारतीय भाषाओं में शिक्षा प्राप्त करने वाले व्यापक जनसमूह को अवसरों की दौड़ में पीछे छोड़ दिया गया। इस प्रकार भाषा सत्ता और विशेषाधिकार का साधन बन गई।

स्वतंत्रता प्राप्ति के पश्चात यह अपेक्षा की गई थी कि भारतीय भाषाओं को शिक्षा, प्रशासन और सार्वजनिक जीवन में उचित स्थान मिलेगा। यद्यपि संविधान में हिंदी को राजभाषा का दर्जा दिया गया तथा अन्य भारतीय भाषाओं को भी संरक्षण प्रदान किया गया, फिर भी व्यवहारिक स्तर पर अंग्रेजी का वर्चस्व बना रहा। उच्च शिक्षा, अनुसंधान, न्यायपालिका, प्रशासनिक सेवाओं और कॉर्पोरेट क्षेत्र में अंग्रेजी की प्रधानता ने भाषिक असमानताओं को और अधिक गहरा कर दिया। परिणामस्वरूप ग्रामीण, पिछड़े और वंचित वर्गों के विद्यार्थी, जो हिंदी या अन्य मातृभाषाओं के माध्यम से शिक्षित होते हैं, प्रतिस्पर्धा की प्रक्रिया में स्वयं को असहज और हाशिए पर स्थित अनुभव करने लगे।

इसी पृष्ठभूमि में भाषा-परिवार की अवधारणा की आवश्यकता और प्रासंगिकता स्पष्ट रूप से सामने आती है। भाषा परिवार का आशय केवल अंग्रेजी का विरोध नहीं है, बल्कि ऐसी भाषिक व्यवस्था का निर्माण करना है जिसमें भाषा ज्ञान और अवसरों तक पहुँच में बाधा न बने। यह अवधारणा भाषा को सत्ता का उपकरण बनने से रोककर उसे संप्रेषण, समावेशन और सहभागिता का माध्यम बनाने पर बल देती है। शिक्षा व्यवस्था में भाषा परिवार का उद्देश्य यह है कि पाठ्यक्रम, शिक्षण पद्धति और मूल्यांकन प्रक्रिया ऐसी हो, जो विविध भाषिक पृष्ठभूमि से आने वाले विद्यार्थियों के लिए समान रूप से सुगम और न्यायपूर्ण हो।

हिंदी तथा अन्य भारतीय भाषाओं के संदर्भ में भाषा-परिवार का महत्व और भी बढ़ जाता है, क्योंकि ये भाषाएँ जनसाधारण की अनुभूतियों, संस्कृति और सामाजिक यथार्थ से गहराई से जुड़ी हुई हैं। जब ज्ञान का संप्रेषण ऐसी भाषा में होता है, जिसे विद्यार्थी सहज रूप से समझ सकें, तो शिक्षा केवल सूचना का संचरण न रहकर चेतना और सशक्तिकरण का माध्यम बन जाती है। इसके विपरीत, दुरुह और अभिजात्य भाषा शिक्षा को सीमित वर्गों तक ही सीमित कर देती है।

सामाजिक न्याय के व्यापक परिप्रेक्ष्य में भी भाषा परिवार की भूमिका अत्यंत महत्वपूर्ण है। भाषा के कारण उत्पन्न असमानताएँ सामाजिक गतिशीलता को बाधित करती हैं और लोकतांत्रिक सहभागिता को कमजोर करती हैं। यदि शासन, कानून और शैक्षणिक विमर्श की भाषा समावेशी और जनसुलभ हो, तो समाज के सभी वर्ग अपनी बात प्रभावी ढंग से रख सकते हैं। इस प्रकार, औपनिवेशिक विरासत और स्वतंत्रता पश्चात की भाषिक असमानताओं की पृष्ठभूमि में भाषा-परिवार एक आवश्यक वैचारिक हस्तक्षेप के रूप में उभरता है, जो समानता, अवसर और सामाजिक न्याय की दिशा में सार्थक पहल प्रस्तुत करता है।

३. भाषा और सामाजिक संरचना का संबंध

भाषा मनुष्य के सामाजिक जीवन की आधारशिला है। यह केवल विचारों और भावनाओं की अभिव्यक्ति का साधन नहीं, बल्कि व्यक्ति की पहचान, उसकी सांस्कृतिक जड़ों और सामाजिक स्थिति का भी निर्धारण करती है। भाषा के माध्यम से मनुष्य अपने अनुभवों को साझा करता है, ज्ञान का अर्जन करता है और समाज के साथ संवाद स्थापित करता है। प्रत्येक समाज में भाषा एक सशक्त सामाजिक उपकरण के रूप में कार्य करती है, जो न केवल संप्रेषण को संभव बनाती है, बल्कि सत्ता, ज्ञान और अवसरों के वितरण को भी प्रभावित करती है। इस कारण भाषा को एक तटस्थ माध्यम मानना उचित नहीं होगा, क्योंकि इसका प्रयोग कई बार समावेशन के साथ-साथ बहिष्करण का भी कारण बन जाता है।

जब भाषा समाज में समान अवसरों के द्वार खोलने के स्थान पर अवरोध उत्पन्न करने लगे, तब भाषा-परिवार की अवधारणा सामने आती है। भाषा परिवार का आशय भाषा को त्यागना नहीं, बल्कि उसके ऐसे प्रयोग से बचना है, जो किसी वर्ग, समुदाय या व्यक्ति को वंचित करता हो। यह अवधारणा इस तथ्य को स्वीकार करती है कि भाषा का अत्यधिक जटिल, अभिजात्य या प्रभुत्ववादी रूप समाज में असमानताओं को जन्म देता है। अतः भाषा परिवार एक ऐसी वैचारिक प्रक्रिया है, जो भाषा को सरल, समावेशी और संवादपरक बनाकर उसे समान अवसरों का माध्यम बनाने का प्रयास करती है।

भारतीय समाज के संदर्भ में भाषा और सामाजिक संरचना का संबंध विशेष रूप से जटिल है। भारत की बहुभाषिक प्रकृति में सैकड़ों भाषाएँ और बोलियाँ विद्यमान हैं, जो विभिन्न सामाजिक, सांस्कृतिक और आर्थिक पृष्ठभूमियों से जुड़ी हुई हैं। यहाँ भाषा केवल संवाद का साधन नहीं, बल्कि जाति, वर्ग, क्षेत्र और सत्ता से भी जुड़ी हुई है। औपनिवेशिक काल में अंग्रेजी भाषा को श्रेष्ठ और भारतीय भाषाओं को हीन ठहराने की प्रवृत्ति ने भाषा-आधारित असमानताओं को और अधिक गहरा कर दिया। स्वतंत्रता के पश्चात भी यह प्रवृत्ति पूर्णतः समाप्त नहीं हो सकी, जिसके परिणामस्वरूप आज भी शिक्षा, प्रशासन और रोजगार के क्षेत्रों में भाषिक असंतुलन दिखाई देता है।

४. शिक्षा व्यवस्था में भाषा परिवार की आवश्यकता

शिक्षा व्यवस्था में भाषा की भूमिका अत्यंत महत्वपूर्ण है। शिक्षा का उद्देश्य केवल ज्ञान प्रदान करना नहीं, बल्कि व्यक्ति को आत्मनिर्भर, विवेकशील और सामाजिक रूप से जागरूक बनाना है। किंतु जब शिक्षा की भाषा विद्यार्थियों के अनुभव और भाषिक क्षमता से मेल नहीं खाती, तब वह ज्ञान के स्थान पर भय और हीनता का भाव उत्पन्न करती है। हिंदी या अन्य भारतीय भाषाओं के माध्यम से शिक्षा प्राप्त करने वाले विद्यार्थियों को अक्सर अंग्रेजी के वर्चस्व के कारण स्वयं को कम सक्षम अनुभव करना पड़ता है। इस स्थिति में भाषा परिवार एक ऐसी आवश्यकता बन जाती है, जो शिक्षा को अधिक लोकतांत्रिक और न्यायपूर्ण बनाने की दिशा में मार्ग प्रशस्त करती है।

५. हिंदी साहित्य, वैश्वीकरण और सामाजिक न्याय

हिंदी साहित्य इस संदर्भ में विशेष महत्व रखता है। हिंदी साहित्य ने सदैव जनभाषा को महत्व देकर समाज के वंचित और उपेक्षित वर्गों की आवाज़ को अभिव्यक्ति प्रदान की है। भक्तिकाल के संत कवियों ने संस्कृत जैसी अभिजात्य भाषा के स्थान पर लोकभाषा को अपनाकर सामाजिक समानता और मानवीय मूल्यों का संदेश दिया। आधुनिक हिंदी साहित्य में प्रेमचंद, निराला, रेणु और समकालीन दलित एवं स्त्री लेखकों ने भाषा को जनसुलभ बनाकर सामाजिक यथार्थ को प्रभावी ढंग से प्रस्तुत किया। इस प्रकार हिंदी साहित्य में भाषा-परिवार केवल भाषिक प्रयोग नहीं, बल्कि सामाजिक चेतना और परिवर्तन का सशक्त माध्यम रहा है।

सामाजिक न्याय के परिप्रेक्ष्य में भाषा परिवार की अवधारणा और भी अधिक प्रासंगिक हो जाती है। सामाजिक न्याय का अर्थ केवल कानूनी समानता नहीं, बल्कि अवसरों की समानता भी है। यदि भाषा ही किसी व्यक्ति के लिए शिक्षा, रोजगार या न्याय तक पहुँचने में बाधा बन जाए, तो सामाजिक न्याय का उद्देश्य अधूरा रह जाता है। शासन, कानून और सार्वजनिक विमर्श की भाषा जब तक जनसाधारण के लिए सुगम नहीं होगी, तब तक लोकतांत्रिक सहभागिता सीमित ही रहेगी। भाषा परिवार इस दिशा में एक महत्वपूर्ण हस्तक्षेप है, जो सत्ता की भाषा को जनभाषा के निकट लाने का प्रयास करता है।

वर्तमान वैश्वीकरण के दौर में भाषा परिवार की आवश्यकता और भी बढ़ गई है। एक ओर अंग्रेजी को वैश्विक संपर्क भाषा के रूप में स्वीकार किया जा रहा है, वहीं दूसरी ओर इससे भाषिक असमानताएँ भी बढ़ रही हैं। इस संदर्भ में भाषा परिवार का उद्देश्य किसी भाषा का विरोध करना नहीं, बल्कि बहुभाषिक सह-अस्तित्व को प्रोत्साहित करना है। यह अवधारणा इस बात पर बल देती है कि प्रत्येक भाषा को सम्मान और समान अवसर मिलना चाहिए, ताकि ज्ञान और विकास की प्रक्रिया में कोई भी वर्ग पीछे न रह जाए।

अतः यह शोध हिंदी साहित्य, शिक्षा और सामाजिक न्याय के अंतर्संबंधों को केंद्र में रखकर भाषा-परिवार की अवधारणा का विश्लेषण करता है। यह अध्ययन यह स्थापित करने का प्रयास करता है कि भाषा-परिवार केवल भाषिक रणनीति नहीं, बल्कि एक सामाजिक और नैतिक दायित्व है। इसके माध्यम से न केवल शिक्षा व्यवस्था को अधिक समावेशी बनाया जा सकता है, बल्कि सामाजिक न्याय और लोकतांत्रिक मूल्यों को भी सुदृढ़ किया जा सकता है। इस प्रकार भाषा-परिवार समकालीन भारतीय समाज की एक अनिवार्य आवश्यकता के रूप में उभरता है, जो समानता, गरिमा और सहभागिता की दिशा में सार्थक योगदान दे सकता है।

भाषा और समाज के अंतर्संबंध पर किए गए अध्ययन और साहित्यिक विचार यह स्पष्ट करते हैं कि भाषा केवल संप्रेषण का माध्यम नहीं, बल्कि सामाजिक संरचना, सत्ता, असमानता और शिक्षा से गहराई से जुड़ा हुआ है। हिंदी साहित्य और

आलोचना के उल्लेखनीय विचारकों प्रेमचंद, रामविलास शर्मा, नामवर सिंह तथा समकालीन दलित साहित्यकारों के चिंतन से यह समझना संभव होता है कि भाषा सामाजिक यथार्थ और न्याय के विमर्श में कैसे योगदान देती है। इसी क्रम में नई शिक्षा नीति 2020 (NEP 2020) ने बहुभाषिक शिक्षा की दिशा में नीतिगत पहल की है, जो भाषा-परिवार की दिशा में एक महत्वपूर्ण कदम माना जाता है।

मुंशी प्रेमचंद ने केवल भारतीय साहित्य के प्रतिनिधि लेखक हैं, बल्कि उनके उपन्यासों व कहानियों में सामाजिक यथार्थ, वर्ग विभाजन, आर्थिक शोषण, जातिगत असमानता तथा नारी-स्थिति जैसे विषयों की जड़ तक पहुँच का प्रयास दिखाई देता है। प्रेमचंद ने जनभाषा का उपयोग कर, ग्रामीण एवं नगरीय जीवन के अनुभवों को प्रत्यक्ष रूप से पाठकों तक पहुँचाया, जिससे समाज की वास्तविक समस्याएँ साहित्य में प्रकट हुईं और पाठक अपने ही समाज का प्रतिबिम्ब पढ़ने को मिला। उनके उपन्यास गोदान, गबन, कर्मभूमि तथा रंगभूमि में भाषा-समाज संबंध स्पष्ट रूप से दिखाई देता है। इनमें भाषा का प्रयोग सरल, सजीव और जन-सुलभ है, जिससे आम जनता की आवाज़ को साहित्यिक विमर्श में सशक्त स्थान मिला। प्रेमचंद ने भाषा को साधारण लोगों के अनुभवों के अनुरूप स्थापित किया, जिससे साहित्य सामाजिक चेतना पैदा करने में सक्षम हुआ।

६. नई शिक्षा नीति 2020 (NEP 2020) और बहुभाषिक शिक्षा

भारत की नई शिक्षा नीति 2020 ने बहुभाषिक शिक्षा को शिक्षा की मूल धारा में शामिल करने का प्रयास किया है। NEP 2020 के अंतर्गत प्राथमिक शिक्षा में विद्यार्थी की मातृभाषा या स्थानीय भाषा में शिक्षा को प्राथमिकता देने की सलाह दी गई है, जिससे छात्रों के सीखने की क्षमता, अवधारणात्मक समझ और सामाजिक समावेशन को बढ़ावा मिले। नीति ने तीन-भाषा सूत्र, बहुभाषिक शिक्षण तथा सांस्कृतिक विविधता को शिक्षा की संरचना में समाहित करने पर बल दिया है। इसके परिणामस्वरूप विद्यार्थियों में भाषा-आधारित असमानताओं को कम करने और शिक्षा में समावेशन को सुनिश्चित करने के प्रयास तेज हुए हैं।

2025-26 के शैक्षणिक सत्र में कई विश्वविद्यालयों द्वारा क्षेत्रीय भाषा कार्यक्रमों और बहुभाषिक पाठ्यक्रमों का एकीकरण देखा गया है, उदाहरण के लिए बुनियादी भाषा अध्ययन को शैक्षणिक पाठ्यक्रम में शामिल करना, तथा उच्च शिक्षा संस्थानों में हिंदी और अन्य भारतीय भाषाओं में MBA जैसे पाठ्यक्रम पेश करना। इसके अतिरिक्त, UNESCO द्वारा जारी "Bhasha Matters: State of the Education Report for India 2025" में भी मातृभाषा और बहुभाषिक शिक्षा के लाभों को वैश्विक और राष्ट्रीय शिक्षा के दृष्टिकोण से रेखांकित किया गया है, जिससे भाषा-सम्बन्धी नीतियों और भी अधिक विस्तृत और समावेशी बन सकें।

साहित्यालोचना, भाषा-समाज के दार्शनिक विचार, साहित्यिक विमर्श और नीतिगत दिशा ये सभी संकेत करते हैं कि भाषा केवल भाषाई साधन नहीं, बल्कि सामाजिक पहचान, सत्ता और न्याय का महत्वपूर्ण आधार है। प्रेमचंद, रामविलास शर्मा और नामवर सिंह जैसे विचारकों ने भाषा-समाज के संबंध को साहित्यिक अभियान के रूप में प्रस्तुत किया है, जबकि NEP 2020 ने इसे वास्तविक शैक्षणिक और नीतिगत क्षेत्र में लागू करने का मार्ग प्रशस्त किया है। समग्र रूप से यह साहित्य समीक्षा यह दर्शाती है कि भाषा-परिवार न केवल एक साहित्यिक अवधारणा है, बल्कि सामाजिक न्याय, शिक्षा और सांस्कृतिक समावेशन के व्यापक आयामों में महत्वपूर्ण भूमिका निभाती है।

७. अध्ययन के परिणाम एवं निष्कर्ष

अध्ययन के परिणाम यह दर्शाते हैं कि जब शिक्षा प्रणाली में किसी एक भाषा का वर्चस्व स्थापित हो जाता है, तब सामाजिक रूप से वंचित वर्गों के लिए ज्ञानार्जन की प्रक्रिया कठिन हो जाती है। भाषा-परिवार की नीति अपनाने से विद्यार्थी अपनी मातृभाषा अथवा परिचित भाषा में शिक्षा प्राप्त कर पाते हैं, जिससे उनकी बौद्धिक क्षमता, आत्मविश्वास और सीखने की गति में वृद्धि होती है। इस शोध में यह पाया गया है कि मातृभाषा आधारित शिक्षा विद्यार्थियों की अवधारणात्मक स्पष्टता को मजबूत करती है तथा विद्यालय त्याग की दर को कम करने में सहायक सिद्ध होती है।

रोजगार के क्षेत्र में भाषा परिवार की भूमिका

शोध निष्कर्षों के अनुसार भाषा-आधारित असमानताएँ केवल शिक्षा तक सीमित नहीं हैं, बल्कि रोजगार के अवसरों को भी प्रत्यक्ष रूप से प्रभावित करती हैं। अध्ययन से यह स्पष्ट हुआ है कि जब भर्ती प्रक्रियाओं और कार्यस्थलों में किसी विशेष भाषा का अनावश्यक वर्चस्व रहता है, तब अनेक योग्य अभ्यर्थी अवसरों से वंचित रह जाते हैं। भाषा परिवार की अवधारणा रोजगार के क्षेत्र में समान अवसरों की स्थापना में सहायक बन सकती है, क्योंकि इससे योग्यता और दक्षता को भाषा से ऊपर स्थान मिलता है।

हिंदी साहित्य और भाषा-आधारित भेदभाव का अनावरण

हिंदी साहित्य के अध्ययन से यह निष्कर्ष सामने आया है कि साहित्य ने भाषा आधारित भेदभाव को उजागर करने में ऐतिहासिक भूमिका निभाई है। प्रेमचंद, रामविलास शर्मा, नामवर सिंह तथा दलित साहित्यकारों की रचनाओं में भाषा को सामाजिक संघर्ष और प्रतिरोध के माध्यम के रूप में प्रस्तुत किया गया है। हिंदी साहित्य ने न केवल वंचित वर्गों की पीड़ा को अभिव्यक्ति दी है, बल्कि भाषा को जनसाधारण के अनुभवों से जोड़कर सामाजिक चेतना को सशक्त किया है। शोध निष्कर्षों के अनुसार हिंदी साहित्य और आलोचना ने भाषा आधारित भेदभाव को न केवल उजागर किया है, बल्कि उसके विरुद्ध वैचारिक संघर्ष भी प्रस्तुत किया है। दलित साहित्य विशेष रूप से भाषा को प्रतिरोध और आत्मसम्मान के साधन के रूप में प्रस्तुत करता है। इससे यह स्पष्ट होता है कि भाषा-परिवार केवल शैक्षणिक या प्रशासनिक नीति नहीं, बल्कि सामाजिक न्याय की एक सशक्त अवधारणा है।

भाषा और सामाजिक पहचान

शोध निष्कर्ष यह भी संकेत देते हैं कि भाषा सामाजिक पहचान के निर्माण में महत्वपूर्ण भूमिका निभाती है। जब किसी समुदाय की भाषा को हाशिए पर रखा जाता है, तो उस समुदाय की सांस्कृतिक पहचान भी कमजोर पड़ती है। भाषा परिवार की अवधारणा भाषाई विविधता को स्वीकार कर सामाजिक समावेशन को बढ़ावा देती है। इससे विभिन्न भाषाई समुदायों के बीच संवाद और सहअस्तित्व की भावना मजबूत होती है।

अध्ययन में यह भी पाया गया है कि नई शिक्षा नीति 2020 जैसी नीतियाँ भाषा परिवार की दिशा में सकारात्मक पहल करती हैं। बहुभाषिक शिक्षा, मातृभाषा में प्रारंभिक शिक्षा और स्थानीय भाषाओं को महत्व देने से शिक्षा प्रणाली अधिक समावेशी बनती है। इसके परिणामस्वरूप समाज के विभिन्न वर्गों के बीच शैक्षणिक अंतर को कम करने में सहायता मिलती है।

८. समग्र निष्कर्ष

समग्र रूप से यह निष्कर्ष निकाला जा सकता है कि भाषा परिवार की अवधारणा शिक्षा और रोजगार में समान अवसरों की स्थापना में सहायक है। हिंदी साहित्य ने सामाजिक न्याय की चेतना को सुदृढ़ करते हुए भाषा आधारित भेदभाव को उजागर किया है। यह अध्ययन इस बात को रेखांकित करता है कि भाषा परिवार न केवल साहित्यिक विमर्श का विषय है, बल्कि सामाजिक समावेशन, सांस्कृतिक विविधता और न्यायपूर्ण समाज की स्थापना के लिए एक आवश्यक कदम है।

बहु-विषयक दृष्टिकोण भारतीय भाषाओं के अध्ययन को भाषाविज्ञान, समाजशास्त्र, मानवशास्त्र, इतिहास, साहित्य और राजनीति विज्ञान जैसे विविध क्षेत्रों के संयोजन से समृद्ध करता है, जिससे भाषाओं की संरचना, विकास, सामाजिक भूमिका और सांस्कृतिक संदर्भों की गहन समझ प्राप्त होती है। भारत जैसे बहुभाषी देश में, जहाँ इंडो-आर्यन्, द्रविड़, ऑस्ट्रो-एशियाटिक और तिब्बतो-बर्मन जैसी भाषा-परिवारों की विविधता मौजूद है, यह दृष्टिकोण भाषाओं के औपनिवेशिक प्रभाव, राष्ट्रीय शिक्षा नीति 2020 के बहुभाषी ढांचे तथा सामाजिक न्याय के मुद्दों को जोड़कर अध्ययन करता है, जैसे कि हिंदी साहित्य में उत्तर-औपनिवेशिक आलोचना या क्षेत्रीय बोलियों की सामाजिक गतिशीलता। इससे न केवल भाषाई संरक्षण बल्कि सांस्कृतिक समावेशिता और वैश्विक संवाद की संभावनाएँ भी उजागर होती हैं, जो शोधकर्ताओं को एक समग्र चित्र प्रदान करता है।

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