

**Impact Factor – 7.367**

**ISSN-2349-638x**



# **Aayushi International Interdisciplinary Research Journal (AIIRJ)**

**PEER REVIEWED & INDEXED JOURNAL**

**Special Issue No.120**

**National Education Policy 2020: Promotion of Indigenous  
Languages, Art and Culture**

**Chief Editor**

**Dr.Pramod P. Tandale**

**Executive Editor**

**Prof. Prashant Mannikar**

**IMPACT FACTOR**

**SJIF 7.367**

**For details Visit our website**

**[www.aiirjournal.com](http://www.aiirjournal.com)**

No part of this Special Issue shall be copied, reproduced or transmitted in any form or any means, such as Printed material, CD – DVD / Audio / Video Cassettes or Electronic / Mechanical, including photo, copying, recording or by any information storage and retrieval system, at any portal, website etc; Without prior permission.

**Aayushi International Interdisciplinary Research Journal**

**ISSN 2349-638x**

**Special Issue No.120**

**Date : March 2023**

**Disclaimer**

Research papers published in this Special Issue are the intellectual contribution done by the authors. Authors are solely responsible for their published work in this special Issue and the Editor of this special Issue are not responsible in any form.

## **Editorial Board**

**Dr. Nitin Doke**

**Dr. Machindra Khandagale**

**Dr. Shivkumar Rautrao**

**Mr. Vivek Zample**

## Message

I congratulate IQAC and Research Centre, Dayanand College of Arts, Latur for taking initiative in organising One Day National Seminar **on National Education Policy 2020: Promotion of Indigenous Languages, Art and Culture**. Higher education plays a very important role in promotion of human as well as society's well-being. Education contributes towards sustainable lives and economic prosperity of the nation. As our nation is marching towards becoming a knowledge economy and society, the young minds are to aspire for higher education.

India is a land of culture which has developed many years before. Our culture is manifested in the form of arts, works of literature, linguistic expressions, and heritage sites.

The promotion of Indian arts, culture and languages is important for the nation as well as the individual. Language is a product of culture. It is linked to art and culture.

The government emphasises the essentiality of indigenous languages by prescribing mother tongue as the medium of instruction.

I hope in this National Seminar Resource Persons, Professors, Research Scholars and participants will surely have deliberations on the ways of implementing NEP and come out with suggestions on the seminar theme.

**Laxmiraman Lahoti**

**President,**

**Dayanand Education Society,**

**Latur.**

## Message

After the pandemic, this National Seminar on **National Education Policy 2020: Promotion of Indigenous Languages, Art and Culture** is the first academic event organised by the Research Centre and IQAC of Dayanand College of Arts, Latur

The NEP is the first Educational Policy of the 21<sup>st</sup> century and it aims at building a strong educational foundation. Though there are many different areas NEP talks about, the seminar focuses on promotion of indigenous languages, art and culture. Culture is an iceberg term which includes a lot many things. India as a nation has a long standing tradition and legacy of great cultural heritage. Different states have their own cultural flavour and different ways of celebrating culture. Languages and arts are part and parcel of culture. The manifestation of our real culture and heritage is the need of time and NEP focuses on the same. Higher Educational Institutes have a major role to play here and they must offer skill based and ability enhancement courses.

I am of the opinion that in such academic gatherings fruitful deliberations shall take place to institutionalise required changes in the field of education. I wish all the best to all the participants.

**Ramesh Biyani**

**Secretary,**

**Dayanand Education Society,**

**Latur.**

## Message

I congratulate the **IQAC & Research Centre** for organising **One Day National Seminar on National Education Policy 2020: Promotion of Indigenous Languages, Art and Culture**. Cultural awareness is among the major requirements considered important for developing the learners. It will bring a sense of identity, belonging, and an appreciation of other cultures and identities. Through the development of a strong sense and knowledge of one's own cultural history, arts, languages, and traditions the children will build a positive cultural identity and self-esteem. Different languages experience the world differently, and the structure of a language determines a native speaker's perception of experience. Art, in the form of literature, plays, music, film, cannot be fully understood without language. In order to preserve and promote culture, we must preserve and promote a culture's languages. Teaching and learning of Indian languages need to be integrated in higher education. A number of initiatives to foster languages, arts, and culture in students are the need of the hour. I am sure this seminar will discuss the various issues pertaining to the seminar theme and some fruitful outcomes we all will attend.

**Dr. S. P. Gaikwad**

**Principal,**

**Dayanand College of Arts, Latur**

## **Editor's Note**

At the outset, I appreciate and congratulate the Research Center for taking initiative in organising and publishing scholarly Research Papers on the most important issue of National Educational Policy-2020. The national conference has been sponsored by Indian Council of Social Science Research and a scholarly journal has been published. The organisers have taken painstaking efforts to reach the nation-wide Research Scholars and collected papers on the various issues the NEP focuses. Indian languages are the treasure trove of knowledge and they need promotion for wider reach. Same is the case with the grand legacy we all are proud of i.e. our culture. Though we are multilingual, we have the sense of togetherness and belonging. We share our customs and traditions that have scientific base behind them. One just needs to understand and follow them to make our nation a powerful nation in the world.

Papers in this issue of the journal are on varied areas; from language, art, culture to literature, films, music etc. Language whether verbal or non-verbal is a grand means of perpetuating our ancient knowledge system. We all shall strive to make our society an Indic knowledge oriented society.

**Prof. Prashant Mannikar**

**Director, IQAC & Vice-Principal,**

**Dayanand College of Arts, Latur**

Sr. No.	Name of the Author	Title of Paper	Page No.
1.	Prof. Prashant M. Mannikar Ms. M. B. Ghogre	The Vision of National Education Policy-2020 on the Use of Educational Technology and the Road Ahead	1
2.	Akade Atish Chandrakant	The Role of Indian English Literature in the Promotion of Indigenous Literature, Arts and Culture	6
3.	Dr. Rajaram C. Jadhav , Abdul Amin	Preservation And Promotion of Indian Languages, Arts and Culture Through NEP 2020	10
4.	Dr. Nitin Shivaji Bhalke	Approaches in Teaching ESP	15
5.	Dr. Sachin D. Bhandare	Language of Education: Mother tongue or Other tongue	17
6.	Dr. Bhanji Ajit Raosaheb	Indigenous Cultures in Contemporary Indian English Fiction	21
7.	Dr. Shilpa Chowdhary	A View of Indigenous Languages, Art and Culture Through the Lens of Indian History	25
8.	Jodave Shrikant Ramdas Dr. M. H. Khandagale	Language as Power	29
9.	Dr. Rautrao Shivkumar Bhimrao	National Education Policy 2020: Promotion of Indigenous Languages, Art and Culture	35
10.	Mr. Vivek Zample	Preservation and promotion of linguistic diversity in India from the perspective of NEP	38
11.	Dr. Dharashive Urmila Gurunath Ms. Kakade Varsha Bhairu	Three Language Formula and National Education Policy 2020	41
12.	Dr. Rahul P. Dhaware	Portrayal of Dalits' Life in The Branded by Laxman Gaikwad	45
13.	Dr. Chandrashekhar Ashok Dawane Jyotsna Dattarao Bhagat	Caste, Violence and Gender Discrimination in Babytai Kamble's The Prisons We Broke	48
14.	Dr. M. D. Pathan	Language as Power: Examining the influence of Language on Culture and Identity	51
15.	Dr. Shyam Tulshiram Jadhav	Language and Cultural Norms: A Comparative Study	54
16.	Dr. Prashant U. Gambhire	Cultural Relevance in Arundhati Roy's Novel The God of Small Things	58

Sr. No.	Name of the Author	Title of Paper	Page No.
17.	Dr. Kranti V. More Mrs. Vaishali W. Patil	Language as Power : Reflections in Select Disability Narratives	60
18.	Dr. Prasad A. Joshi	The Three Language Formula in National Education Policy 2020	65
19.	Dr.Sanjay Bhagwat Salunke	NEP-2020: Benefits of Mother Tongue as the Medium of Instruction	69
20.	Dr. Sandip Pandurangrao Chavan	Status of Higher Education in India and New Education Policy-2020	72
21.	Mr. Gaikwad Pratik Balaji	National Education Policy 2020 : Promotion of Indigenous Languages, Arts and Culture	75
22.	Dr. Mahadeo Babu Gaikwad	The Role of Dalit Literature in the Promotion of Indigenous Languages, Arts and Culture	79
23.	Gholave Sujata Chandrakant	'The White Tiger' - Arvind Adiga - A Culture Study	82
24.	Harsha Jain	Caste and culture in U R Aananth Murthy's Samskara (Critical writing)	87
25.	Ms. Hongal Pratibha Kallappa	Reflection of Indian Art and Culture in Selected Indian English Poetry	90
26.	Jadhav Sona Kishanrao	Mutual Accordance of Language and Culture in Human's Existence	94
27.	Dr. Jawalge Hanmant Rambhau	Language Policy in Indian School Education: The Three- Language Formula	98
28.	Dr. Balaji Gurnath Kamble	A Study on Role of IQAC in Implementation of NEP 2020 in HEIs in India	100
29.	Kamble Sanyogita Arvind	Humiliation of the Untouchables as reflected in B. R. Ambedkar's Waiting for a Visa.	107
30.	Lagashetti Mayuri Chandrakant	A Comparative Study of Spirituality in Sri Aurobindo's 'The Golden Light' and Rabindranath Tagore's 'Light, oh where is the light?'	110
31.	Prof. Suvarna Lavand Naik	Introduction To Famous Heritage Textile of India	113



Sr. No.	Name of the Author	Title of Paper	Page No.
32.	Sushamsbai Rajendra Lavand Dr.Meena S.Kadam	Pramotion of Language, Literature and Culture.	117
33.	Dr. Laxmikant Nandkishor Soni	Impact of National Education Policy 2020 on Higher Education	119
34.	Mahammad Rauf Ibrahim	Endangered Language	123
35.	Malve Sulochana Ganesh	The Plight of Dalits in Sharankumar Limbale's <i>The Outcaste</i>	128
36.	Prof. Dr. Rajabhau Sidaji Mane	Issues and Concerns of Bi / multilingualism	131
37.	Ms. Pooja Subhash Medhe	The Role of Translation in Cross-Cultural Communication	134
38.	Dr. Kranti More Mr. More J. G.	Endangered Languages in India	137
39.	Mrs Namrata Nilesh Patil	National Education Policy 2020: Promotion of Indigenous Languages, Art and Culture	140
40.	Shashikant Patil	Indigenous Literary representation to decolonise and challenge Cultural hegemony: A Study	143
41.	Mrs. Nikhat Parvez Akhtar Shaikh	Role of Indian English Literature in Culture and Language Teaching	146
42.	Kranti Todkar	National Education Policy 2020: Promotion of Indigenous Languages, Art & Cultural.	150
43.	Trivikram	Language And Culture: A Study	153
44.	Priyanka Sopanrao Ugile	Three Language Formula and NEP 2020	155
45.	Vaghmare Bhagyashri Tukaram	The Issues and Challenges in English Language Acquisition: In Rural Areas of India	160
46.	Shrawan Baban Bansode	A study of Importance of National Education Policy-2020 in Imparting Education	165
47.	Prof. Sanjekar Amol	Role of Social Media and E-Learning Platforms such as SWAYAM. E-Pathshala in the promotion of indigenous languages, Art and Culture	169
48.	Dr.Mantha Padmabandhavi Prakashrao	The Influence of Vernacular Language in Bama's <i>Karukku</i> : An Overview	175
49.	Dr. P. D. Shitole	Understanding Linguistic Diversity in Education: Challenges and Opportunities for Multilingual Learners	178

Special Issue Theme :- NEP 2020 : Promotion of Indigenous Languages, Art and Culture (Special Issue No.120)    ISSN 2349-638x    Impact Factor 7.367			March 2023
Sr. No.	Name of the Author	Title of Paper	Page No.
50.	डॉ.वनीता काशिनाथअप्पा अग्ने	भारतीय संस्कृति के प्रणेता - मैथिलीशरण गुप्त	182
51.	आडे कल्पना हरीलाल	नई शिक्षा नीति में भारतीय भाषाओं का स्थान	184
52.	डॉ. गोपाल यतिराज बाहेती	भारतीय भाषा विकास एवं हिंदी भाषा का संवर्धन	186
53.	प्रा. अनिता विश्वनाथ चौधरी	भारतीय संस्कृति: महिमा एवं सद्यस्थिती	189
54.	डॉ. संग्राम सोपानराव गायकवाड	नई शिक्षा नीति 2020 के अनुसार 'त्रि-भाषा' सूत्र का महत्व	193
55.	डॉ. सौ. उषा अरुण गायकवाड	भाषा संस्कृति और समाज	196
56.	प्रा.इंदलकर सुभाष शंकरराव	एक शक्ति के रूप में हिन्दी भाषा	198
57.	सोनाली जमादार	स्वदेशी भाषा, कला और संस्कृति के प्रचार में भाषा शिक्षकों की भूमिका	199
58.	प्रा. डॉ. राम दगडू खलंग्रे	भारतीय भाषाओं का संवर्धन, संरक्षण एवं विकास	202
59.	सुनीता मडके	स्वदेशी कला और संस्कृति के संवर्धन व संरक्षण में भाषा की भूमिका	206
60.	मंगरुळे इसाबेग घुडूसाहेब	संस्कृति के प्रचार में हिंदी भाषा का महत्व	209
61.	डॉ. मणियार अखिल बाबुसाब	नई शिक्षा नीति 2020 के अनुसार ई- स्वयं (SWAYAM) शिक्षा का महत्व	212
62.	मन्नाडे रमा धनराज	नई शिक्षा नीति एवं भाषा संवर्धन	216
63.	प्रा. डॉ.पवार आर. एस.	विश्वभाषा के रूप में हिंदी के बढ़ते कदम	219
64.	राजेश कुमार	स्वदेशी कला और संस्कृति के प्रचार में हिन्दी भाषा का महत्व	221
Aayushi International Interdisciplinary Research Journal (ISSN 2349-638x) Peer Reviewed Journal    www.aiirjournal.com    Mob. 8999250451			D

Sr. No.	Name of the Author	Title of Paper	Page No.
65.	शेख हुसैन मैनोद्दीन	नई शिक्षा नीति में मातृभाषाओं को महत्व	226
66.	डॉ. संगीता उप्पे	भारतीय भाषाओं का संवर्धन संरक्षण एवं विकास	229
67.	प्रा. वि. एच. वाघमारे	भाषा और संस्कृति	233
68.	सागर गणपत यादव	संस्कृति और कला के संवर्धन एवं संरक्षण में भाषाओं की भूमिका	236
69.	नयन भादुले-राजमाने	नई शिक्षा नीति में देशी भाषाओं कला एवं संस्कृति को बढ़ावा देने में अनुवाद की भूमिका	239
70.	डॉ. बालाजी श्रीपती भुरे	एक शक्ति के रूप में हिन्दी भाषा	243
71.	प्रा. डॉ. मीना भाऊराव घुमे	हिंदी से ही संभव है भारतीय कला एवं संस्कृति का वैश्विक विस्तार	248
72.	डॉ. ताडेवार घनश्याम विठ्ठल	एक शक्ति के रूप में हिंदी भाषा	252
73.	प्रा.डॉ.रणजित जाधव श्री, परमेश्वर माणिकराव वाकडे	बहुभाषावाद और भाषा की शक्ति	255
74.	निकिता चंद्रकांत शिरसे	भाषिक विविधता	258
75.	श्री बालाजी हरिश्चन्द्र वाघमारे	भटक्या विमुक्तांच्या आत्मकथनातील साहित्याचे स्वरूप	262
76.	डॉ. सुरेखा सीताराम बनकर	भारतीय सांस्कृतिक विकासात अहिराणी बोलीभाषेचे योगदान (बहिणाबाईची गाणी या विशेष संदर्भात)	266
77.	प्रा.अंगद श्रीपती भुरे	भाषा आणि संस्कृती	269
78.	डॉ. बालाजी विठ्ठलराव डिगोळे	मातृभाषा, कला, साहित्य आणि संस्कृतीच्या विकासात प्राध्यापकांची भूमिका	273
79.	प्रा.डॉ.विलास अण्णाराव गाजरे	मराठी भाषा जतन आणि संवर्धन	280

Sr. No.	Name of the Author	Title of Paper	Page No.
80.	प्रा.विजय हराळ	भारतीय भाषा, कला आणि संस्कृतीच्या विकासात मातृभाषा आणि बोलींचे महत्त्व	283
81.	विठ्ठल वि. जाधव	भारतीय भाषा जतन व संवर्धनामध्ये ग्रंथालयाची भूमिका	287
82.	डॉ. संदीपान जगदाळे	भारतीय कला व संस्कृतीच्या विकासात महाविद्यालये व विद्यापीठांची भूमिका	290
83.	प्रा. राजकुमार मोरे	मराठी भाषेचे स्वरूप	294
84.	श्रीकांत मुद्दे	वडार जमात बोलीभाषा : शोध आणि बोध	297
85.	श्री पंडित साईप्रसाद मधुकर	मराठी साहित्यातील वाङ्मयीन मुल्यांचा अभ्यास	301
86.	प्रा.सौ. एस.एस.पाटील	म्हणींचा भाषिक व सांस्कृतिक अनुबंध	304
87.	डॉ.शेटकार रामशेटी राजेंद्र	मराठी भाषा : जतन आणि संवर्धन	311
88.	शिंदे राजश्री मधुकर	भारतीय भाषा कला आणि संस्कृतीच्या विकासात मातृभाषा आणि बोलींचे महत्त्व	315
89.	श्रीमती शिवगीता बस्वलिंग तुपकरी	भारतीय भाषा, कला आणि संस्कृतीच्या विकासात दलित साहित्याची भूमिका	319
90.	डॉ. अंजली जोशी - टेंभुणीकर	भारतातील भाषिक विविधतेचे सामाजिक - सांस्कृतिक परिणाम	321
91.	डॉ. अंकुशकुमार चव्हाण	भटक्या - विमुक्तांची बोली : स्वरूप आणि चिंतन	327
92.	प्रा.सौ. वीना भालचंद्र कुलकर्णी	भारतीय भाषा, कला आणि संस्कृतीच्या विकासात समाज माध्यमे, ई-लर्निंग, SWAYAM, E.Pathshala.	331
93.	प्रा.सौ. एस.एस.पाटील	म्हणींचा भाषिक व सांस्कृतिक अनुबंध	333



## The Vision of National Education Policy-2020 on the Use of Educational Technology and the Road Ahead

Prof. Prashant M. Mannikar\*, Ms. M. B. Ghogre\*\*

\*Vice-principal & Head,

Department of English,

P. G. Research Centre,

Dayanand College of Arts, Latur.

\*\*Asst. Prof.

Department of English,

Maharashtra Mahavidyalaya, Nilanga,

Dist. Latur.

### Abstract:

*This paper is a report on an exploration carried out in response to the National Education Policy (NEP 2020) avowed by the Government of India in 2020. The paper explores the vision of the policy regarding the use, utility and roadmap for effectively transforming the educational scenario of the country. As the policy envisions sustainably transforming India into 'an equitable and vibrant knowledge society' and sets an aim of making the education system 'second to none' by 2040 with a belief in the educational technology in its abilities to bridge the 'digital divide' through 'disruptive technologies'. In the light of the vision, aim and principles of NEP, the paper probes into the policy for its take on the Educational Technologies and juxtaposes it to the requirements and necessary initiatives most needed to be taken to bring the dream of the policy into reality. The nature, scope and potential of the educational technology identified by the policy makers are outlined in order to get a clearer view of the targets set. Elaborations on the new trends and developments in the technology enhanced pedagogical practices are supplied with the status of the application of digital technologies across the globe. The necessary recommendations are also incorporated into the paper.*

The inventions in digital technology are highly important in all aspects of modern life. The application of the technology in educational sector today is multifold. The ICT is instrumental in providing greater access and deepening the reach of the resources in the remotest parts and metro-cities alike. The convenience, ease of use and the affordability make it the most pervasive technology ever used by the mankind. The technology does not only offer benefits to the users and to the business firms producing the tools and providing the services, it is equally beneficial in creating new jobs, new business enterprises, and service sectors. India's National Educational Policy too has taken note of it in these words:

*"With various dramatic scientific and technological advances, such as the rise of big data, machine learning, and artificial intelligence, many unskilled jobs worldwide may be taken over by machines, while the need for a skilled workforce, particularly involving mathematics, computer science,*

*and data science, in conjunction with multidisciplinary abilities across the sciences, social sciences, and humanities, will be increasingly in greater demand"* (NEP 2020)

The goal set by the policy is to, "have an education system by 2040 that is second to none, with equitable access to the highest-quality education for all learners regardless of social or economic background" (NEP 2020). To make this a realized dreams, the policy aims to make the technology available everywhere, even at the remotest parts of the nation. The national government has started an initiative of "Digital India" in order to equip the nation with important digital connectivity and infrastructure. The policy has set a principle to do "extensive use of technology" (NEP 2020) in not only in administration or auxiliary sectors of education but in the pedagogical and research fields also. The policy also notes that the current society is not solely based on the industrial produces but it actually needs to be a knowledge society. Therefore, the vision of the Policy is of transforming India into "sustainably

into an equitable and vibrant knowledge society, by providing high-quality education to all, and thereby making India a global knowledge superpower” (NEP 2020).

The policy identifies our nation as a ‘global leader in information and communication technology’ and also credits the ‘explosive pace’ of ICTs and creativity of the techno-savvy teachers, students and entrepreneurs for impacting education in multiple and hitherto unforeseen ways.

To give a platform for ‘free exchange of ideas’ regarding ICT National Educational Technology Forum (NETF) will be established with multiple functions like advising, articulating and envisioning the use and directions of technological interventions in pedagogy. Educational software will be developed across all languages and e-content will be uploaded on DIKSHA and SWAYAM platforms. A clear mention to “disruptive technologies” NEP admits the inability of our present education system to “cope with these rapid and disruptive changes places us individually and nationally at a perilous disadvantage in an increasingly competitive world” (NEP 2020, 23). It also anticipates the redundancy of certain jobs in future and the consequential need for ‘de-skilling’ and ‘re-skilling’ the employees. The need for research and preparedness for the new disruptive technologies is also underlined. As the policy has been made official during the pandemic, it states, “The recent rise in epidemics and pandemics necessitates that we are ready with alternative modes of quality education whenever and wherever traditional and in-person modes of education are not possible” (NEP 2020, 24).

It also points to the fact that, “The benefits of online/digital education cannot be leveraged unless the digital divide is eliminated through concerted efforts, such as Digital India campaign and the availability of affordable computing devices.” (NEP 2020, 24). Teaching skills in a traditional class and online class also are different. Different challenges have been identified by NEP in conducting online examinations like “limitation on the types of questions that can be asked in an online environment, handling network and power disruptions, and preventing unethical practices” (NEP 2020, S.24). In its key initiatives, a need to invest in creation of “open, interoperable, evolvable, public digital sector” has been set as target and a

determination to address the digital divide is also pronounced. The training and incentives for teachers, online assessment and examination bodies, and blended models of learning through both creation and dissemination of digital content has also been clearly planned. While paying attention to the online teaching platforms and tolls, it has also set up a mechanism for laying down standards.

Though the current transformative innovations observed in digital technology have their roots around half a century ago, the real impetus to its growth and wide access is a thing of the past half a century. The innovations and technical iterations are believed to be great liberating forces. The technologies have often disrupted the way the processes and the products were generated. It also has liberated those with no access to opportunity from the old ways of business. In this transformative change, the recent advancements in the computational technology through miniaturization and portability mainly embodied in mobile technology have played a major role. Its pervasive presence, addictive lure and deep reach across the socio-economical divides of the humankind have brought many unprecedented transformations in the way we used to carry out our enterprises. Today, Information and Communication Technology (ICT) is mostly accessed through personal and portable devices. The rise of the ‘big data’ and the new version of the internet termed as ‘web 2.0’ have opened up a plethora of means and methods for almost everything. In the nineteenth century, people worried about the “information flood.” In the twentieth century, it became the “information explosion”—and now, everything that came before is dwarfed by “big data”(Buckland 2017).

However, not all the technologies being used in educational sector are of great import in pedagogical context. Many times a sense of wonder and a handy variety are all that the use of them suggests. The tools and technologies in practice in educational sectors are generally called as Digital Pedagogy or Educational Technology. Though any living, vibrant and dynamic thing as the use of ICT in pedagogy is hard to encapsulate in a definition, yet an all encompassing definition of educational technology attempted by Universities and Colleges Information System Association (UCISA), UK goes like this: “Any online facility or system that directly



supports learning and teaching. This may include a formal VLE, e-assessment or e-portfolio software, or lecture capture system, mobile app or collaborative tool that supports student learning. This includes any system that has been developed in-house, as well as commercial or open source tools” (Flavin 2017 7). This is more preferable definition than the rest because it includes online and offline modes of technology as well as the data creating tools and data sharing services neither excluding the miscellaneous multimedia sharing nor the well-organized online courses, paid or otherwise.

As pedagogy, by its very nature, has been inclusive and adaptive to the tools and techniques of the times. The pedagogues all over the world are experimenting to effectively apply the ICT in the teaching-learning process and, the possibilities are immense. Yet, some digital tools and technologies available today are more useful than others so they need to be hand-picked through rigorous output based evaluation and recommended regarding their optimization to suit the local needs. In the absence of such selection and in the presence of multitudes, all seem to be viable options or none so. It limits the application of education technologies in the daily practice. Michael Flavin rightly challenges the assumption that a wide range of technologies is used to support learning and teaching and argues instead that, “students and lecturers use a small range of technologies to accomplish a wide range of tasks” (Flavin 2017). To reduce the gap between available tools and those in actual practice, more research in this area is required.

Though there is a general tendency towards a supportive and commendatory discourse, often without statistics proving it, about digital technology in pedagogy as efficient and economical. Though the picture does not emerge out as dark, a close look at few recent happenings in digital pedagogy puts forward a gray picture regarding the plausibility of it. For instance, through the experience of online modes of teaching during the recent lockdowns, the academia has learned the hard truth—the ostensible claims of digital technology being effective in bringing in the economy of efforts, ease of use, and economy of resources have mostly failed. Further, the costs of infrastructure, installation, access and maintenance of digital technology have far exceeded the estimates. Recent online modes of teaching have

laid bare the actual possibility and the impossibility. It has dawned upon the academicians that digital pedagogy was not meant to replace the actual classroom teaching instead, it was meant to assist it only.

To exemplify more, much hyped mode of course learning encapsulated as MOOC has proved to be not such an upheaval after all. Number of dropouts soaring high, the ratio of enrolment and successful course completion is not very encouraging. ‘E-book’— the revolutionary technology in text production, distribution, storage and consumption has only appeared to be a passing phase. The e-books are reported to have decreased in sale from 2014 onwards giving way to an increase in the sales of print books (Smale 2017, 43). However, digital pedagogy is a thriving multibillion dollars business enterprise and it will continue to attract more research output in terms of more sophisticated and user friendly pedagogical tools, gadgets and services. The above facts and figured only caution us about what has a temporal vogue and what’s going to stay longer.

A look at the market value of the paid online courses and additional coaching by a senior contributor to the Forbes magazine TJ McCue reveals that the E-Learning industry in the USA only is set to climb to \$325 billion by 2025 (TJ McCue 2018). Conversely, in an article published in The Economic Times by KaavyaChandrasekaran estimates of the same in India that the ‘edtech’ industry in India is estimated to reach \$30 billion by 2031 (Chandrasekaran 2021). It is evident that in a country of more than 250 million students in schools, there is a great market value of the paid educational services in India.

A look at the use of educational technology in USA in 2008 shows that the educational sector in India still does not completely match with the one in USA fifteen years ago. There is a great digital divide in the access, connectivity and competent use of the technology in the various parts of the nation as well as across the different strata of the society. With the advent of more portable, handy and affordable advanced devices the picture is changing for good. The picture of digital use in the USA is described by Keller as “Today, in USA for instance, most colleges have online registration, links with other libraries, websites for administration, research is enabled with

sophisticated tools, special buildings for IT infrastructure” (Keller 2008). There has been a great transformation in the use of digital technology through mobile devices. A speculative view about it in 2017 was very much rightly accurate that the mobile devices will be “cost-effective” to “incorporate students’ own devices into higher education).(Smale 2017).The teachers had already started making the use of mobile device in 2017. “For example, some faculty have experimented with ways to integrate smartphones into classes as student polling or response technology” (Smale 2017).

Research has also come out that the use of digital technologies depends also on economic conditions. While in the western countries it has come out that the students are more likely to use technology for academic purposes if they own it (Smale 2017). The institutional infrastructure has many limitations like timings, number of users, and immediate need. Personal devices are at hand they offer many possibilities. It will be required to consider this fact. Privacy of login data is also a reason why students may want to use their personal devices. However, mobile technologies are of more use due to their pervasive presence and their ease of use. The applications provide the customised features of often those softwares which are heavy and used often on desktops ex. Word, excel, ppt and others.

In comparison to the laptop, Mobiles are portable, light weighted and hand held as well as they have their own data access capacity, so they are mostly used by the students. and If we compare the data of the users of mobile devices from India and the USA, we find that in the USA,86% of the college going students have their own smartphones. On the contrary, the reach of the digital technology needs to be extended to the remotest parts in India. We also take for granted that most students who use smartphones necessarily possess the other skills or they are techno savvy. Multimodal literacy is undervalued in comparison to the alphanumerical literacy. The fact is that the students are still in the learning phase, they are exploring the possibilities. They require training in the safe, proper and productive use of their devices. Language as a barrier in accessing the data also needs to be taken into account. A proficiency in English is required for

the students to get the actual benefits of the digital revolution.

To sum up, National Educational Policy 2020 has taken a due note of the significance of educational technology. Its aims are to seek benefits of the technologies in bridging the digital divides in the country and realize the potential of the digital tools and technologies as the great equalizing forces. However, all that goes by the name of educational technology does not prove to be of equal utility. There is a necessity of carrying out empirical research in the actual usefulness of the technology. We also need to train the teaching staff or upgrade their skills for effective use of technologies. Though experiences of the teachers world-wide are of high importance, there are also many variables creating impediments in prescribing the tools for the entire nation. A tool in other countries may be more than it could be in our educational conditions and vice versa. Therefore, the pedagogues need to be more experimenting and choosing the best for their students.

### Works Cited

1. Buckland, Michael. ((2017). *Information and Society*.Massachusetts Institution of Technology.
2. Flavin, Michael. (2017). *Disruptive Technology Enhanced Learning*. Palgrave Macmillan.
3. Lytras, Mitiadis D. &Gasevic, Draganet. al. (eds).((2008). *Technology Enhanced Learning: Best Practices*. IGI Publishing.
4. Ministry of Human Resource Development.*Natioanl Education Policy 2020*.Ministry of Human Resource Development, 2020.
5. Rahman, M. Hakikur. (2008). *Developing Successful ICT Strategies: Competitive Advantages in a Global Knowledge-Driven Society*. Information Science Reference Publication.
6. Reynolds, Nicholas &Turcasanyi-Szabo, Marta.(2010). *Key Competencies in the Knowledge Society*.Springer.
7. Sen, Biswarup. (2016) *Digital Pilitics and Culture in Contemporary India: The Making of an Inf—Nation*. New York: Routledge.
8. Smale, Maura A. and Rehalado, Mariana.((2017). *Digital Technology as*



- Affordable and Barrier in Higher Education*. Palgrave Macmillan.
9. Sorlin, Sverker & Vessuri, Hebe. ((2007). *Knowledge Society vs. Knowledge Economy: Knowledge, Power, and Politics*. Palgrave Macmillan.
  10. TJ McCue (2018). *From Teaching in Class to Teaching Online: Preserving Community and Communication*. In T. A. Dean, *Teaching Literature: A Companion* (pp. 163-170). New York: Palgrave Macmillan.
  11. Universities and Colleges Information Systems Association (UCISA). (2016). 2016 Survey of technology enhanced learning for higher education in the UK. Oxford: University of Oxford.
  12. Universities and Colleges Information Systems Association. (2014). 2014 survey of technology enhanced learning for higher education in the UK. Oxford: University of Oxford.
  13. Universities UK. (2018). *Patterns and Trends in UK Higher Education*. Universities UK.



## The Role of Indian English Literature in the Promotion of Indigenous Literature, Arts and Culture

Akade Atish Chandrakant,

Head and Assistant Professor,

Mahatma Phule Mahavidyalaya, Ahmedpur (MS)

Email Id: acakade@gmail.com

### Abstract:

Indian English literature refers to the body of work written in the English language by Indian authors. These works often reflect the unique cultural, social and historical experiences of India and its people. Indian English literature has played a vital role in promoting the country's indigenous literature, arts and culture to the world. The works of Indian English writers have not only gained widespread recognition, but have also helped to showcase the richness and diversity of Indian culture. English has become the common language of communication across the world, and writing in English has allowed Indian writers to reach a larger audience and to gain recognition on a global scale. By writing in English, Indian writers have ensured that their works are accessible to a wider audience. Indian English literature has had a significant impact on world literature and has played a crucial role in promoting the country's indigenous literature, arts, and culture. Through their works, Indian English writers have given a new voice to India, and have helped to promote the country's cultural heritage and values to a global audience.

In addition, Indian English literature has been influenced by regional languages and dialects, and has given voice to marginalized communities such as rural and indigenous communities, women, and members of the LGBTQ+ community. The influence of indigenous literature, arts, and culture is evident in the language and style of Indian English literature, which has a unique tone and style that sets it apart from other forms of English literature. Moreover, indigenous literature, arts, and culture have helped to address important social and political issues and have inspired new generations of writers. Indian English literature remains an important cultural and literary expression of India and continues to reflect the country's rich and diverse heritage.

**Keywords:** Indigenous literature, Arts and culture, Indian identity, Literary heritage, Diversity and richness, Literary community

### Introduction:

Indigenous literature, arts, and culture have played a significant role in Indian English literature. Indian English literature refers to the body of work written in English language by Indian authors, which reflects the culture, history, and traditions of India. The influence of indigenous literature, arts, and culture can be seen in various forms such as themes, characters, settings, and language usage.

For example, Indian mythologies and folklores have been a source of inspiration for many Indian English writers. Arundhati Roy's "The God of Small Things" is a classic example of how Indian mythologies and folklores have been integrated into Indian English literature. The novel is set in the Indian state of Kerala and weaves together elements of Indian mythologies and folklore with a contemporary story. Indigenous arts, such as classical dance forms, have also influenced Indian English literature. The Indian classical dance form

Bharatanatyam has been depicted in many Indian English novels and poems, including "The Dance of the peacock" by Anita Desai.

Additionally, the cultural and social customs of India, such as arranged marriages, caste systems, and religion, are often explored in Indian English literature. For instance, "The Inheritance of Loss" by Kiran Desai examines the impact of cultural and social customs on the lives of characters and their relationships with one another. Indigenous literature, arts, and culture have had a profound influence on Indian English literature and continue to shape the literary landscape of India. They provide a unique perspective on the cultural and social traditions of India and offer readers a window into the rich and diverse heritage of the country. These works often reflect the unique cultural, social, and historical experiences of India and its people. In recent years, Indian English literature has played a crucial role in promoting the country's indigenous literature, arts, and culture to the world.

One of the main reasons for the impact of Indian English literature is the use of English as a common language of communication. English has become the **lingua franca** of the world and writing in English has allowed Indian writers to reach a wider audience and to gain recognition on a global scale. The accessibility of works written in English has enabled Indian writers to share their stories, perspectives and cultural experiences with a global audience. The recognition that Indian English literature has received on a global scale has helped to bridge the gap between Indian and Western cultures.

The works of Indian English writers have not only helped to reach a wider audience, but they have also played a crucial role in preserving and promoting the country's cultural traditions. Indian English writers have incorporated elements of Indian culture, folklore, and myth into their works, preserving and promoting these cultural traditions to a new generation. The incorporation of cultural traditions into works of literature has helped to keep these traditions alive and to promote them to a new generation. By doing so, Indian English literature has served not only as a medium of artistic expression but also as a tool for cultural preservation and promotion.

Another aspect of Indian English literature that has contributed to its impact is its representation of the country's diverse cultures, communities, and experiences. India is a culturally rich and diverse country, and Indian English literature reflects this diversity. The works of Indian English writers cover a wide range of themes, from the complexities of the human experience, to the complexities of the political and social landscape of India. These works have helped to promote the country's cultural heritage and values to a global audience, providing an insight into the complexities and richness of Indian culture.

Indian English literature has had a significant impact on world literature and has played a crucial role in promoting the country's indigenous literature, arts, and culture. The use of English as a common language of communication, the incorporation of cultural traditions into works, and the representation of India's diverse cultures, communities and experiences have all contributed to the impact of Indian English literature. Through their works,

Indian English writers have given a new voice to India, and have helped to promote the country's cultural heritage and values to a global audience. The significance of Indian English literature in promoting indigenous literature, arts, and culture to the world cannot be overstated, and it will continue to play a crucial role in promoting the country's cultural heritage and values for generations to come.

Additionally, indigenous literature, arts, and culture have played a key role in shaping the discourse around important social and political issues in India. Through their works, Indian English writers have shed light on issues such as caste discrimination, gender inequality, and economic disparity, and have sparked debates and discussions about these issues. For example, writers like Mahasweta Devi, Arundhati Roy, and Aravind Adiga have used their writing to address the pressing social and political issues facing India and its people.

### **Review of Literature:**

Indigenous literature, arts, and culture have played a significant role in shaping the Indian identity and the literary heritage of the country. Indian English literature has been able to convey the essence of the country's culture, history, and traditions to the world. It has played a significant role in promoting Indian values and traditions, and has helped in creating a positive image of India globally. Another important aspect of indigenous literature and culture that has had a profound impact on Indian English literature is the use of regional languages and dialects. Indian English literature has seen a rich integration of regional languages and dialects, which has added to the diversity and richness of the genre. For example, Salman Rushdie's "Midnight's Children" is a classic example of how regional languages and dialects have been incorporated into Indian English literature. The novel is written in English but interspersed with words and phrases from Indian regional languages, such as Hindi, Urdu, and Bengali.

Furthermore, indigenous literature, arts, and culture have inspired Indian English writers to experiment with their writing styles and challenge conventional forms. This has led to the creation of innovative and unique works of literature, which have contributed to the growth and development of Indian English literature. Indigenous literature, arts,



and culture continue to play a vital role in Indian English literature. They provide a rich and diverse literary heritage and offer a unique perspective on the cultural and social traditions of India. Indian English literature continues to be inspired by indigenous literature, arts, and culture, and the genre continues to evolve and grow with each passing day. Indigenous literature, arts, and culture in Indian English literature is the representation of rural and indigenous communities. Indian English literature has given voice to the marginalized and often-ignored communities of India, such as rural and tribal communities, and has shed light on their experiences, traditions, and culture. For example, AravindAdiga's "The White Tiger" is a novel that gives voice to the rural and working-class communities of India and highlights the socio-economic inequalities faced by these communities.

Indigenous literature, arts, and culture have also influenced the portrayal of gender and sexuality in Indian English literature. Indian English literature has challenged traditional gender roles and stereotypes, and has given voice to marginalized groups such as women and members of the LGBTQ+ community. For instance, Ruth PraverJhabvala's "Heat and Dust" is a novel that explores the complexities of gender and sexuality in colonial India.

Furthermore, indigenous literature, arts, and culture have had a profound impact on the language and style of Indian English literature. Indian English literature has a unique style and tone that sets it apart from other forms of English literature. This is due in part to the influence of indigenous literature, arts, and culture, which have added a rich and diverse flavor to the language and style of Indian English literature.

Lastly, indigenous literature, arts, and culture continue to play a significant role in Indian English literature. They provide a platform for marginalized and underrepresented communities, challenge traditional norms and values, and influence the language and style of Indian English literature. Indian English literature remains an important cultural and literary expression of India and continues to reflect the country's rich and diverse heritage.

Indigenous literature, arts, and culture play a crucial role in shaping Indian English literature,

which is a unique form of English literature that reflects India's rich and diverse cultural heritage.

### **Conclusion:**

Indian English writers have incorporated elements of Indian culture, folklore, and myth into their works, preserving and promoting these cultural traditions to a new generation. Through their works, Indian English writers have helped to keep cultural traditions alive and to promote them to a new generation. Indian English literature has served not only as a medium of artistic expression, but also as a tool for cultural preservation and promotion. The influence of indigenous literature, arts, and culture on Indian English literature has been profound and far-reaching. Indian English literature has been shaped and enriched by the country's rich and diverse heritage, which has provided a unique perspective on Indian culture, history, and traditions. Indigenous literature, arts, and culture have inspired writers to experiment with their writing styles and challenge conventional forms, and have given voice to marginalized and underrepresented communities. They have played a crucial role in shaping the Indian identity and literary heritage and have helped in promoting Indian values and traditions globally. Indian English literature continues to evolve and grow, and remains an important cultural and literary expression of India.

Furthermore, indigenous literature, arts, and culture have contributed to the growth and development of Indian English literature. They have inspired new generations of writers and provided a rich and diverse literary heritage for future generations to build upon. This rich literary heritage has also helped to foster a thriving literary community in India, where writers, poets, and artists can share their work and engage in meaningful discussions and debates.

Lastly, the influence of indigenous literature, arts, and culture on Indian English literature has been profound and far-reaching. They have shaped the literary landscape of India, provided a platform for marginalized communities, and inspired new generations of writers. Indian English literature remains an important cultural and literary expression of India, and continues to reflect the country's rich and diverse heritage.

**References:**

1. Anjaria, Ulka (2015). A History of the Indian Novel in English. New York:Cambridge University press.
2. Iyengar, K.R. Srinivasa (1945). The Indian Contribution to English Literature.Bombay: Franklin Classics.
3. Khurana, Monika (2017). Trends In Modern Indian English Novel.3(1),1-5
4. Meti, Ravi Pandurang (2014).Development of Indian Novel in English A Short View.2(5),1-6.
5. Naik M.K(1982). A History of Indian English Literature. New Delhi: Sahitya Akademi.
6. Patil, RVidya (2012). The Indian English Fiction, Beginning to Modern.3(4),1-8
7. Sen, S and Chopra J. K(2014). Kanthapura. New Delhi: Amarjeet S. Chopra Unique Publishers.
8. Yesapogu, Venkateswarlu(2015). International journal on studies in English Language and Literature (IJSELL).3(12), 37-44.



## Preservation And Promotion of Indian Languages, Arts and Culture Through NEP 2020

Dr. Rajaram C. Jadhav<sup>1</sup>, Abdul Amin<sup>2</sup>

1. Assistant Professor & H.O.D., Department of English, Shivaji College,  
Taluka - Renapur, Dist-Latur. Pin: 413527, Maharashtra, India  
E-mail : rajaramjadhav05@gmail.com

2. Research Scholar, Ph.D Research Centre, Dayanand College of Arts, Latur  
Assistant Professor, Department of English, Nakachari College, Nakachari – 785635,  
Dist-Jorhat – Assam, India  
E-mail: mailme.munna13@gmail.com

### Abstract:

Education policy plays an important role to ensure all-round development of a society. It is not the first that India has adopted an education policy but a new education policy has taken with an aim to promote the preservation and development of Indian Languages, Multilingual Education, Arts and Culture along with different modification in the NEP 2020. The National Policy on Education (NPE) is a policy formulated by the Government of India to promote education amongst India's people. The first NPE was promulgated by the Government of India by Prime Minister Indira Gandhi in 1968, the second by Prime Minister Rajiv Gandhi in 1986, and the third by Prime Minister Narendra Modi in 2020. The National Education Policy 2020 which was approved by the Union Cabinet of India on 29 July 2020 outlines the vision of India's new education system. The policy is a comprehensive framework for school education and higher education (colleges, Institutes, and Universities) as well as vocational training in both rural and urban India. One of the major changes which NEP has brought about is the renaming of the Ministry of Human Resource Development (HRD) to the Ministry of Education. As per the NEP 2020, India is a country with a treasure of cultural heritage in the forms of Arts, Custom, Literature, Tradition, Artifacts, and much more. This makes India one of the most visited countries for tourists who come to the country to experience the rich culture and heritage. That is why it is important to preserve the culture and wealth of India for the nation's identity and its economy. Promotion of Indian Languages, Multilingual Education, Arts and Culture is one of the major aspects of NEP 2020 which has created newer horizons for Language, Arts and Culture and it has been aimed that students will grow a strong sense of their own culture, languages, arts and traditions, that will boost the self-regard of the people of India, and benefit the society as a whole. The preservation and promotion of Indian Languages, Arts and Culture is really important for the nation's identity and economy. The present paper is an attempt to discuss the promotion and preservation of Indian Languages, Multilingual Education, Arts and Culture in the realm of NEP 2020.

**Keywords:** NEP 2020, Promotion, Multilingual Education, Arts and Culture, Indian Languages, preservation

**Objective:** The primary objective of this paper is to study the promotion of Indian Languages, Multilingual Education, Arts and Culture and its impact on the education system.

### Methodology:

Methodology is one of the significant aspects which help the researcher to conduct his study. It is a systematic way through which a study can be conducted. The present paper is purely descriptive and based on both primary and secondary sources. The primary data is collected from the NEP2020 original document of MHRD department, Government of India. Secondary data is collected from various websites including those of Government of India, magazines, journals, other publications, etc.

### Introduction:

It is said that Education policy is the basic requirement of any nation, which includes the analysis of the past, the need of the present and the possibilities of the future. The committee under former Cabinet Secretary T. S. R. Subramanian started the consultation process for the New Education Policy in January, 2015. Based on the committee report, in June 2017, the draft NEP was

submitted in 2019 by a panel led by former Indian Space Research Organisation (ISRO) chief Krishnaswamy Kasturirangan. The Draft New Education Policy (DNEP) 2019 was later released by Ministry of Human Resource Development, followed by a number of public consultations which was 484 pages. The Ministry undertook a rigorous consultation process in formulating the draft policy: "Over two lakh suggestions from 2.5 lakh gram panchayats, 6,600 blocks, 6,000 Urban Local Bodies (ULBs), 676 districts were received.



The National Education Policy 2020 (NEP 2020) was approved by the Union Cabinet of India on 29 July 2020. The new policy replaces the previous National Policy on Education, 1986. NEP 2020 is a comprehensive framework for elementary education to higher education as well as vocational training in both rural and urban India.

India, a country of different types of religion, ethnicity, culture, language, is a land of diversity having more than 5000 year-old civilisation. This nation is a treasure house of different languages, scripts, dialects, culture, art etc. India, being a multi-lingual country with diverse cultural heritage, language is the vehicle which can gather knowledge and means of communication with the people of surrounding areas, across the country, and abroad. Language plays a vital role in any civilization. It is the way by which people communicate with one another, build relationships, and create a sense of community. For advancement of a society or country language plays the prime role. According to 2001 census report, India is home to 122 languages of which 22 languages are spoken by over one million people while remaining 100 languages are spoken by more than 10,000 people. A different source stated that over 1,500 more languages used in India. India has lost 220 languages or dialects in last 50 years and 197 languages declared as "endangered" by UNESCO. Language is the tool with which culture and its traditions, shared values are conveyed and preserved. On the other hand, art in the form of literature, plays, film, song, music, etc. cannot be appreciated without language.

Culture plays a vital role in the progress of any country. It represents a set of shared attitudes, values, goals and practices. India, being a diverse country, has one of the world's largest collections of songs, music, dance, folk traditions, theatre, performing arts, rites and rituals, paintings and writings that are known as the 'Intangible Cultural Heritage' of humanity. To preserve and promote these beautiful elements, the Ministry of Culture, Government of India implements a number of schemes and programmes aimed at providing financial support to individuals, groups and cultural organizations engaged in performing, visual and literary arts. The promotion of Indian arts and culture is important not only for the nation but also for the individual. It makes the children to know their rich

language, culture, art, literature and tradition and become able to build a positive cultural identity and self-esteem. Cultural awareness and expression are important not only to individual but also in society. The National Education Policy-2020 aims to promote an awareness of Indian literature, culture and heritage among our students at different stages of education. National Education Policy (NEP)-2020 envisions an education system rooted in Indian ethos that contributes directly to transforming India that is Bharat, sustainably into an equitable and vibrant knowledge society, by providing high-quality education to all. It is heartening to note that National Education Policy- 2020 has not only recognized the glorious past of ancient India in terms of the contribution of our world-class Indian Universities like Nalanda and Takshasila for the noble cause of Indian culture and heritage; but picked up the right elements and incorporated the building blocks into the framing of NEP-2020 both at the elementary and Higher Education levels.

#### **Promotion of Indian Languages:**

India is a multilingual and multicultural country where languages changing every 15 to 20 km according to the native communication style. To promote Arts & Culture, it is very important to promote Indian Languages as people talk to each other in their native language which also shows their culture and traditions through their language. Without the promotion of languages, it is not possible to promote Art, in the form of film, plays, literature, music, etc. Different languages see the world differently; and the structure of a language, therefore, determines a native speaker's perception of experience. In particular, languages influence the way people of a given culture speak with others, including the family members, authority, peers and strangers; and influence the tone of conversation.

Unfortunately, Indian languages have not received the proper attention and care since the beginning which results a loss of over 200 languages in the recent past. As per the report of UNESCO, over 190 languages have been declared 'endangered' which will become extinct. A good number of oral literatures, dialects are becoming extinct for not making any arrangement to preserve these. According to the 1961 census of India, 1652 mother tongues have been reported, including 103 foreign mother tongues. According to the data of the 15th

census 2011, the number of mother tongues recorded by the people is about 19569. After analysing and reviewing the names of these mother tongues, the existence of 1369 rationally rated mother tongues and 1474 unclassified languages has been approved in this report. The total number of languages spoken by more than 10,000 people is 121. It is impossible to take care of all these mother tongues, but there are currently 22 scheduled languages in priority, but the current education policy has raised hopes in this regards. On the basis of the census, in the last 30-40 years, the number of speakers of major languages has been decreased gradually, while the population of the country and that region has increased. It is a matter of happiness that this education policy has provisions on the development of teaching and study in all languages including the eighth schedule. It is proposed to update and disseminate them, so that our languages can stand before the other world class languages.

Availability of high-quality learning materials in the form of workbooks, textbooks, magazines, videos, poems, plays, novels, etc. is to be basic concern so that students learn these languages. Moreover, the language must have a consistent update to their vocabulary in the dictionary so that the students can be provided with education in terms of the latest topics and issues of the country. A language dictionary will be prepared for the respective languages so that it will help to study the concerned language and for use in education, writing, journalism, speechmaking, and more. Keeping in mind, the importance of technology the dictionaries will be available in both physical (books, print etc.) and web formats.

All languages in Asian nations, and their associated arts and culture are going to be documented through Online Portals, Web and Wiki, so as to preserve vulnerable and every one Indian language and their associated wealthy native arts and culture. The platform can contain videos, dictionaries, recordings, and more, of individuals (especially elders) speaking the language, telling stories, reciting poetry, and playing plays, folks songs and dances, and more. The general public, possessing a high-level knowledge of the language, will also be invited to contribute to the portal and add their learning resources. These web portals will be managed by the Universities and their research team

and will be funded by the National Analysis Foundation.

To encourage and uplift languages of the nation students scholarships will be provided based on the language and different awards and incentives will be provided for outstanding poetry and prose in Indian languages in terms of various categories which will be established to ensure vibrant novels, poetry, nonfiction books, journalism, textbooks, and other works. At the time employment, proficiency in a language will also be considered one of the major quality parameters.

#### **Multilingual Education:**

Emphasis is being laid to impart education in different languages so that students can easily adapt themselves in multilingual education. Moreover multilingual education is to be improved to provide language education not only in terms of language, grammar and vocabulary of the language but also to interact with the students in the same language for conversation and language based teaching.

A well-versed teacher of a particular language is to be employed to provide education to the students of a respective language. In this regard teachers training policy is going to be changed. Introducing of four year B.Ed degree course will enable the students to acquire a good knowledge of the languages either native or foreign and later on they will be employed as teacher to provide the students with language teaching and music, arts, philosophy and writing. The programme will be divided in various departments such as Indian language, Comparative Literature, Creative Writing, Art, Music, Philosophy etc.

To accelerate all these, a bilingual programme is very important. Bilingual education is a term that refers to the teaching of academic content in two languages – in native and in second language. The native language will be used as a medium of instruction. The four year B.Ed programme will also promote training for the teachers and provide education in Science and Mathematics bilingually.

This bilingual programme will be introduced in all stages and aspects of education. Introducing the bilingual programme in higher education will enable students to get knowledge in their native language. Tourism industry will also be boost up by making available materials in various languages. It will help students to know and learn the rich heritage



and diversity of the nation and also learn tradition, culture of the different parts of the land which results an improved Indian tourism. To get the knowledge from all over the world translation of various works cannot be ignored. Hence, an Indian Institute of Translation and Interpretation (IITI) will be established which will be responsible for translating the learning materials and providing multilingual language and subject experts. The IITI will provide translation of various written and speaking learning materials to the public in various Indian and foreign languages.

The Indian origin language, Sanskrit will be included in the curriculum and emphasis will be laid to make the subject interesting. Sanskrit will be introduced in Higher Education also in innovative and interesting way along with other core subjects. For teaching and research of Sanskrit, the department of Sanskrit will take the necessary steps for strengthening the subject in multidisciplinary higher education system.

#### **Arts And Culture:**

Attention has been given to Promote of Indian Arts & Culture. It will benefit not only the nation but also the individual. It is a call of time to introduce students to their Art, culture and tradition which will enable them to have a sense of belonging and identity and will also help them value their culture & traditions. To promote Arts and culture in school and higher educational institutions three-language formula will be implemented. Required experts will be employed as teaching guide to promote the Arts and culture among the students and there will be good options for the students to choose the subject. It will include native Indian language including the tribal language for wide circulation of Indian Arts and Culture which will also include science, Arts, Humanities and other streams too.

#### **Impact of NEP 2020 on the Education System:**

Language is the instrument with which culture and its traditions, shared values are conveyed and preserved. Similarly, art in the form of literature, plays, music, film, etc. cannot be appreciated without language. National Education Policy 2020 is a new awakening with new horizons for 'Bharatiya' Language, Arts and Culture. As an impact of the changes introduced by NEP 2020 in terms of Promotion of Indian Languages, Multilingual Education, Arts and Culture, there will be more

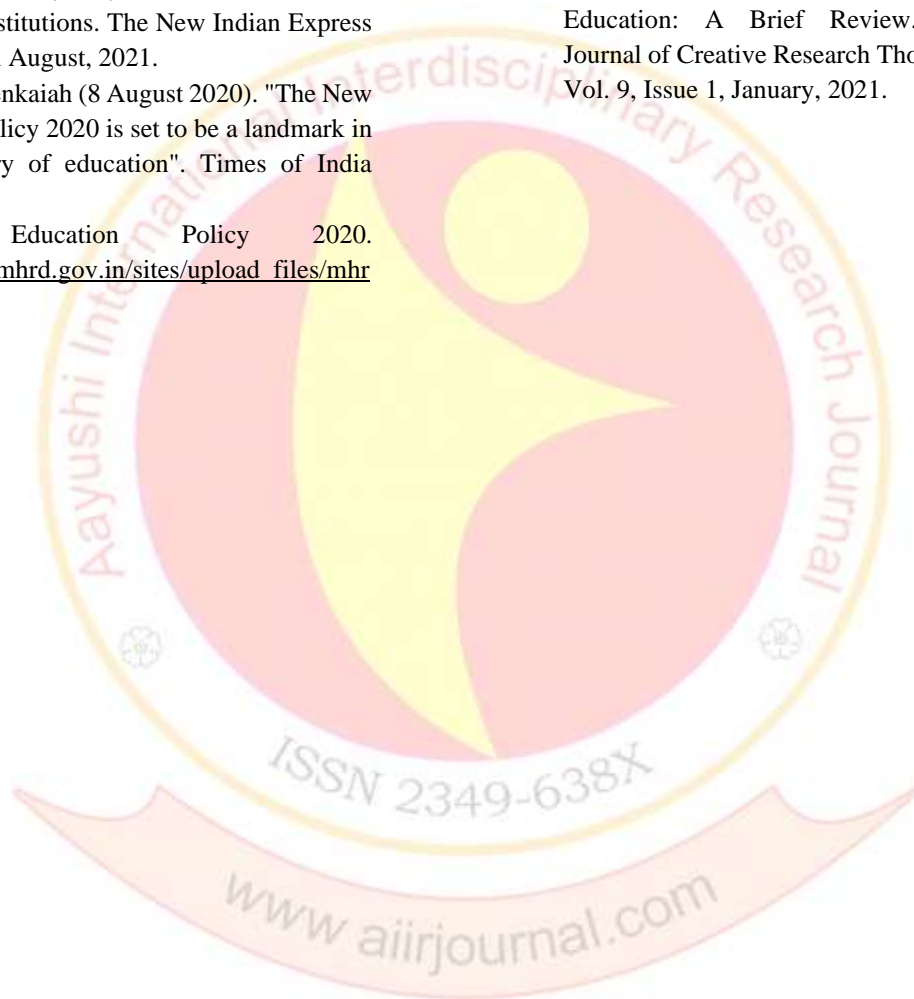
emphasis on the culture and heritage of the country. The languages which are on the brink of being extinct for not getting recognition will be revitalized. It definitely encourage the people to speak, write and learn which will save the languages that are going to be extinct and on the brink of being extinct due to lack of proper attention and due care. The education will be more prone to multilingual learning rather than using just Hindi or English as the medium of teaching. These changes will also increase the employment opportunities for the teachers and subject matter experts of these languages. Multilingualism will reduce the school dropouts among backward and rural communities as they are not comfortable at any other language other than their own home languages, mother tongue and local language that they use to communicate as the medium of instruction.

#### **Conclusion:**

From the above discussion it is seen that Indian Knowledge System, Language, Arts & Culture is one of the innovative thrust areas of NEP 2020. No society can thrive without connecting to its roots. Our past is filled with examples of glorious architecture, magnificent engineering and artistic excellence. So, Conservation, promotion and dissemination of this cultural wealth of the country should be the top priority because it is crucial for its identity. So, taking up of proper steps in the right direction will surely promote and preserve Indian Languages, Multilingual Education, Arts and Culture through National Education Policy 2020. Implementation of NEP 2020 is the will enrich the economy of the country and also empower the people in real sense. Over and above all, to enlighten and encourage the minds of new generation, New Education Policy 2020 will play a prime role. It is expected that the optimistic attitude, sense of self confidence, mobility, and change of traditional thinking, all combined together will make NEP 2020 in regards of promoting Indian Languages, Multilingual Education, Arts and Culture a successful one. Introduction of bilingual teaching and use three-language formula in education system as per provisions of NEP 2020 is a step in the right direction. The aim and objectives of NEP 2020 will be fruitful only when the Policy is implemented successfully in the country.

**References:**

1. Sharma Diksha 11<sup>th</sup> August, 2020 : National Education Policy (NEP) 2020: Promotion of Indian Languages, Multilingual Education, Arts and Culture.  
<https://www.collegedekho.com/articles/national-education-policy-nep-2020-promotion-of-indian-languages-multilingual-education-arts-and-culture/>
2. Hemlata Verma & Adarsh Kumar (2021): New Education Policy 2020 of India: A Theoretical Analysis. International Journal of Business and Management Research, Vol. 2, Issue 3, 30th August, 2021.
3. Jayaram Poduval (2021): NEP & the role of our art, design institutions. The New Indian Express (e-paper), 5th August, 2021.
4. Naidu, M. Venkaiah (8 August 2020). "The New Education Policy 2020 is set to be a landmark in India's history of education". Times of India Blog.
5. National Education Policy 2020.  
[https://www.mhrd.gov.in/sites/upload\\_files/mhrd/files/nep/](https://www.mhrd.gov.in/sites/upload_files/mhrd/files/nep/)
6. NEP 2020: Focus on promoting Indian languages, culture and traditions to students in Indian institutions.<https://www.edexlive.com/news/2020/jul/29/nep-2020-focus-on-promoting-indian-languages-culture-and-traditions-to-students-in-indian-institutio-13576.html>
7. NEP: 2020, Promotion of Indian Languages, Arts And Culture, 11 Aug. 2020,  
<https://www.edexlive.com/news/2020/jul/29/nep-2020-focus-on-promoting-indian-languages-culture-andtraditions-to-students-in-indian-institutio-13576.html>
8. Rupesh G. Sawant & Umesh G. Sankpal (2021): National Education Policy 2020 and Higher Education: A Brief Review. International Journal of Creative Research Thoughts (IJCRT), Vol. 9, Issue 1, January, 2021.



## Approaches in Teaching ESP

**Dr. Nitin Shivaji Bhalke**

Rajarshi Shahu Mahavidyala (Autonomous), Latur

### Approaches in Teaching Esp.

**W**e have to be careful about vocabulary and Grammar because it involves selection and rejection of items made by the teacher, for example, in a course for Taxi driver there will be focus only on particular tenses. Gradation of items should be made from simple complex, i.e. laying some kind of sequence in the syllabus, for example, Simple Present are to be taught then simple present should be taught first, auxiliary verbs in the second and passive voice at the third. A diagnostic test needs to be conducted to understand or know about their competence in English.

The terminal competence also needs to be tested because it gives feed back to the teacher. It tests not only the students but also the teacher. No lecturing method - ESP course cannot be based on lecturing method. It is learner centred: Therefore, activities like role playing debates etc. should be given which gives scope for interaction.

The role of an ESP teacher is different from an EGP teacher –

- As a catalyst – Understanding the participants experiences and knowledge motivation for interaction.
- The teacher should play the role of an organizer for smooth functioning of the activities.
- Teacher's role as an advisor - The teacher has to solve different queries and problems. That is there will be a give and take relationship. The teacher also learns many things from the learners for they are specialists in their own fields.
- Teachers role as a co-ordinator – The teacher show draw all threads together at the end of the session. That is he should do a kind of sunning up.
- The teacher should be friend like for the learners, he should be informal. In other words, a sound atmosphere should be created.

Wherever necessary we can make use of audio visual aids. While conducting this course, contrastive analysis can also be made by the teacher. The language which the students know is called the “source language”, and the language students try to learn is called the “target language”. The two linguists palmer and Hornby mane a comparison between English and Japanese and they tell that the constrastive method can be very useful in actual teaching in the ESP courses.

In designing an ESP course for cooks more emphasis should be laid on the fry, cook, boil, salt, pan etc. which are related to their profession should be taught. Names of different edible food items should be included in the vocabulary list.

At the level of syntax, simple present tense eg: Tea is prepared should be taught. This will enable them in explaining how to cook same thing to others in an easy way.

In designing an ESP course for tax-drivers words that are more likely to be used by them should be included , so for example, words such as – passenger, fare, traffic, signal, tourist, petrol, station should be incorporated. Giving them synonyms of vocabulary items form BrE as well as other standard better way : it is because, taxi drivers thought not high profile people, come in touch with English speaking people of different nationalities in their day to day life.

English being gentleman's language, polite forms of address and sentence patterns should be used or included in an ESP course for taxi drivers. So for instance words like sir, madam etc and sentences like Thank you, Excuse me, I am afraid, That's all right etc. More ever it is necessary for taxi drivers to master the interrogative sentence patterns. However in designing an ESP course for Taxi-drivers. It would be judicious of if the interrogative sentences are designed, keeping in mind the politeness principle. So instead of teaching them patterns like will you... or can you... teach it is worth to them the more polite forms like would you... In other words,

the use of Auxiliary verbs should also be included in the course.

Sounds such as /F/ & /V/ should be taught and their difference. Similarly, in producing certain sounds, Indians have mother tongue influence (eg. /IsteIsn/) which should be included in the course and taught.

### **Bibliography**

1. Teaching of English in India Today – V. V. Yardi
2. The History of English Language – Wilson
3. The Journal of Indian Writing in English





## Language of Education: Mother tongue or Other tongue

**Dr. Sachin D. Bhandare**

Associate Professor of English  
Rajarshi Shahu Mahavidyalaya (Autonomous), Latur

### **Abstract:**

*Language of education should be mother tongue or other tongue needs special attention in Indian education system. Many educationist, teachers and researchers they highlighted the direct relationship between children's educational progress and learning through mother tongue. They are of the opinion that mother tongue is that students make better progress if they receive basic education in the mother tongue. The paper tries to delineate the medium of language should be mother tongue or other tongue and what are the findings and research in this regard.*

**Keywords:** Education, language, mother tongue, other tongue

**T**oday our social mindset is such that to learn English language means to learn everything in English. In fact, this belief has been proved to be illogical from around the world. Because learning English language and learning from English are two different things.

South Korea, Japan, Germany, Sweden, Russia, Brazil, China are the developed countries where English is taught in the schools of these countries, but the medium of education here is the local mother tongue. All these countries have better economy than India. Their languages are enriched today. People learning from the same languages have won Nobel Prizes and their companies are gaining ground in the global competition.

Encouraging primary education through mother tongue is now a universally accepted principle. The United Nations has declared February 21 as the International Mother Language Day. Various studies conducted by linguists and educationists around the world show that students make better progress if they receive basic education in the mother tongue.

Don Long is an educationist from New Zealand. He conducted a study of Maori students there. In this survey of students who received primary education through mother tongue and students who received the same education only through English language, it was found that the performance of those who received primary education through mother tongue is better. In the United States at George Mason University, a research committee conducted a survey, where they

observed the annual results of mother-tongue students since 1985 in 23 primary schools in 15 states. In this findings, they highlighted the direct relationship between children's educational progress and learning through mother tongue.

Learning through mother tongue has cognitive and emotional significance. Clinton Robinson, a British linguist, says that those who are educated in other languages, especially primary, rather than the mother tongue, eventually find the mother tongue useless. Today there are 6000 dialects in the whole world, out of which ten languages are disappearing every year and half of them are threatened with extinction. Language has a central place in human life. Language is known as a medium of self-identification, self-disclosure. People exchange ideas and communicate through language. Deterioration of native language and culture leads to social problems like poverty, unemployment, family violence, suicide.

If students studying in pre-primary and primary schools are forced to learn in a second language instead of their mother tongue, those students have to struggle in the future. Encouraging primary education through mother tongue is now a universally accepted principle. The United Nations announced to celebrate 21st February as International Mother Language Day every year since 1999.

In the year 2000, at Dakar, the world's elite academicians met. Dr. Sheldon Shaffer presided over the meeting. An international conference on language, education and the Millennium Development Goals was held in Bangkok in November 2010. It was attended by 400 delegates

from 30 countries around the world. In both the places, the usefulness of primary education through mother tongue was the main topic. Some common findings emerge prominently from both these initiatives. They are as follows:

- 1) Primary education is more beneficial if done through mother tongue. Children's base becomes wider.
- 2) Children gain confidence and learn another language easily.
- 3) Providing primary education through mother tongue reduces school dropout rate of children.
- 4) If primary education is imparted in another language, students forget their native language and culture etc.

Currently in urban and rural parts of India, schools imparting knowledge through mother tongue are in deteriorated condition. Parents are rushing to English medium schools. Private schools are making efforts to get CBSE / ICSE affiliation. In fact, at students' home they do not get an environment of English language. If children get education through the language other than mother tongue, adverse result happens making them handicap in academic skills and knowledge gain. If children for the first Seven Eight years receive Education from the mother tongue, they learn the things received at a great speed.

If educational quality is degraded in mother-tongue schools, it is the responsibility of the government to find out the problems and strengthen them. Moreover, to provide all necessary facility in schools, producing global of quality textbooks, to do the experiments in with Semi-English medium, orienting teachers and creating awareness and faith about education along the parents are government's Work. Parents too should understand the utility of primary education in mother tongue. Primary education through the mother tongue benefits the children to learn things in better way at higher studies as well as they learn English with more ease.

Worldwide for imparting knowledge in Higher Education, local language is used. In the countries of G-20 group, they cutting edge Universities where they provide education through mother tongue. In South Korea 70 percent Universities give Education from Korean language.

The government restricted introducing English in schools before Third Grade, as it has adversely affected students' comprehension skills. Even in Japan, in universities curriculum is taught in Japanese language itself. Universities in China, use Mandarin to provide education. In France, French is the only language of school education. Schools in Germany mainly make use of German language for education. In higher education also, curriculum of more than 80 percent Masters courses is taught in German language. The language diversity preserver Canada, has logical approach towards towards education. There mostly in the provinces English language is used for schooling. And in Quebec where French linguistic Population is more, they prefer French language for primary and secondary classes and even for various programmes in universities.

It is a tragedy that most professional courses in India are taught in English. In India, the situation is very critical with respect to science, engineering, medicine and law courses. Courses in regional languages do not exist for these areas. Fortunately, we are starting to realize the importance of learning through our language. How can we improve this dire situation? Our National Education Policy shows the way to preserve our languages while providing quality education to all and improving the quality of education. We should start with primary education (at least up to class V) in mother tongue and gradually increase the coverage. As far as vocational courses are concerned, fourteen colleges in Karnataka and Tamilnadu have taken a commendable decision to introduce courses in regional languages, more such efforts are needed in other places across the country. Private universities should also start some bilingual courses in collaboration with each other. In order for maximum number of students to pursue higher education through their regional languages, the major obstacle is the lack of good quality textbooks. Books especially for technical courses are not easily available in regional languages. It needs immediate attention. In today's digital age, good use of technology is possible to easily deliver courses in Indian languages to students in remote areas. Digital education system is new in our country and English is widely used in this system, so most of the children are not able to benefit from it. This situation also

needs to change.

Parents want their children not to face language problems in competitive exams as well as in other states, abroad. With this feeling, in Maharashtra, children choose English medium instead of Marathi. For this reason, the experience has been reversed for those who chose English medium. The belief of millions of parents that English medium provides more quality, better and deeper knowledge than Marathi medium, turned out to be false. A large number of Marathi medium students are computer experts, IAS and IPS officers, researchers, professors, engineers, nuclear scientists, industrialists. Marathi medium students are also more in business, agricultural research, drug manufacturing, medical experts. We should be aware that Abdul Kalam, Mashelkar, Gowariker achieved world class performance due to learning from their own language. Some belittle the learning of these scientists in their native language as "because there was no English medium in their time or their economic situation was not good, they must have studied in their mother tongue". Learning in one's own language to be able to perform well is not just the experience of a few big scientists. It is a true global experience.

Although English medium was not easily available during the time of Mashelkar, Kalam, the parents of those who are currently successful between the ages of 25 and 40, although English medium was available in their childhood, their parents thoughtfully chose Marathi medium for them. In Marathi school, children understood all the subjects well and thoroughly, they did not have to teach every subject. As the studies in Marathi ended early, these children were able to participate in sports, arts and cultural activities. Their personality was enriched by that involvement. Due to the enrichment of personality, students of Marathi medium got a large number of opportunities for big positions in later life. Those of their age who were put in English medium by their parents did not achieve the same success as Marathi medium students.

France, Germany, Japan, China, which provide education from kindergarten to graduation in native language, progress faster than India. Learning in one's own language does not lead to confusion in other countries. They strongly promote

children's academic progress through mother tongue education. Children in Maharashtra should be given the opportunity of education through Marathi. Education in mother tongue is of high quality, easily assimilated by children, useful for life and at low cost. A report by the United Nations UNESCO states that "children educated in their mother tongue have better cognitive power and quality than children educated in a foreign language."

It is the oldest belief in Maharashtra that children in mother tongue schools find it difficult to get higher education through English. After studying science subjects in Marathi till 10th standard, face only two months of difficulty when they enter in 11th standard. Those who have studied in English medium till 10th do not have any language problem, but they have a lot of difficulty in understanding various subjects. This is the experience of millions of students. It is useful to prepare the concepts in Marathi school till 10th by being prepared to bear difficulties for two months. Everyone should note that Marathi school is more useful till 10th even for further higher education in English.

Seventy one countries got independence during India's independence. Those countries accelerated the progress by using their own language for education, research, administration, trade. The pace of India's progress remained slow due to undue importance given to English over the native language. Government of India, Government of Maharashtra will henceforth give priority to Swabhasha. 350 knowledge, science and technology courses in higher education including medical engineering will be taught in 22 official languages of India. In Maharashtra they will be in Marathi medium. To benefit from this, it would be appropriate for children to take admission in Marathi medium. The use of Marathi in business, industry, education, government, private affairs, mobile phones, computers in Maharashtra has increased recently and will continue to increase. Education in Marathi medium will be useful in such a Marathi environment. Parents should be aware that by choosing English medium, imparting education inconsistent with the environment will further injustice to the children.

It is a big misconception that English is the only language of science and technology. The reality is different and is completely opposite to the above



misconception. In the history of the world, 99% of the successful and useful researches in science and technology have been done by non-native speakers of English. Most of the people who studied at school in languages like Marathi, Tamil, Bengali, Kannada, Telugu, Bahamian, Japanese, Chinese Mandarin, French, German, Russian, Spanish, which are more advanced than English, have done most of the successful researches that are useful to the world.

World educationists suggest that schooling should be given after the age of six. Even the countries that run English medium schools in India do not start school before six years. Parents are willing to spend money, so KG for four-year-olds was introduced, even two-year-old children are being trapped in school because of windfall money from parents. This practice, which is considered unscientific all over the world, took root in India due to the attraction of English medium.

By a social organization, in 142 reputed schools in Mumbai, Kolkata, Chennai, Delhi etc. 32000 children from 5th to 7th standard were tested. It found that the knowledge of English medium students is superficial and their expression is poor as they rely only on recitation compared to other medium.

UNESCO is a global organization that insists on education through mother tongue. Since the 1990s, UNESCO has published many articles and papers in this regard and has continuously appealed to multilingual countries to promote education through mother tongue. 40% of the world's children are educated in a language they do not understand easily and which is not their mother tongue.

The reputed organization British Council writes an article in its 'Voices' magazine titled 'Why Schools Should Teach Young Learners in Home Language' and it mentions the positive impact of mother tongue education on cognitive and intellectual development. The Government of Hong Kong has made clear provisions for this in its education policy. Changes are happening in countries like United Arab Emirates, many African countries, Germany and Turkey. In Africa and many European countries people have formed movements. There is a lot of information about this on the internet and social media.

We are often afraid to go against society. If everyone is going one way, we hesitate to face the other. But if the difference between the sheep and us humans is proved, it is from this one thing and that thing is thought. If you think about it, it is true that not learning through English has not hindered us. If you read it, you will know that there are many like us who have no problem. But the members called 'All' teach their children through English, then there are no thought when deciding that we should do the same. Because it is not taken into account that being different is not falling behind. What is right should be said rightly, because the future of children is in question. If the future is the job, and the money ends here, then it is natural that the place of the mother tongue is not seen in the future.

The decision taken by AICTE and IIT, Madras to jointly translate the syllabus of 'Swayam' into eight regional languages namely Marathi, Hindi, Tamil, Telugu, Kannada, Bengali, Malayalam and Gujarati is a welcome step. It will be useful for engineering students. They will also be able to absorb English-dominant courses more easily in the future. For democratization of higher education we need technology driven initiatives. Learning any subject through mother tongue is less stressful. Everyone should learn as many languages as possible. But for that, mother tongue should have a strong foundation. I am not saying 'mother tongue versus English' but I am advocating a 'mother tongue and English' approach. In today's world where countries are becoming increasingly interconnected, mastery of different languages opens up new opportunities globally.

## References

1. Glewwe Paul, Education Policy in Developing Countries, University of Chicago Press, 2014, Chicago
2. Mehrotra Dheeraj, NEP 2020- At a Glance for Educators, Notion Press, 2021
3. Wagner Daniel, Learning and Education in Developing Countries: Research and Policy for the Post-2015 UN Development Goals, Palgrave Pivot New York, 2014, New York
4. <https://www.britishcouncil.org/voices-magazine/why-schools-should-teach-young-learnershomelanguage#:~:text=It%20allows%20learners%20to%20make,of%20school%20to%20their%20lives.>



## Indigenous Cultures in Contemporary Indian English Fiction

**Dr. Bhanji Ajit Raosaheb**

Head Department of English,  
Late Venkatrao Deshmukh College, Babhalgaon.

### Abstract :

*In recent times Indian English literature has attracted worldwide interest, both in India and abroad. It has now been unanimously accepted as part of world literature in English. Fiction, being the most powerful form of expression today, has not only acquired a prestigious position in Indian literature but it is independently recognised as Indian English Fiction. Indian literature in regional language acclaims an unparallel standard since ancient times. But, the genre of Indian English fiction made its diffident appearance in 1864 with the publication of Bankimchandra Chatterjee's Rajmohan's Wife. The period from 1864 to 1920 witnessed sparse publications like Krupabai Satthinandhan's Kamala, A Story of Hindu Life in 1894, Sarath Kumar Ghosh's The Prince of Destiny in 1909, S.N. Mitra's Hindupore, A Peep behind the Indian Unrest: An Anglo-Indian Romance in 1909, Bal Krishna's The Love of Kusuma, An Eastern Love Story in 1910, and T. Ramakrishnan's The Dive for Death: an Indian Romance in 1911. According to Meenakshi Mukherjee, "Indo-Anglian fiction, the last to be born and to grow up among various branches of Indian fiction" (p.30-31 TBF) and gained momentum after nineteen-sixties. The path to establish the genre as an independent body saw two major impediments- "first, it endeavors to create literature in a language which in most cases has been acquired rather than spoken from birth; second, it seeks to establish a distinct literature in a language in which great literature already exists." (p.33 Twice Born Fiction) However, the rich literary harvest produced by the Big Three (Raja Rao, R.K. Narayan and M.R. Anand) elevated Indian English Fiction to a new height. The contributions ascertained by some other highly acclaimed novelists along with these three masters firmly grounded the genre in world literature.*

**Keywords:** Indian Writing in English, Fiction, journalist, linguistics.

**T**he interplay of a number of material and cultural factors has brought tremendous change in recent times. The rapid developments in the field of technology and the influence of mass-media have resulted in an unprecedented interaction among various cultures. All these factors may not have resulted in the emergence of a global village yet the developments in one part of the world certainly have an immediate and immense impact at local and global level. It has a deep influence on the lifestyle and thinking of the people at a mass level. The intervention of these influences has introduced new trends in the emerging art forms including literature.

Literature no longer remains limited to particular geographical, national or cultural circumstances. The global concerns and shifting paradigms informing different art forms have transformed the nature and the understanding of literature. The diversity of the reading material available in the market has changed the desires and expectations of the readers also. There has been a spurt of writings that not only mark interdisciplinary nature of literature but also provide an impetus for competition under unreasonable pressures to innovate. It has resulted in a form of writings that

contests categorization based on traditionally accepted literary canons.

The fictional writings of many of the recent Indo-English fiction writers also register a marked shift. Instead of informing a typical Indian cultural background and traditional Indian cultural ethos, their works exhibit global concerns through the presentation of multi-cultural reality. The changed nature of their concerns has resulted in their ever-increasing readership. The expansion of the scope of their thematic concerns and development of new forms of expression have won them many prestigious international awards including the Nobel Prize won by V.S. Naipaul. Their writings have won acclaim far and wide. Instead of the presentation of typical Indian socio-cultural background and typography these writers concentrate on different forms of life concerning various cultures. Similarly, the presentation of traditional Indian middle class society and its contradictions has been replaced with the life and experiences of the rich and to a large extent socially liberated people. Their works are not limited to the representation of commonly experienced epistemological world of the poor and the socially down-trodden. They make efforts to bring out new forms of life showing multiple possibilities of human existence in a new world. Not

only this, their fictional writings also exhibit a tendency of mixing fact and fiction that marks a shift from the view that treated literature as an artistic social document. The writers like Salman Rushdie, Shashi Tharoor, Vikram Seth Namita Gokhale, Kiran Sawhney and Shobha De exhibit this tendency in their works. Apart from an interest in global concerns that tends to broaden the scope of their fiction, there are other factors that mark a new trend in Indian-English fiction. These factors are related to various changes in life and the shifting paradigms of understanding in literary theory and practice.

Similarly, the quick urbanisation of Indian society and the influence of mass- media have brought immense change in contemporary Indian life. The traditional moral values and static, all-pervasive norms of behaviour have collapsed under the impact of multi-cultural nature of reality and the influence of new means of communication including tv, cable tv, computers, internet and print media. A part from this, the democratisation of power has destabilised the traditional hold on moral and social values. All these factors have resulted in the emergence of new forms of life. And the role of media-generated images providing fantastic and romantic possibilities of life has made life more complex. Consequently, the form of fiction has undergone a corresponding shift to give an expression to the complexities of life. The complexity informing human life finds fictional expression in the depiction of multiple human selves. Human life and experience no longer follow a set pattern based on pre-fixed norms of behaviour. It marks a shift in the presentation of systematic development of human life. Instead of understanding experience on the basis of stable norms and values, multiple responses of different people in particular situations find more relevance. Consequently, fictional writings of most of the contemporary writers concentrate on the creation of different possible human situations instead of the depiction of major incidents having epic dimensions. The nature of the narrative concentrating on the presentation of these situations becomes complicated and complex. And the overwhelming presence of the story elements now seems to have been replaced by the creation of different situations and the expression of the responses of different characters in these situations. Jhumpa Lahiri's stories exhibit this

tendency in abundance. Amitav Ghosh also marks this tendency by presenting multiple aspects of human self and identity through the intervention of power in human relationships.

Another aspect of the changed social scenario is the quality and nature of the readers. Instead of the traditional middle class educated people the contemporary readers form the generation of people fed on media-generated images and growing under the cultural mix of MTV, or the western reader eager to know about new forms of Indian life. Catering to the demands of these readers, Indo-English novelists exhibit a tendency to include different elements in their works that corresponds with the expectations of the readers. It makes them depict a mixed culture and the life influenced by media-generated images. This new orientation can be ascertained from the fictionalisation of simulated reality instead of social reality. The depiction of constructed reality instead of the representation of reality brings their works close to the art forms manufactured as a commodity. Moreover, the contemporary readers influenced by the fast growing consumerist culture are more interested in the reading material having immediate popular appeal. For them the fictional works are not the sacred works of art meant to be preserved or reread. They view fictional works like other art forms related to popular media having transient entertainment value like television serials and advertisements. This tendency of the readers has also impacted the nature of Indian-English fiction. In order to make their works reader friendly these writers tend to include popular and easily understandable elements in their fictional works. The message, if at all there is any, is flashed in these writings in a quick succession of images like scenes in advertisements and films. As a result of this, the descriptive passages and philosophical views that earlier used to adorn the pages of different fictional works seem to have been replaced with narrative details presented at a break-neck speed. It marks the repetition of similar scenes and incidents presented in the fictional works of the writers like Shobha De.

Apart from the changed attitude and reading behaviour of the people the commodification of art and commercial interests of the writers have also impacted a change in the nature of fiction in contemporary times. The commodification of art is an important aspect of the consumer culture. The



aesthetic considerations that earlier determined the worth of a work of art seem to have been replaced by its commercial viability. In the changed perspective, the use value of everything, including art, decides its worth. This commercial aspect makes the writer manufacture market and reader friendly product. In order to make their novels commercially viable, the novelists tend to include various elements like fantasy, romance, sensational incidents, mystery and even pornographic material in their writings. Media plays a significant role in promoting the sales of different novels. And the publishing industry, with an easy access to the means of production and advertisement, seems to play a decisive role. The big publishing houses tend to promote the works having a mass appeal. Some of the writers like Shobha De openly admit writing fiction as a project given by certain publishers. The role of the publishers in encouraging a new type of fiction can also be ascertained from the means they adopt to earn more profits through this form of literature. The appearances of reviews much before the publication of the work and celebrity status of the writers are used as ploys to enhance the acceptability of the work. As a result of this publicity most of the readers have made up their mind to buy or borrow the work much before its publication. Of course, no fictional work is worth its salt if it does not appeal to the readers. But the type of fiction that the contemporary Indian publishing industry is patronizing has developed a purely popular brand of fiction. The abundant use of titillating reading material and the presentation of popular themes in the novels of Shobha De, Namita Gokhale, Shashi Tharoor and many other contemporary writers is ample proof of the commercial considerations having an impact on the literary writings.

Along with the economic, social and cultural materiality the philosophical and theoretical developments in recent times have also influenced novel writing in contemporary times. In the shifting paradigms of understanding the very nature of reality and its presentation in literature have undergone immense change.

In the changed scenario reality is no longer treated to be stable, monolithic, absolute and transcendental in nature. It is considered to be pluralistic, provisional and contextual. Corresponding to these ideas the fictional reality

depicted in literature is comprehended as constructed and discursive instead of being mimetic and representative. In the present scenario signifiers do not have fixed signifieds. Instead, there is an endless play of signifiers that makes the ultimate meaning incomprehensible. Historical and cultural context plays a crucial role in determining the meaning. The provisional and contextual nature of reality marks the indeterminacy of meaning. It implies that the concepts like Truth, Goodness, Justice, Right, Wrong etc., cannot be understood in absolute and ultimate terms. These concepts are immanent in the process they tend to govern. They are not fixed entities. In a sense everything is fiction.

These ideas have challenged the understanding that treats history as an objective and authentic account of historical events. Now history turns out to be another kind of fiction. Therefore, the treatment of history in contemporary Indian-English fiction is directed to highlight the constructed and fictional nature of the historical truth. The writer, instead of providing an objective, ultimate, all pervasive understanding of historical reality, tends to provide multiple views about historical events. Even the treatment of contemporary Indian history in the recent novels of Shashi Tharoor, Manju Kapur and Rohinton Mistry exhibits this changed perspective. The other Indian-English fiction writers who have treated history from a different perspective include Salman Rushdie, Khushwant Singh and Amitav Ghosh. Similarly, the view that does not treat literature as a representation of reality finds expression in the writings of the contemporary fiction writers in their presentation of constructed and contextual reality. Instead of the question how to understand the world created by these writers, the question what kind of world has been constructed in their fiction becomes more significant. It has led to the presentation of life and experience not based on mainstream reality informing common human experience. Consequently, the forms of experience which were earlier considered to be unworthy for inclusion in literature have also found a place in it.

The new ideas have destabilised the difference between 'high' and 'low' culture and art. As everything is now treated to be fiction and constructed then how can one fiction be better than the other. Instead of looking at literature and culture in terms of binary oppositions they are seen as

multiple forms of cultural expressions. It has further contested the difference between commercial and serious art. This rejection of the boundaries between the high and the low has provided an opportunity to the writer to concentrate on the forms of life on the margins. The forms of life that were earlier treated to be deviant now mark the acceptance of the existence of multiple valid voices in a given socio-cultural context. Consequently, the fictional world of recent Indo-English novelists also gives expression to surprisingly different, startling and bizarre ways of life.

The novelists like Shobha De seem to have exploited this aspect of the shift in paradigms of understanding to make their fictional works acceptable. As the forms of life presented under the garb of giving expression to mute-voices and traditionally marginalized aspects of human experience serve the commercial ends of the writers, more and more contemporary writers have started including such material in their writings. The recent novels of the writers like Khushwant Singh (*The Company of Women*), Manju Kapur (*A Married Woman*), Shashi Tharoor (*Riot*) also mark this tendency. It implies that instead of concentrating on the expectations of the critics and academicians the contemporary fiction writers are more concerned about the masses interested in popular fiction. The implied reader of these writers includes reader on the run, bored middle class housewives and the romance-loving casual readers who fantasise about deviant forms of behaviour as depicted in movies and presented in glossy magazines. It tends to bring fiction close to different forms of popular visual and print media. Consequently, the forms of life—like the experiences of sexual pervers, sexual exploitation in the film industry, business world and the world governed by underworld dons, intimate marital experiences etc.—that usually form a part of popular media have started showing overwhelming presence in literary writings, particularly fiction. Apart from this, contemporary popular subjects related to recent communal clashes and political controversies also find a significant place in contemporary Indian–English fiction.

The theoretical perceptions propagated in different critical theories like post-colonialism and feminism have also introduced a new trend in contemporary Indian-English fiction. These

perspectives have not only provided an opportunity for the expression of the life at the margins but also added political dimensions to fiction. Under the impact of the new perceptions the fictional writings of the contemporary writers also explore the working of power politics in human relationships. It tends to make their works a politically symbolic act. As a result of this, the images of particular classes of people and the fictional stereotypes of different cultures are presented and studied from a different perspective. The postcolonial perspective, with its emphasis on the experiences of the erstwhile colonies of the British empire, has resulted in the depiction of cross-cultural contexts from a different view. It adds political overtones to literary writings. The colonial experience and the process of decolonization finds powerful expression in Amitav Ghosh's novels. An interesting aspect of the depiction of the experience of the colonised culture is the continuation of colonial oppression in postcolonial cultures in a different form. Moreover, how the process of decolonisation finds extended meaning in man-woman relationships has been presented by feminist Indian-fiction writers, particularly women writers. Here again the constructed nature of historical truth, cultural stereotypes and the concept of gender gets highlighted.

#### Works cited :

1. French, Marilyn. *Beyond Power: On Women, Men and Morals*. London: Abacus, 1986. Print.
2. Boehmer, E (1993) "Transfiguring": Colonial body into postcolonial narrative, Novel.
3. Ramesh Mohan (Madras: Orient Longman, 1978), "Prospect and Retrospect", *Indian Writing in English*, ed.
4. Shashi Deshpande, "Writing from the Margin", *The Book Review*, 22, No. 3 (March 1998)
5. Mittapalli, Rajeshwar. and P.P. Piciucco. *Studies in Indian Writing in English*. Vols.1. New Delhi: Atlantic Publishers and Distributors (p) Ltd 2000.
6. Mukherjee, Meenakshi. *The Twice Born Fiction Themes and Techniques of the Indian Novel in English*. Delhi: Pencraft International. 2010

## A View of Indigenous Languages, Art and Culture Through the Lens of Indian History

**Dr. Shilpa Chowdhary**

Asst. Professor,  
Department of English,  
Delhi College of Arts and Commerce,  
University of Delhi

**A**s I belong to India, it is only befitting that I also talk of the things Indian.

*There is a different language in every corner of this land with its own system and technique.*

*Sindhi, Lahori, Kashmiri, Kubri, Dhur-Samundri, Tilangi, Gujar, Maabri, Ghouri, Bengali, Oudhi, Delhi and around it, within the boundaries of this land are the languages of India. All these languages are Hindavi languages, languages of India since olden times and they are spoken by the people at large.*

Nuh Siphir, Amir Khusrau

This is how the popular poet of the thirteenth century, Amir Khusrau recorded his experience of the linguistic diversity of northern India, a reality that existed before his ancestors came to India and something that continues to enrich itself through streams of powerful literary and cultural traditions even today.

In her talk on 'The Politics and Practice of Translation' delivered at the Indian Institute of Science, Bangalore, in October 2004, the eminent literary critic Meenakshi Mukherjee pointed out '*...most of us lead parallel or simultaneous lives in more than one language without being self-conscious about this plurality... Several languages are in constant interaction.*'

The story dates back to when the new species of genus Homo, Homo Sapiens Sapiens acquired some characteristics which allowed it to overpower its cousin species and emerge as the only one of its kind in the genus. A larger brain size of the Homo Sapiens Sapiens meant that it had cognitive capabilities much above its predecessors and thus they articulated these thoughts of their minds on the walls of their caves giving rise to art. They made

tools for survival and some other ritualistic ones too, establishing the foundation of sculpture. However, it has been found that Homo Sapiens Neanderthalensis had a slightly larger brain than even the modern humans. What then allowed us to overpower these distant relatives of ours? The birth of language lies in the root of this struggle for supremacy, the survival of the fittest. The Sapiens possessed a distinct sound box in their throat which allowed them to create a much larger variety of sounds than the Neanderthals. This meant that they could converse with each other much better than their counterparts. Thus, language was born as the messiah of Homo Sapiens Sapiens which allowed it to organize themselves into communities, towns, states and nations. Thus we see that the very threads constituting the vast ethnicities and communities of our nation have been spun out of the yarn of art and language.

The Indian subcontinent possessed distinct features which could play a decisive role in the growth of different regional languages. The Himalayas provided the Indian subcontinent with relative protection from its enemies especially from the northern side and helped the people to form distinct identities and culture, and the remnants of these ancient communities can be seen in the uncountable varieties of art and languages surviving today. Although this does not mean that the influence of migration did not influence the course of our heritage. We know that the Sapiens moved out from Africa and populated the other regions of earth and subsequently India too was filled by these species in waves the ripples of which are in motion even today. It has been theorized that the Dravidians populated the Indian subcontinent when India was connected via a land bridge to central Africa perhaps during the last ice age or earlier. The Aryans came much later around 1500 BCE to whom much of Northern India trace their descent to. All these



communities brought their own customs and ways of life and then created new forms of them in the magical lands of India. Thus, it has been a process of constant influx, development, assimilation and conflict of various cultures which has lent India its unique identity.

The caves of Bhimbetka allow us to view the lives of Palaeolithic Central Indians through their paintings and tools left behind by them. The activities that these paintings suggest the existence of a medium of a conversation without which the organization required of the undertaking of these tasks could not be done. Hence language is present as an implicit feature within the art of the early humans.

No discussion about Indian heritage, art and languages can be complete without realizing the fact that the fertile lands of India allowed it to become the cradle of civilization as early as 7000 BCE to the time of Mehrgarh. India was then to experience its first urbanization with the Harrapan civilization. This urbanized society produced art and culture on a scale never seen before. The Harrapans had a unique language and script which is yet to be deciphered. The famous seals of various animals, especially the bull seal allow us to uncover the fact that perhaps agriculture was the mainstay of this society. The growth of agriculture is central to the development of art and culture not just in India but anywhere in the world. Since only one section of the society had to bear the burden of producing food for everybody, the other people could now specialize on other tasks. Our discussion limits us to stick to the specialization of art, culture and language and evaluate the process of the creation of the India of present day.

Art and paintings trace their descent from the cave paintings of Bhimbetka to the Pashupati Seal of the Indus Valley, perhaps the first portrayal of Pashupati or Shiva, magnificent paintings of Ajanta, Ellora, Bagh etc. Even sculpture can be traced to the rudimentary mother goddess figurines, the red torso and bearded priest of Harappan civilization and the Didarganj statue of Mauryan times. Subsequently the art of Mathura in the days of the Roman Empire provides a testimony to the existence of the vast Empire of Kushanas extending from Central Asia to Narmada valley. This provided Indian cities with the foundations of cosmopolitanism. Different communities thrived in coexistence with each other

and there was religious toleration on a very large scale, a thing rarely seen in ancient times.

Sanskrit continued to be a language of the elite right since the ancient times, which is a reason why it is not spoken on a vast scale today. The Rig Veda provided an insight into the people who used this language and their customs. This Sanskrit elite, mainly Brahmins, passed on their language orally generation to generation and the use of this language was forbade for many people for a major part of history. The Buddha period saw the emergence of books on Grammar

In the South Sangam Literature provided a glance of the advanced level of development of language and literature. Such was its impact that quotes from Thiruvalluvar are still displayed on many public transports in Southern cities. Tamil developed its script and today remains one of the oldest languages still in use.

The Golden age of Guptas saw a period of classical phase which is seen as the pinnacle of the development of language of Indian literature with masterpieces such as Kalidasa's Abhijana Shakuntalam, Vatsayana's Kamasutra. The epics of Ramayana, Mahabharata, the various Puranas, Mannimekkalai and Sillpadikarm took final shape in this period and allow us to gauge the capabilities of the various civilizations which produced writers of this calibre. The role of language is imperative in such an analysis.

The earliest known languages include Prakrit, Sanskrit, Tamil etc. However, this does not deny the fact that there were many other varieties of languages even then which are unknown to us today. The northern part of India developed languages belonging to the Indo-European family as opposed to the Dravidian set of languages developed by the people of South India. To the far eastern parts of the country were people of the Tibeto Burmese language family and even a distinct language family of Austro Asiatics survive in the regions of present-day Chhattisgarh and Jharkhand, the home of many central Indian tribal communities. These various language families allow us trace the extent of the influence of different communities in India. Prakrit developed into Apabhramsa and then it was subsequently followed by the creation of various languages as we know today, viz, Maithili, Bengali, Kashmiri, Marathi etc. An interesting feature to

notice is the decisive role of language determining the boundaries of modern states in India. The amalgamation of various states and creation of new ones. Even today different communities of languages have been demanding even newer states on the basis of language and ethnicities such as Gorkhaland, Rayalseema, Rohilkhand etc. In such a time a re-evaluation of the promotion of various indigenous languages is necessary to quell the disintegrative forces of the nation. The same languages which were the key to unlocking the capabilities of Humans as the creator of the identity of the world should not stand in conflict to each other. However, at the same time it should be noted that conflicts on the basis of languages and customs are not unknown to the humans. From the timeless persecution of Jews to the present day ill treatment of the Tamils by Sinhalese in Sri Lanka, language and customs have been a reason for much hatred. However, India has a unique history as being a liberal country which allowed it to cater to the various identities and communities. Israeli PM Netanhayu acknowledges India's role in providing haven for the Jews right from ancient times. Likewise, many communities have been able to thrive in India without the fear of persecution which directly contributes to the unthinkable diversity of India. A country with such a history should naturally be able to realize the importance of languages and culture and it is rightly seen in present day India with the Government of India taking steps to promote various indigenous languages and art forms.

National Education Policy 2020 proposes to take a number of initiatives to promote the indigenous languages, art and culture of India, like,

*“A number of initiatives to foster languages, arts, and culture in school children have been discussed (in Chapter 4), which include a greater emphasis on music, arts, and crafts throughout all levels of school; early implementation of the three-language formula to promote multilingualism; teaching in the home/local language wherever possible; conducting more experiential language learning; the hiring of outstanding local artists, writers, craftspersons, and other experts as master instructors in various subjects of local expertise; accurate inclusion of traditional Indian knowledge including tribal and other local knowledge throughout into the curriculum, across humanities,*

*sciences, arts, crafts, and sports, whenever relevant; and a much greater flexibility in the curriculum, especially in secondary schools and in higher education, so that students can choose the ideal balance among courses for themselves to develop their own creative, artistic, cultural, and academic paths.( 22.8.)*

*High-quality programmes and degrees in Translation and Interpretation, Art and Museum Administration, Archaeology, Artefact Conservation, Graphic Design, and Web Design within the higher education system will also be created. In order to preserve and promote its art and culture, develop high-quality materials in various Indian languages, conserve artefacts, develop highly qualified individuals to curate and run museums and heritage or tourist sites, thereby also vastly strengthening the tourism industry. (22.11.)*

*The Policy recognizes that the knowledge of the rich diversity of India should be imbibed first hand by learners. This would mean including simple activities, like touring by students to different parts of the country, which will not only give a boost to tourism but will also lead to an understanding and appreciation of diversity, culture, traditions and knowledge of different parts of India. Towards this direction under ‘Ek Bharat Shrestha Bharat’, 100 tourist destinations in the country will be identified where educational institutions will send students to study these destinations and their National Education Policy 2020 55 history, scientific contributions, traditions, indigenous literature and knowledge, etc., as a part of augmenting their knowledge about these areas. (22.12.)*

*Creating such programmes and degrees in higher education, across the arts, languages, and humanities, will also come with expanded high-quality opportunities for employment that can make effective use of these qualifications. There are already hundreds of Academies, museums, art galleries, and heritage sites in dire need of qualified individuals for their effective functioning. As positions are filled with suitably qualified candidates, and further artefacts are procured and conserved, additional museums, including virtual museums/e-museums, galleries, and heritage sites may contribute to the conservation of our heritage as well as to India's tourism industry. (22.13.)*



India will similarly expand its institutes and universities studying all classical languages and literature, with strong efforts to collect, preserve, translate, and study the tens of thousands of manuscripts that have not yet received their due attention. Sanskrit and all Indian language institutes and departments across the country will be significantly strengthened, with adequate training given to large new batches of students to study, in particular, the large numbers of manuscripts and their interrelations with other subjects. Classical language institutes will aim to be merged with universities, while maintaining their autonomy, so that faculty may work, and students too may be trained as part of robust and rigorous multidisciplinary programmes. Universities dedicated to languages will become multidisciplinary, towards the same end; where relevant, they may then also offer B.Ed. dual degrees in education and a language, to develop outstanding language teachers in that language. Further, it is also proposed that a new institution for Languages will be established. National Institute (or Institutes) for Pali, Persian and Prakrit will also be set up within a university campus. Similar initiatives will be carried out for institutes and universities studying Indian arts, art history, and Indology. Research for outstanding work in all these areas will be supported by the NRF. (22.16.)

Efforts to preserve and promote all Indian languages including classical, tribal and endangered languages will be taken on with new vigour. Technology and crowdsourcing, with extensive participation of the people, will play a crucial role in these efforts. (22.17.)

All languages in India, and their associated arts and culture will be documented through a web-based platform/portal/wiki, in order to preserve endangered and all Indian languages and their associated rich local arts and culture. The platform will contain videos, dictionaries, recordings, and more, of people (especially elders) speaking the language, telling stories, reciting poetry, and performing plays, folk songs and dances, and more. People from across the country will be invited to contribute to these efforts by adding relevant material onto these platforms/portals/wikis. Universities and their research teams will work with each other and with communities across the country

towards enriching such platforms. These preservation efforts, and the associated research projects, e.g., in history, archaeology, linguistics, etc., will be funded by the NRF. (22.19.)

Scholarships for people of all ages to study Indian Languages, Arts, and Culture with local masters and/or within the higher education system will be established. The promotion of Indian languages is possible only if they are used regularly and if they are used for teaching and learning. Incentives, such as prizes for outstanding poetry and prose in Indian languages across categories, will be established to ensure vibrant poetry, novels, nonfiction books, textbooks, journalism, and other works in all Indian languages. Proficiency in Indian languages will be included as part of qualification parameters for employment opportunities. (22.20.)”

The cultural diversity offered by Indian society inevitably seeks accommodation, negotiation and understanding of each other. Many scholars have commented on how the extraordinarily long period of colonialism and Anglicization had marginalized the study of the complex linguistic plurality and cultural diversity in the subcontinent by emphasizing English education on the one hand and on the other, exoticizing some ‘Oriental’ texts through translations. The enterprise of modernity further diminished the importance of the ling vibrant histories of literary cultures in different Indian Languages. There is a need to break out of both, modern linearity as well as the domination of imported critical approaches suitable merely for the study of monolingual cultures. Fortunately, National Educational Policy 2020 proposes to facilitate the task of comprehending the differences as well as similarities within the culturally diverse and multilingual reality of India.

#### References:

1. Farooqui, Amar. 2021.“ Early Social Formations” (12<sup>th</sup> Edition) Manak Publications, New Delhi
2. Singh, Upinder. 2009 .“A History of Ancient and Early Medieval India” Pearson Education India , NOIDA.
3. NEP2020 New Education Policy for India (Chapter 22)



## Language as Power

### Author

Jodave Shrikant Ramdas

Research Scholar

Bhagatsingh Mahavidyalaya, Killari

Dayanand College of Arts, Latur.

### Co-author

Dr. M. H. Khandagale

Asst. Professor, Research Supervisor

PG and Research Department of English

### Abstract:

Language is an essential human behaviour which separates humans from other animals. Human societies, over the last thousand years, have been adopting, regenerating languages all over the world. Language can be a powerful tool that can be used to influence and persuade others, convey emotions and ideas, build relationships, and achieve personal and professional goals. The way we use language, including our choice of words, tone of voice, and body language, can have a significant impact on how we are perceived by others and how successful we are in communicating our message. Language can be a power for both positive and negative outcomes. For instance, language can be used to inspire, motivate, and encourage others to achieve their goals, or it can be used to deceive, manipulate, and control people. It can be a force for good or a tool for harm, depending on how it is used. Language has also been used as a tool for social and political change. For example, the slogan from Indian Struggle for independence that changed its political history: 'तुम मुझे खून दो, मैं तुम्हें आजादी दूंगा' (Give me your blood, I shall give you freedom) a famous slogan by Subhashchandra Bose had put fire into thousands of Azad Hind Soldiers. Similarly, the use of social media and online platforms have empowered individuals and communities to voice their opinions and demand change on a global scale.

Key words: language, relationship, manipulate, control, communicate, message, Tool, empowered, etc.

### I. Introduction

#### A. About the topic:

The present paper throws light on the importance of language as power. The researcher has undertaken a study to understand how language, as a tool of power, plays an important part to influence, make impact and bring about changes in human thoughts and actions. He has made an attempt to discover different walks of life where language can be and has been used as a powerful tool. To make things simpler he has given instances from history, politics, day-to-day life. He also has provided a theoretical framework to support his findings.

**B. Importance of the topic:** Language is a fundamental tool of communication. No doubt it is form of power in certain ways. The power of language lies in its ability to shape the way we think, feel, and act, both as individual and as a society. Following points can give us an idea of the power of language:

**Self-expression:** Language can be used to express our thoughts, emotions, and ideas, and to communicate with others in meaningful ways.

**Persuasion:** Language influences our thoughts and action. It can be used to persuade people to think and act in a particular way. Politicians, advertisers, and salespeople all use language to persuade their audience to adopt their point of view or buy their products.

**Cultural identity:** Language reflects one's culture and gives an individual his/her identity. The language practised by an individual showcases his cultural heritage and the sense of belonging to a particular social group.

**Social status:** The way we speak can convey our social status and influence the way others perceive us. For example, speaking in a more educated or formal manner may convey higher status.

**Education:** Language is essential for education, as it is the primary tool used to teach and learn new information and concepts.

**Political power:** Language can be used as a tool of political power, as political leaders can use language to influence public opinion and to shape policy decisions.

The power of language lies in its ability to persuade, convey social status, express cultural identity, facilitate education, and influence political decisions.

## II. Background

**A. Defining language:** Language is a system of communication that is used by humans to convey meaning through the use of symbols, such as words, gestures, and signs. Linguists define language as a complex and structured system of sounds and symbols that enables communication between individuals or groups of individuals.

Language is a unique human ability, and it plays a crucial role in our everyday lives. It allows us to express our thoughts and emotions, to convey information, and to connect with others. Linguists study language at various levels, including the sound system (phonetics and phonology), the structure of words and sentences (morphology and syntax), and the meaning of words and sentences (semantics and pragmatics).

Language is also characterized by its diversity, with thousands of different languages spoken around the world. Each language has its own unique set of sounds, grammar rules, and vocabulary, which are shaped by the cultural and historical context in which they are used.

Language is a complex and dynamic system that is constantly evolving and adapting to meet the communicative needs of its users. It is a key feature of human social behaviour and a crucial tool for expressing our thoughts, feelings, and experiences.

**B. Definition of power:** Power is the ability or capacity to do something, to act or to influence others. It can refer to physical, mental, or social strength, and it can be used for positive or negative purposes.

In the context of politics and governance, power refers to the ability to make decisions, enforce laws, and control resources. In this sense, power is often associated with positions of authority, such as elected officials, executives, or military leaders.

So power can be understood as the ability to achieve goals, affect change, or exert control over a situation, entity or individual.

**C. Relationship between language and power:** Power and language are intricately linked, as language can be a tool to exert power and influence over others. Here are a few ways power and language are related:

1. Language can be used to persuade and influence others.

2. Language can be used to control access to information.

3. Language can be used to reinforce social hierarchies.

4. Language can be used to resist power structures.

Power and language are closely intertwined, and understanding how language is used to exert power and control can be an important step in promoting equality and justice in society.

## III. Theoretical Framework

### A. Fairclough's Three-Dimensional Model:

Fairclough's Three-Dimensional Model is a framework for analyzing discourse and text, proposed by British linguist Norman Fairclough. The model consists of three interrelated dimensions:

**1. Textual dimension:** This dimension focuses on the analysis of the linguistic features of the text, including the grammar, vocabulary, and discourse markers. The aim is to examine how these linguistic features contribute to the meaning and interpretation of the text.

**2. Discursive dimension:** This dimension is concerned with the analysis of the social and cultural context of the text. It examines the power relationships, ideologies, and social practices that shape the discourse. The aim is to identify how these factors influence the production and reception of the text.

**3. Social dimension:** This dimension focuses on the broader social context in which the text is produced and received. It examines the institutional and social factors that shape the discourse, such as economic, political, and cultural structures. The aim is to identify how these factors shape the meaning and interpretation of the text.

Fairclough argues that these three dimensions are interrelated and cannot be analyzed in isolation. To fully understand a text and its social significance, one must examine all three dimensions together. The Three-Dimensional Model is widely used in critical discourse analysis and has been influential in the field of linguistics and social theory.

### B. Bourdieu's Theory of Language and Power:

Bourdieu's theory of language and power argues that language is a social practice that is used to establish and maintain power relations within

society. According to Bourdieu, individuals and groups with greater cultural capital (such as education, social status, and economic resources) have more power to define and control the meanings of words and language.

In this sense, language is not simply a means of communication, but also a tool for shaping social reality and maintaining social hierarchies. Bourdieu argues that the dominant groups in society use language to impose their worldview and values on others, while marginalizing and excluding those who do not share their cultural capital.

Furthermore, Bourdieu argues that language is intimately connected to social class, and that the way people speak and use language reflects their position within society. He argues that the dominant classes use language to establish their superiority and to exclude those who do not share their linguistic and cultural codes.

Bourdieu's theory of language and power emphasizes the ways in which language is a social practice that reflects and reproduces power relations within society.

#### IV. Examples of Language as Power:

##### A. Political Language:

Political language is indeed a powerful tool used by politicians to persuade and influence their audiences. Here are a few examples of Indian political leaders and their use of political language:

**Jawaharlal Nehru:** Nehru, India's first prime minister, was known for his eloquent speeches and use of poetic language. He often used metaphors and analogies to explain complex issues and ideas to his audiences. For example, he referred to India's struggle for independence as a "Tryst with Destiny" in his famous speech on the eve of India's independence.

**Indira Gandhi:** Indira Gandhi, India's first female prime minister, was known for her assertive and decisive style of leadership. She used language to project strength and assert her authority. For example, during the 1971 war with Pakistan, she famously declared, "We shall defend our country, whatever the cost may be, we shall fight on the beaches, we shall fight on the landing grounds, we shall fight in the fields and in the streets, we shall fight in the hills; we shall never surrender."

**Atal Bihari Vajpayee:** Vajpayee, a former prime minister of India, was known for his ability to

connect with the masses through his speeches. He often used humour and wit to engage his audiences. For example, in one of his speeches, he famously said, "You can change friends, but not neighbours."

**Narendra Modi:** Modi, the current prime minister of India, is known for his oratory skills and use of social media to connect with his audiences. He often uses simple language and catchy slogans to convey his message. For example, his 2014 election campaign slogan "अबकी बार, मोदी सरकार" (This time, a Modi government) became very popular among his supporters.

##### B. Advertising Language:

Advertising language is a powerful tool that can shape our perceptions, beliefs, and behaviours. In the Indian context, there are many examples of how advertising language has been used to exert power over consumers.

**Fairness creams:** Fairness creams have been a controversial product in India for many years. Advertisements for these products often use language that implies that fair skin is superior to dark skin, perpetuating harmful beauty standards and colourism. For example, an advertisement for Fair and Lovely cream claimed that it could help women achieve "a fairer, glowing complexion," which reinforces the idea that lighter skin is more desirable.

**Gendered language:** Advertising language in India often reinforces traditional gender roles, which can limit the opportunities and experiences of both men and women. For example, ads for cleaning products often feature women doing the cleaning, while ads for cars often feature men driving them.

**Health claims:** Advertisements for health products often make exaggerated or misleading claims about the benefits of the product. For example, a popular brand of cooking oil claimed that it could help reduce cholesterol, despite the fact that there was little scientific evidence to support this claim. This kind of language can be used to manipulate consumers into buying products that may not actually benefit them.

**Nationalism:** Advertising language in India often appeals to nationalist sentiments, which can be used to promote a particular brand or product. For example, an advertisement for a popular Indian tea brand featured the tagline "Taste of India," which



suggests that drinking this tea is a way to connect with Indian culture and heritage.

Advertising language has the power to shape our beliefs, attitudes, and behaviours in significant ways. By being aware of the language used in advertising, we can make more informed choices as consumers and challenge harmful or manipulative messages.

### C. Media Language

Media language refers to the way in which media outlets use language to convey messages to their audiences. It plays a crucial role in shaping public opinion and influencing people's perceptions of events, issues, and individuals.

In India and around the world, media language has been used as a tool of power by media outlets and the people who control them. By framing stories in a particular way or using certain words and phrases, media outlets can shape the way people think about issues and events.

Similarly, in other parts of the world, media language has been used as a tool of power to promote certain political ideologies, to create fear and panic among people, or to justify military interventions in other countries.

### V. Language as Power in Society

**A. Language and Social Hierarchies:** Pierre Bourdieu's book "Language and Symbolic Power" explores the relationship between language and social hierarchies. Bourdieu argues that language is not just a means of communication, but also a form of symbolic power that can be used to establish and maintain social distinctions and hierarchies.

Bourdieu suggests that language is a form of cultural capital that can be used to gain social status and advantage. In particular, he argues that certain forms of language are more highly valued than others, and that these forms of language are typically associated with dominant social groups. For example, he suggests that the language used by the educated and the wealthy is often seen as more "correct" or "proper" than the language used by working-class or minority groups.

Bourdieu also emphasizes the role of institutions, such as schools and universities, in shaping linguistic practices and reinforcing social hierarchies. He argues that these institutions often promote a particular form of language that is associated with dominant social groups, and that this

form of language becomes a marker of social distinction and exclusion.

Bourdieu's work highlights the ways in which language is intertwined with social power and inequality, and suggests that efforts to challenge social hierarchies must also involve a critical examination of linguistic practices and norms.

### B. Language and Discrimination:

A language (be it Marathi, English or any other language) spoken and practised by individuals can be a reason for discrimination among people. Discrimination based on language is an unfair practice to judge someone based only on their native language, accent or other speech characteristics. For example, a person speaking rural dialect of Marathi is considered uncivilized and uneducated by urban Marathi population.

Language discrimination can happen anywhere anytime like at work place, public places. The act of discrimination involves inferior attitude towards an individual as a result of the language he/she speaks. It could also be not giving attention or respect to one's speech for the same reason.

For instance, the jobseekers have to face interviews before their selection for the job. In India, English is considered the language of learned people and if someone fails to present himself properly in English at the time of an interview, he/she is treated differently or is ignored.

### C. Language and Resistance

Language can be a powerful tool for resistance against oppression, injustice, and inequality. Through language, individuals and communities can express their dissatisfaction with the status quo, challenge dominant narratives, and advocate for change.

One way, language can be used for resistance is through the creation of new words, phrases, and language practices that challenge dominant discourse. For example, in the context of feminist movements, language has been used to challenge patriarchal norms and promote gender equality. This can be seen in the use of gender-inclusive language, such as the use of "they/them" pronouns to refer to individuals who do not identify as strictly male or female.

Language can also be used to resist cultural erasure and promote the recognition of marginalized communities. For example, Indigenous communities



have used language to resist the colonization and assimilation of their cultures, reclaim their languages, and promote cultural revitalization.

Moreover, language can be used to resist political oppression and authoritarianism. In many cases, oppressive governments seek to control language and restrict freedom of speech in order to maintain power. In these contexts, language can be used as a tool for resistance by subverting censorship and spreading dissenting ideas.

## VI. Conclusion

### A. Summary of the main points:

In a nutshell, the present study finds language as a powerful tool in many walks of life. Language is not mere medium of communication but a powerful tool that can bring about enormous change into the world. The intact relationship between language and power is responsible for its impact on humans thinking abilities, actions and behaviour. Furthermore, language has power to shape up the future. It has created history in many parts of the world.

The power of language can be seen in many walks of our lives. The people who achieve mastery over this powerful tool, and use it for their benefit rule the world. Many social, political changes have been made by using powerful speeches, slogans. Advertising is one of the influencing factors on our life. Impressive use of language in advertising sector can win a company a very good fortune as persuasive language gets them benefit. The media today makes deep impact the way people think, behave and take actions. There too, language plays a crucial role.

Language can be used for both good and bad purposes. Its good use can encourage, enlighten and inspire thousands over a period of time. It brings positive changes in the society. It can also be used to discriminate or humiliate others. It is in our hands how to use it correctly for the betterment of the world today and tomorrow.

### B. Implications of the research:

The present study of the concept of language as power has several implications, including:

**Power Imbalances:** Language can be used to create power imbalances between individuals or groups. For example, if one group has more access to education and resources, they may have more

power to shape the language used in public discourse.

**Discrimination and Marginalization:** Language can be used to discriminate against and marginalize individuals or groups based on their race, gender, sexuality, or other social identities.

**Resistance and Empowerment:** Language can also be used as a tool of resistance and empowerment. For example, individuals and groups who have historically been marginalized may use language to reclaim their identities and assert their rights.

**Critical Language Awareness:** The concept of language as power highlights the importance of critical language awareness, where individuals and groups are encouraged to be aware of the power dynamics in language use and to challenge dominant discourses that perpetuate inequality.

Overall, the implications of language as power emphasize the need for individuals and societies to be aware of the power dynamics in language use and to use language in ways that promote equality, justice, and empowerment.

### C. Suggestions for future research:

However, the researcher is of the opinion that the present study has its own limits. He'd welcome further research on the topic in many areas where language can be used as a powerful tool. Some of the areas are follows.

**Language and social hierarchies:** Further research can be made to examine how language can be used to reinforce social hierarchies and power dynamics.

**Language and persuasion:** An investigation can be made to find how language can be used to persuade others and shape their opinions. This could include analyzing political speeches, advertisements, and other forms of persuasive communication.

**Language and identity:** Researchers can explore how language use can shape and reflect individual and group identities. For instance, how people choose to express themselves through language, and how this relates to their social and cultural backgrounds.

**Language and power in education:** There is a great scope to examine how language use and proficiency can impact educational opportunities and outcomes, particularly for marginalized groups. This could include exploring how language is used in instruction, testing, and evaluation.

**Language and media:** Though there has been good research findings available, one can further investigate how language is used in media, and how this influences public opinion and attitudes. For instance, how news headlines and media coverage can shape perceptions of different groups and issues.

**References:**

1. Fairclough, N. (1989). Language and Power.
2. Van Dijk, T. A. (2017). Discourse and Power. Bloomsbury Publishing.
3. Holmes J., Stubbe M. (2015). Language, Society and Power: An Introduction. Routledge.
3. Talbot M., Atkinson K. (2003). Language and Power in the Modern World. Edinburgh University Press.
4. Bourdieu, P. (1991). Language and Symbolic Power.



## National Education Policy 2020: Promotion of Indigenous Languages, Art and Culture

Dr. Rautrao Shivkumar Bhimrao

(P.G. & Research Department of English, Dayanand College of Arts, Latur)

‘A language is not just words. It’s a culture, a tradition, a unification of a community, a whole history that creates what a community is. It’s all embodied in a language.’

Noam Chomsky

### Abstract:

India is a country with a treasure of cultural heritage in the form of Language, Arts, Custom, Literature, Tradition Artifacts and much more. This makes India one of the most visited countries for tourists who come to the country to the experience the rich culture and heritage. In the realm of that NEP-2020 consists of some major changes in the context of promotion of the Indian Languages, Art and Culture. Indian people talk to each other in their native language, which shows their culture and their tradition through language. Without the promotion of languages, it is not possible to promote art in the form of film, plays, literature, music etc. Languages are the medium of articulation for any culture. They mirror our lifestyle and traditions. It would be wise on our part to be thoughtful in discerning the importance of languages in the contrivance of our fraternal spirit that happened to shape our society since times immemorial. A plethora of measures have been taken in this direction. The promotion of multilingualism is a welcome step that would be concertized by the three language formula. The government reiterates the vitality of indigenous languages by prescribing mother tongue as the medium of instruction wherever possible without making it mandatory for any particular language to be employed across the country. It is true that Indian languages have undergone the perils of extinction. We have lost as many as 200 languages owing to our constant adherence to majoritarianism. As much as the Indian languages beautify our discourse and add to our cultural heritage, they are also the indispensable threads of the fabric that constitutes the Indian identity at large. In order to preserve and procreate the Indian identity, it is of primary importance to preserve the Indian languages. The National Education Policy 2020 bears testimony to the fact that the Indian Education System was in dire need of a monumental overhaul. The endangerment of the Indian languages, art and culture and its outcomes on the merit and overall performance of the Indian Society is a prime example of how one should never neglect one’s origin. The distinct place that India holds at the global stage is only because of its cultural developments and civilizational history. The objectives of the present research paper are to find out the importance of the NEP 2020 in Promotion of Indigenous Languages, Art and Culture.

India is a country with a treasure of cultural heritage in the form of Language, Arts, Custom, Literature, Tradition Artifacts and much more. This makes India one of the most visited countries for tourists who come to the country to the experience the rich culture and heritage. In the realm of that NEP-2020 consists of some major changes in the context of promotion of the Indian Languages, Art and Culture. Indian people talk to each other in their native language, which shows their culture and their tradition through language. Without the promotion of languages, it is not possible to promote art in the form of film, plays, literature, music etc.

Languages are the medium of articulation for any culture. They mirror our lifestyle and traditions. It would be wise on our part to be thoughtful in discerning the importance of languages in the contrivance of our fraternal spirit that happened to

shape our society since times immemorial. A plethora of measures have been taken in this direction. The promotion of multilingualism is a welcome step that would be concertized by the three language formula. The government reiterates the vitality of indigenous languages by prescribing mother tongue as the medium of instruction wherever possible without making it mandatory for any particular language to be employed across the country. It is true that Indian languages have undergone the perils of extinction. We have lost as many as 200 languages owing to our constant adherence to majoritarianism. As much as the Indian languages beautify our discourse and add to our cultural heritage, they are also the indispensable threads of the fabric that constitutes the Indian identity at large. In order to preserve and procreate the Indian identity, it is of primary importance to preserve the Indian languages. The arts strengthen cultural identity, build awareness and enhance cognitive and creative abilities in individuals and



increase individual happiness. With the help of language we convey and preserve art, culture and its traditions. Without language we cannot appreciate Art, which is the form of literature and culture. Language art and culture are intertwined. Promotion Indian Languages, art and culture will benefit not only the nation but also the individual. It is essential to familiarize the students to their language, art and culture to enable them to create a sense of belonging and identity and it will also help them to value their art, culture and tradition. The students must develop a strong sense of their own cultural history, language, arts and traditions, to boost their self-esteem and benefit society as a whole.

The National Education Policy 2020 bears testimony to the fact that the Indian Education System was in dire need of a monumental overhaul. The endangerment of the Indian languages, art and culture and its outcomes on the merit and overall performance of the Indian Society is a prime example of how one should never neglect one's origin. The distinct place that India holds at the global stage is only because of its cultural developments and civilizational history. The National Education Policy 2020 envisions an educational system fashioned on the lines of India's profuse linguistic, cultural and artistic heritage. Since it is only a policy document and education being a concurrent subject, it would be up to the States on how much they wish to adhere to it. It is an earnest attempt in the right direction that needs to be incorporated in public policy so as to become consequential. (Pandey)

The promotion of Indian arts and culture is important not only for the nation but also for the individual. Cultural awareness and expression are among the major competencies considered important to develop in children, in order to provide them with a sense of identity, belonging, as well as an appreciation of other cultures and identities. It is through the development of a strong sense and knowledge of their own cultural history, arts, languages, and traditions that children can build a positive cultural identity and self-esteem. Thus, cultural awareness and expression are important contributors both to individual as well as societal well-being.

The arts form a major medium for imparting culture. The arts - besides strengthening cultural

identity, awareness, and uplifting societies - are well known to enhance cognitive and creative abilities in individuals and increase individual happiness. The happiness/well-being, cognitive development, and cultural identity of individuals are important reasons that Indian arts of all kinds must be offered to students at all levels of education, starting with early childhood care and education.

Language-teaching too must be improved to be more experiential and to focus on the ability to converse and interact in the language and not just on the literature, vocabulary, and grammar of the language. Languages must be used more extensively for conversation and for teaching-learning

Translation of Indian languages has been a much neglected area. The NEP 2020 focuses on the translation of various written and speaking learning materials to the public in various Indian and foreign languages. It underlines the need for establishing quality programmes and degrees in Translation and Interpretation, Arts and Museum Administration, Archaeology, Artifact Conservation, Graphic Design, and Web Design within the higher education system. An Indian Institute of Translation and Interpretation (IITI) will be established for creating a regular pool of experts in translation and interpretation. Students would be exhilarated to visit different parts of the country to get direct knowledge of the rich diversity of India, a practice in vogue in the higher education institute.

According to Sharma, Various initiatives are taken to boost the promotion of Arts and Culture in higher education such as to emphasize on Arts, Music and crafts which will be included on every level of teaching and learning in the native language, experiential language learning and promotion of multilingualism through the implementation of three language formula. To promote Arts and culture there will also be hiring of local artists, craftspeople, writers and experts who will be employed as master instructors in various subjects of local expertise. The promotion of Art and culture will also include the inclusion of native Indian languages including the tribal languages in the curriculum for science, arts and humanities and other streams. Moreover, there will be flexibility for the students to choose a balanced course; especially in higher education and secondary schools and formulated personalized cultural artistic and academic paths.



The role of IQACs has significant in the Promotion of Indigenous Languages Art and Culture. National Assessment and Accreditation Council (NAAC), established in 1994 by the Govt. of India by an Act of Parliament to maintain quality in Higher Education sector of the country introduced the concept of Internal Quality Assurance Cell (IQAC). The aim and objective of the IQAC is to ensure quality and excellence for all the stakeholders in Higher Education Institution. It is an essential cell which plays a significant role between administration and stakeholders of HEIs. IQAC is mandatory for every Higher Education Institution (HEI) for assessment and accreditation as set by the NAAC and UGC. Without NAAC assessment and accreditation, HEI is not funded by the Government of India. HEIs are being funded by the Rashtriya Uchchhatar Shiksha Abhiyaan (RUSA) of the Government on the basis of the NAAC accreditation. National Education Policy 2020 was introduced by the government of India in July 2021, with the hopes of new changes in the field of education system particularly in the field of higher education. IQAC plays very significant role in the implementation of NEP 2020 in HEIs in India.

As an impact of the changes introduced by NEP-2020 in terms of promotion of Indian

languages, Arts and culture, there will be more emphasis on the culture and heritage of the country. The languages which are on the brink of being extinct due to the lack of recognition will be revived and encouraged for speaking, writing and learning. The education will be more prone to multilingual learning rather than using just English or Hindi as the medium of teaching. These changes will also increase the employment opportunities for the teacher and subjects matter experts of these languages.

#### **References:**

1. National Education Policy 2020 (Draft)
2. **Aswal Devender Singh, NEP to strengthen Indian Languages, Arts & Culture; Garhwal Post, August 24, 2020**
3. Pandey Mridani; NEP 2020 makes room for Indian languages, arts, culture in education curriculum; Aug 14, 2020

#### **Web links:**

1. <https://indiadidac.org/2020/11/national-education-policy/>
2. <https://www.collegedekho.com/articles/national-education-policy-nep-2020-promotion-of-indian-languages-multilingual-education-arts-and-culture/>

## Preservation and promotion of linguistic diversity in India from the perspective of NEP

**Mr. Vivek Zample**  
 PG & Research Department of English  
 Dayanand college of Arts, Latur  
 Dist.-Latur (MS) INDIA

*National education policy states that textbooks for all subjects, including science and mathematics, will be produced in the mother tongue/state language for ease of comprehension, and teachers will be encouraged to use bilingual methods to teach students with bilingual study-teaching materials. This is a strong proposal in the best interests of kids. This will allow students to think and talk in both their own language and English, which will be the most essential language policy for the advancement of Marathi. Maharashtra should adopt it in spirit. A comprehensive implementation strategy and action plan should be developed.*

*Keywords: National education policy, Mother tongue, Regional Language, Prakrit languages, multilingual*

**B**ased on the recommendations of the Kothari Committee, India enacted its first National Education Policy in 1968. The trilingual language policy was first implemented in it with the country's national integration, linguistic identity, and multilingualism in mind. A Hindi-speaking state would have English, Hindi, and a contemporary Indian, whereas a non-Hindi-speaking state would have English, Hindi, and a state language. Under the new National Education Policy under the title, 'Multilingualism and Language Compulsion' the language policy has been developed. The Kothari Commission's trilingual policy has also been preserved in the policy. Nevertheless, because of the significant response in Tamil Nadu, there is no distinct unambiguous mention of Hindi, although it has already been embraced by every state - except for Tamil Nadu. As a result, the trilingual strategy of the state's regional languages, Hindi, and English has been embraced almost everywhere in the country. As a result, the new policy maintains the trilingual language formula to safeguard linguistic variety and national integration.

The policy emphasizes the importance of preserving the mother tongue/regional language as the medium of teaching for at least grade 5, ideally, grade 8 and beyond. Sanskrit will be available to students at all schooling and higher education stages. The three-language formula will contain this choice as well. No student will be forced to learn a language. Other traditional Indian languages and literature will also be available as options. Children in grades 6-8 will be required to engage in a fun project/activity on 'Languages of India' as part of the 'Ek Bharat Shreshtha Bharat' campaign. Several foreign languages are also available as secondary school electives. Indian Sign Language (ISL) will be

standardized across the country, and national and state-level curricular materials for deaf children will be prepared.

The new policy stresses that the mother tongue, i.e. the state language, shall be used as the medium of instruction at least until the fifth grade and preferably until the eighth grade. Apart from that, if feasible, the local language should be taught. Textbooks for all topics, including science and mathematics, will be offered in the students' home tongue/state language for easy comprehension. Teachers will also be encouraged to employ multilingual teaching and learning resources. As a result, students will be able to think and talk in both their native language and English. The policy suggests establishing one big interdisciplinary university and college in or near each district, with the vernacular Indian language serving as the medium of instruction or programs. The Sanskrit language will be taught at all levels of schooling, as well as an essential and optional option in the trilingual higher education formula. Together with Sanskrit and other classical Indian languages, Pali, Persian, and Prakrit languages and literature will be made available to students through practical and creative online modules.

The notion of the 'Common Minimum Program' is well recognized in India. When the government prepares any strategy, this notion serves as a guideline. This initiative aims to guarantee that poor, exploited, and disadvantaged groups are given their due. Yet our desensitized minds are now forgetting that our language - even our mother tongue - is being stripped of its rights in the face of the world language - thanks to the impact of the media. We are abandoning our mother tongue. We are becoming masters in linguistic purity. On the one hand, a language like English is not to be despised; rather, learning it is a challenge. At the same time, it

is a significant task to enhance our language, utilize and promote it, and ensure its survival. Nowadays, there is an increasing trend of adopting a foreign language while preserving or dismissing one's native language. Each language's versatility favours the speaker. Although these occurrences occur very frequently, certain languages seldom get stronger as a result; in fact, languages frequently become weaker. When the amount of words in the language reduces, so does the language's influence. Such languages inevitably fade into obscurity over time. This insight grew clearer because of the survey. Various social groupings have been divided into two compartments: those speaking at home and outside the house. Because of the urgency of mainstreaming, societal pressure, and the loss of not speaking one's language, indigenous traditional languages have been neglected.

National education policy states that textbooks for all subjects, including science and mathematics, will be produced in the mother tongue/state language for ease of comprehension, and teachers will be encouraged to use bilingual methods to teach students with bilingual study-teaching materials. This is a strong proposal in the best interests of kids. This will allow students to think and talk in both their own language and English, which will be the most essential language policy for the advancement of Marathi. Maharashtra should adopt it in letter and spirit. A comprehensive implementation strategy and action plan should be developed.

Many education professionals believe that a youngster learns more quickly in their mother tongue. Higher education in the Marathi language is not offered. The mother tongue should be used as the medium of instruction. Because learning as a youngster makes it simpler to express yourself. If the native tongue becomes the language of knowledge, education will be made easier. This is not to say that foreign languages should not be learned; they should, and they should be valued; but why can't we build counter-obstacles to the challenges that our language faces without harboring any animosity for other languages? The age of information technology is regarded to be present. Considered the contact revolution's age.

Languages convey and sustainably maintain traditional knowledge and cultures in a multilingual and multicultural society. Language must provide important resources in order to assure a brighter future. Every two weeks, a whole language and its cultural and intellectual history go. At least 43 percent of the world's approximately 6,000 languages are endangered. Just a few hundred languages have a genuine role in education and

public settings. In the mechanical era, less than a hundred languages are spoken. Every year, International Mother Language Day is observed to encourage linguistic and cultural variety, as well as multilingualism.

On the matter of language, wars have been waged throughout the world, and countries have been formed. The country was shattered. The language was used to construct states in our country. Consider the countries of Pakistan and Bangladesh. One faith, but two languages. This distinction did not endure long. It was necessary to establish a new country. Consider European nations. Their geographical locations are comparable. The trading currency is the same, but the nations differ because their languages are different. Even at the present rate of globalisation, they retain the country's distinctiveness based on language and insist on being different. As a result, human identity cannot be divorced from language.

Everyone's mother tongue is a sensitive issue. Our language is our culture's identity. Language's usage and scope are more than just a means of communication; the mother tongue has numerous social, cultural, national, and ideological dimensions. As a result, language has become an essential aspect of human life. In one's mother language, one feels at ease and at home. As a result, mother language is an emotional issue. On 16 May 2007, the United Nations General Assembly in its resolution called on member states to "support the preservation and conservation of all languages utilised by the world's peoples". The General Assembly named 2008 the International Year of Languages in the same resolution to promote unity in diversity and worldwide understanding via multilingualism and multiculturalism. Every province's people value their mother language, which has ramifications for their culture, identity, communication, social integration, education, and growth. It is becoming increasingly threatened or vanishing due to the present rapid globalisation trend. When languages vanish, so does the world's diverse cultural heritage. These identical mother tongues are on the point of eradicating the region's culture, opportunity, tradition, memory, thought, and distinct means of expression.

In Maharashtra, only the standard language is accepted when the question of mother tongue conservation is raised. No one appears to be advocating the preservation of different dialects that have existed since ancient times, or the development of literature on diverse themes in dialects for the preservation of culture. Each district's Marathi has a distinct mark. Various local terms contribute to the glory of that location. But, due to the invasion of



English, many dialect terms are in danger of extinction. Not only have these terms not been documented, but the government, together with schools, colleges, and university, must consider how to maintain the local language.

#### References :

1. Ahmad, F. (2017). Knowledge-sharing networks: language diversity, its causes, and consequences. *Knowl. Process Manage.*
2. Bhattacharjea, Suman, Wilima Wadhwa, and Rukmini Banerji. 2011. *Inside Primary Schools: A Study of Teaching and Learning in Rural India*. Pratham Mumbai Education Initiative, 07 October
3. Bialystok, Ellen. 2013. *The impact of bilingualism on language and literacy development*. In *The Handbook of Bilingualism and Multilingualism*. Edited by Tej K. Bhatia and William C. Ritchie. New York: John Wiley & Sons
4. Devy, Ganesh. 2018. *People's Linguistic Survey of India*. Gujarat: Bhasha Research and Publication Centre. Available online: <http://www.peopleslinguisticsurvey.org/> (accessed on 08 February 2020).
5. National Education Policy 2020. Ministry of Human Resource Development. Government of India.
6. Parankimalil, John. "Salient Features of National Curriculum Framework 2005". Posted on November 9. 2015.





## Three Language Formula and National Education Policy 2020

**Dr. Dharashive Urmila Gurunath**

Asst. Prof., HoD. In English  
Babasaheb Ambedkar Mahavidyala, Latur 413512  
Research Guide (SRTMU Nanded)  
Email: [urmilsd@outlook.com](mailto:urmilsd@outlook.com)

**Ms. Kakade Varsha Bhairu**

Research Student  
S.R.T. Marathwada University, Nanded  
E-Mail Add: [bkakadevarsha@gmail.com](mailto:bkakadevarsha@gmail.com)

### Abstract:

*In India learning languages are an important part of child's cognitive development. The primary aim is to promote multilingualism and national harmony. The three language formula is well intended to bring about national unity by bridging the linguistic gap between the states. Language policy is one method by which government attempts to manage ethnic conflicts. But it is problem for India as we do not impose a single language may be Hindi, English or South Indian language on everyone as it has diversity in languages. Way ahead in this direction could be mother tongue should be medium of instruction at primary level at the next stage should know such other language which is spoken and understand by almost everyone. It will help us to remove linguistic barriers. It will help us in communicating with people across the various states of India. It will also help us in complaining officially as well. Government has established various committees for the studies and recommended that there will be an adoption of three language formula. According to the committee that three language formula is considered as the best way to solve the language problems.*

**Key Words:** National Education Policy, Three Language Formula, Multilingualism, National Harmony.

### Introduction:

India represents most ancient cultures of the world. It has a linguistic treasure-trove too. India is the home for so many communities who has their own languages, cultures and traditions. They have their own stories to tell and traditions to represent. That makes India a diverse country in every aspect and widely acknowledged for its extra ordinary linguistic and cultural diversity. Every state in India has its own mother tongue or regional language. In India there are almost 19500 languages and dialects. Among them almost 196 languages are declared as endangered as they will disappear very soon. This is because we are not taking any step to preserve our diversity regarding language. Government of India became active in adoption of policies of languages. Reasons behind, this is because of cultural, and language diversities the teaching system across the several regions was not uniform in the country. What will be the medium of instruction specially for primary or secondary students was the biggest question. As the mother tongue has its deep-rooted

roots in the development of the students. As language is a tool for emotional and intellectual expression or we can say that it is a vehicle of intergenerational transmission of culture, scientific knowledge and worldview. Language with time evolves and adapts to socio-economic milieu. Language can grow, shrink, transform, merge and it can die as well. As great Indian Poet Acharya Dandi has said that if the light of language may not be there which shows us correct path, then we would not be able to grow further. This shows the importance of language. Now the question comes here is which language should we follow? In this regard experts suggest that the medium of instruction should be mother tongue in our school at the primary level. Several studies conducted all over the world stated that teaching of mother tongue at initial stages of learning leaves strong impacts on the mind and thoughts of the students. It helps students to be more creative and logical in their studies.

It is misconception that if we know English then and then only there are so many opportunities in career and education. The fact is that it is not compulsory to know English compulsorily, there are so many countries who has not offered English

education still they are growing countries. But it is problem for India as we do not impose a single language may be Hindi, English or South Indian language on everyone as it has diversity in languages. Way ahead in this direction could be mother tongue should be medium of instruction at primary level at the next stage should know such other language which is spoken and understand by almost everyone. It will help us to remove linguistic barriers. It will help us in communicating with people across the various states of India. It will also help us in complaining officially as well. Government has established various committees for the studies and recommended that there will be an adoption of three language formula. According to the committee that three language formula is considered as the best way to solve the language problems. In India learning languages are an important part of child's cognitive development. The primary aim is to promote multilingualism and national harmony. The three language formula is well intended to bring about national unity by bridging the linguistic gap between the states. Language policy is one method by which government attempts to manage ethnic conflicts it is commonly understood that in the three languages referred to are mother tongue or regional language of the respective state, Hindi and English.

#### **Brief history of three language formula-**

NEP 2020 has brought the concept of three language formula in front of the whole country. But it has its roots in early 1950 & 60's, during 1952-54 Mudaliar Commission has announced this programme of three language formula but it did not work. They made Hindi as a compulsory language. Non-Hindi speaking states were not Ok. On the 14<sup>th</sup> of September 1949 Hindi was declared as National Language. With it in 1956 Central Advisory Board of Education (CABE) advised Three Language Formula. In 1961 various committees of Chief Ministers have accepted the formula offered by CABE and according to it every Indian should know three languages.

During 1964-66 Kothari Commission again brought forward and revised three language formula and applied in whole country. In national policy on education 1968, the education policy 1986, and the adoption of the programme of action by the parliament of education in 1992 reiterate

commitment for the implementation of three language formula. There was widespread protest against the promotion or imposition of Hindi language particularly in Southern States. Tamil Nadu denied three language formula and said that they are following two language formula. They protested against the policy and as a result of this official language act was enacted which provided for the continued use of English alongside Hindi indefinitely.

#### **Three Language Formula**

As a multilingual country, India has no uniform system in its teaching. As a results of this Hindi was the medium of instructions in Hindi speaking tests and English was the medium of instructions in other parts. This lead to chaos and created difficulties for inter-state communication as they do not share same language therefore to make it uniform in 1968 NEP derived a middle path and named it as three language formula. According to NEP of 1968 three language formula means that the third language apart from Hindi and English should belong to modern India and should be used in education in Hindi speaking states. In non-Hindi speaking states regional languages and English along with Hindi shall be used. This formula was revised and amended by Kothari Commission (1964-66) so that regional language or mother tongue should accommodate group identities and Hindi and English will also be the part of learning process.

After this Three language formula will be\_\_\_\_\_

- 1) First Language- It will be the mother tongue or regional language through which students can acquire maximum knowledge.
- 2) Second Language-  
In Hindi speaking states- It will be other modern Indian languages. It can be Hindi, Arabi, Parsi, etc.  
In Non-Hindi speaking states- It will be Hindi or English
- 3) Third Language  
In Hindi speaking states- It will be English or a modern Indian language (But not studied as second language)  
In non-Hindi speaking states- It will be English or a modern Indian language (but not studied as second language)

### **Tamil Nadu opposed Hindi Language-**

In 1968 national education policy regarding three language formula was incorporated by Indira Gandhi Government. Tamil Nadu has rejected three language formula and said they will promote two language formula. When new education policy 2020 came in force and adopted by many of the states Tamil Nadu still continues its existing policy of two language. Tamil Nadu has rejected Hindi language from its three language formula and adopted two language formula. Actually when we compare Tamil Nadu with Singapore specifically when we compare C. N. Annadurai and Lee Kaun Yew, the architect of modern Singapore, we can find that, there is a common thing between these two. According to Lee Kaun Yew lingua-franka or connecting language should be distinct from all cultural groups same as Lee Kaun Yew, Annadurai also believed the same and According to him as well the common language for all the nation should be equidistant from all the members of multilingual society stock these visions of Annadurai are not implemented in India but it closely adopted in Singapore. Lee Kaun Yew follow two language formula and promoted English as they knew it will help further while communicating with other countries. Lee Kaun Yew was himself a chinese and near about 70% people knew Chinese still he has promoted English.

### **National Education Policy 2020**

As we know earlier that in 1968 our first educational policy promoted and adopted by Indira Gandhi Government. In 1986 we have our second educational policy under the Government of Rajiv Gandhi which was modified by P V Narasimha Rao in 1992. After 34 years, new education policy is formed in 2020. On paper this policy is preferred but while implementation it has to face difficulties. The new education policy 2020 was the result of continuous research from 2014 onwards Smriti Irani H R D Minister in 2015 from the committee. The committee has submitted its report on 7th May 2017. The main objective of the committee was to improve the quality of the education, credibility of education and addressing the gaps in implementation. Later on Dr. Kasturirangan has formed another committee of 9 members and they drafted NEP in 2019 which was finally passed as our New Educational Policy 2020. The policy was introduced with the holistic approach

in which academic, vocational and extracurricular activities are equally important. The main objective of the policy is to focus on the students area of interest. They can develop their skill through education under the NEP 2020 so when they leave school or college, they will be ready to face the real world which is waiting for them.

In NEP 2020 the 10+ 2 pattern of education has been shifted to 5+3+3+4. First stage of education that means first 5 years of education represent age group of 3 to 8 years first of the second stage will be 3 years means 3rd 4th and 5th standard mother tongue will be medium of instruction till 5<sup>th</sup> grade. According to the NEP 2020 from 6th onwards students will learn coding. 360 degree holistic progress card will be prepared based on students' academic plus practical plus curricular plus Co-curricular activities. Multidisciplinary approach has been adopted in higher secondary education. Holistic undergraduate programme will be there which includes flexible curriculum vocational subjects and interdisciplinary combination of subjects that means strict diversion of streams Art, Science and Commerce will not be there. In higher education students can choose their own combination of subjects. Sanskrit will be offered in every level of education along with other classical languages and literatures. For those students who are creative type of students for them academic Bank of credits have been introduced under which they can avail the benefit of one year sub article and when they will return they can start from where they have left.

Undergraduate and postgraduate programme will be flexible with the multiple entries and exits, M. Phil to be discontinued. For fostering Research culture in Higher Education National Research Foundation will be set up as apex body along with this (HECI) Higher Education Commission of India will set up as dedicated and sole body which excludes Medical & legal education.

The main objective of ENEP 2020 is to increase educational standard and to achieve global standards of education , so that every student will be well prepared for its future. The new National Education Policy (NEP) 2020 as a segment called multilingualism and power of language. In this segment the policy has emphasised mother tongue or local language or regional language as the medium



of instruction at least till grade 5th preferably till grade 8 and beyond. Sanskrit to be offered at all levels of school and higher education as an option for students including in the three language formula.

**Advantages of three language formula-**

- 1) NEP 2020 and three language formula promotes a multilingual country
- 2) It improves equality of education and credibility of education
- 3) It helps to bridge the linguistic gap of districts and even of the countries
- 4) It helps to achieve global standards of education
- 5) Encourages and supports to regional languages
- 6) Linguistic diversity supported that is in Hindi speaking states children would learn an additional language
- 7) It removes inequalities with respect to language

**Limitation of Three Language Formula**

- 1) States like Rajasthan where show many languages are spoken implementation of TLF creates problem
- 2) Even in cities like Banaras three language formula could not be followed
- 3) Pondicherry Tamil Nadu and Tripura not ready to accept and teach Hindi
- 4) Three language formula creates heavy load in school curriculum
- 5) Some states followed two language formula

- 6) Those who came through regional language medium find it difficult to cope with English medium at higher level
- 7) Sanskrit and Arabic learn as a modern language/ French and German learn in place of Hindi
- 8) The duration of compulsory study of three language varies.

**Conclusion-**

Though three language formula provides scope for mother tongue but the emphasis is lost due to varied implementation. Main reason of NEP 2020 to promote Hindi seems that near about 54% of Indians speak Hindi and the reason to promote English is because English is an international language which will help India to communicate internationally with other countries.

**Reference:**

1. National Curriculum Framework for Teacher Education.
2. National Education Policy 2020. Ministry of Human Resource Development. Government of India.
3. National Council of Education Research and Training (NCERT) 2005.
4. Linguistic Diversity and Multilingualism on Internet.
5. [www.lotusarise.com/three-language-formula-in-india-upsc](http://www.lotusarise.com/three-language-formula-in-india-upsc)

## Portrayal of Dalits' Life in *The Branded* by Laxman Gaikwad

**Dr.Rahul P.Dhaware,**

Associate Professor,

Department of English,

Rajiv Gandhi Mahavidyalaya, Mudkhed.,

Dist.Nanded

### Abstract:

*Laxman Gaikwad is a well-known Marathi writer. He was born on 23<sup>rd</sup> July 1956, as a poor Uchalya, a thieving community at Dhanegaon village in Latur district of Maharashtra. The book Uchalya, written by Gaikwad, is the voice of those who have been marginalized and oppressed by mainstream of Indian society and who have been compelled to remain silent. Uchalya community is labeled as criminal. The British government has branded this group as criminal tribe. The present paper attempts to explore the exclusion of Uchalya community from the mainstream of Indian society and the challenges faced by that community. The book Uchalya makes the reader to think about the abolition of imposed social and legal limits. Though the book, the writer condemns the country's entire social, economic, political and religious systems. The community members are discriminated and exploited.*

**Key words:** Caste, Uchalya, community, branded and poverty

**L**axman Maruti Gaikwad is a famous Marathi writer. He won a Sahitya Academy Award for his autobiographical novel, *Uchalya*. It was published in 1987. It is originally written in Marathi and translated into English by P.A. Kolharkar entitled as 'The Branded.' 'Uchalya' literally means 'pilferer'. This book is considered as an outstanding literary work in Marathi Dalit literature. It throws light on the voice of the people who were excluded and oppressed by the mainstream Indian society and were forced to remain silent for ages. The Dalits are marginalized. To define who is Dalit, Omvedt states,

"Dalits are the members of scheduled castes and tribes, neo Buddhists, the working people, the landless and poor peasants, and women all those who are being exploited politically, economically and in the name of religion". (Omvedt, 2008)

Dalit literature describes the sufferings of people who had been socially and economically exploited by the upper caste in India for hundreds of years. The main objective of Dalit literature is to make the society to rethink about religion, justice, dignity and social relationship. The well-known Dalit autobiographies are P.E. Sonkamble's

*Athvaniche Pakshi* (Birds of Memoirs), Laxman Gaikwad's *Uchalya* (Petty Thief), Laxman Mane's *Upara*, (The Outsider), Sharankumar Limbale's *Akkarmashi* (Outcaste), Kishore Shantabai Kale's *Kolhatyache Por* (Against All Odds), Daya Pawar's *Balut*, and Shankarrao Kharat's *Taral Antara* (A Harijan's Rise to the Sky). While talking about Dalit autobiographical narratives, Arjun Dangle states,

"Dalit autobiographical narratives are relating to different period of time and set in different levels of society, reveal the various facts of Dalit movement; the struggle for survival; the emotional universe of a Dalit's life; the man-woman relationship; an existence crushed under the wheels of village life; the experiences of humiliation and atrocities; at times, abject submission, at other time rebellion". (Dangle, 1992, p. xiv).

An autobiography, *The Branded*, brings in the problems faced by the Dalits in India. They are treated either as marginal people without a history of their own or as objects rather than subjects. Laxman Gaikwad begins his book by narrating his whereabouts. He says,

“No native place. No birth date. No house or farm. No caste, either”. That is how I was born in an Uchalya community, at Dhanegaon in Taluka Latur... My grandfather, Lingappa, did maintain our household in his heydays, picking pockets, lifting valuable and odd things at markets and fairs. (Gaikwad, The Branded p.1)

Through these statements, it is revealed that Uchalya community people have no caste, birth records and land. They maintain their houses by picking pockets, lifting valuable and odd things at markets and fairs. They are forced to live outside in the nation. The upper castes and classes of Hindu hierarchal society never treat them as human beings. They live on the margins of the village. They eat animals and birds. They are not allowed to take water from public well. They satisfy their hunger by living on polluted flour, leftovers from the ‘patravali’ of dinners of marriage feasts, funeral feasts, and village feasts of the high caste people. If somebody wants to leave the place, they have to take permission from the police-patil and to bribe the police for the purpose. While leaving the place, they have to tell the police. They are not allowed to stay at any other place more than three days. It is essential for them to have the pass. If they don’t have the pass, they are beaten up and arrested and set free after extracting money from them. They suffer a lot to suppress the hunger. Gaikwad reminds that how they live only on water. The family members of Gaikwad remain for four to five days without any cooking in the house. They cook broken or coarsely ground grain mostly milo (cheap grain). They get a kilo of *milo* from a ration shop that is fully infested with worms and insects. But satisfying their hunger, they consume that hot insect-ridden gruel without ever bothering to filter off the insects. Gaikwad points out that he never gets even a single full meal a day. Gaikwad’s family survives only on water for eight to nine days once. To satisfy their hunger, they are ready to do anything. Dada, the elder brother, sells his wife to a man for two hundred and fifty rupees and brings grain, salt and chilly. By collecting dried mango stones and tamarind seeds, Gaikwad roasts and eats. Here, it is very important to know the role

of Dalit literature. The Dalits are also human beings like others. But, their fundamental rights are not given to them. To talk about Dalit literature, Sharankumar Limbale states,

“Unlike classical literature, Dalit Literature needs to be studied from sociological perspective. If we look for classics in Dalit literature today. We can’t find any. This literature deals with social problems, social order and social movement. And today, instead of teaching our youth classics, it is more important to teach them what is a social movement, what the social order is and what our social problems are.” (Limbale, 2004, p.146)

Gaikwad also focuses on his school life. Gaikwad’s father, Martand, who works as a guard in the farm of a rich farmer, sends him to school. He gives him a slate, a pencil and enrolls him in a primary class for children. But, in the school he finds himself isolated. He bears humiliation throughout his study. The teachers and many students are from upper castes. He is kept apart in the school. When he goes to school, other students call him ‘a thief’ and ‘a Patrut’. He is called by his caste name and abused verbally and physically. Here, it seems that the dalits are oppressed, suppressed, exploited and humiliated everywhere. To depict the inequality and inhuman treatment given to Uchalya community, Gaikwad aptly puts it as-

“When I used to open the text-book for Marathi on the first page, I used to see: ‘India is my country; all Indians are my brothers and sisters. I am proud of its rich and varied heritage. I used to wonder why if all this were true, we were beaten with false allegation of theft, when in fact we had committed no theft; why they beat my mother, pulled at her sari and asked her to hand it over alleging it to be stolen property. Even now I often wonder why if Bharat is our country, we are discriminated against, why our race is branded and treated as thieves ‘community.’” (Gaikwad , The Branded, P.8)



Gaikwad does not possess starched and freshly washed clothes or sandals. He is unable to buy them. He wears the same dress every day. He has only one pair of shorts to wear. He never gets soap. He uses sticky mud instead of it. People from his community bring old clothes from thieves. The men from Uchalya community do seasonal odd jobs. They do harvesting, cattle tending, stone cutting, and hunting, wild animals. They are away from education, economic, religion and politics of the mainstream of the society. They are reduced to outcaste lower than the lowest untouchables. and thrown on the margins of the social hierarchical structure. They are denied their fundamental rights to live as human beings. Being marginalized, they live by thieving, picking pockets, lifting valuable s and odd things at markets and fairs. To describe the pathetic picture of his community, in his book, Gaikwad states,

“Nobody would offer work to my father, Martand, as we were known to belong to a branded tribe of criminals. They would not employ my mother, Dhondabai, even as a farm hand. As grandfather had been rendered useless, my grandmother began to visit fairs and markets to maintain the household. In crowded fairs she removed gold lockets and earrings from children’s neck and ears, trinklets and necklaces from the necks of women cutting them loose with the teeth and blade.” (Gaikwad,2005, P.8)

All the above statements make it clear that the members of the community are indulged in the activity of thieving. They carry out this task in crowded places. The alliance of the upper caste people with the police exploits the people of the Uchalya community and enforce them to live in never ending poverty and humiliation. Gaikwad is not happy about his past.

In this way, Laxman Gaikwad ends his autobiography with a demand of complete transformation in the society. It is hoped by the writer that his Uchalya community must be treated like human beings. They have to be free to enjoy their fundamental rights given by the constitution of India. It is apt to see the comment made by S.S.Shushupna about the ending of the book. S.S.Shushupna says,

“At the end of the narrative, Gaikwad raises the question of selfhood and dignity, and comments on the intricate social arrangements which consistently block their progress. They are denied to access land, education and health facility. Their daily movements are closely monitored. If they wear clean garments or buy new footwear, they are looked upon with suspicion as if they have no right to enjoy such things. This is reminiscent of a mood of resentment among the Dalit writers on issues which are deeply cultural and which offend their sense of equity, justice and human environment.”(Shushupna, 2015, P.358)

#### **References:**

1. Dangle, Arjun. (Ed). (1992). Introduction. *Poisoned Bread: Translations from Modern Marathi Dalit Literature*. Orient Longman., Ltd.
2. Gaikwad, Laxman.(2005) .*The Branded*. (P.A.Koharkar,Trans.). Sahitya Academy.
3. Limbale, Sharankumar. (2004). *Towards an Aesthetics of Dalit Literature*. (Alok Mukerjee Trans.). Orient Longman Pvt.Ltd.
4. Omvedt, Gail. (2008). *Dalit Visions: The Anti-Caste Movement and the Construction of an Indian Identity*. Orient Longman pvt. Ltd.
5. Shushupna, S.S. (2015) From Subjugation to the Threshold of Celebration: A Study of Laxman Gaikwad’s *The Branded: Uchalaya* and Omprakash Valmiki’s *Joothan: A Dalit’s Life*. *International Journal of English Language and Humanities*, 3(1),349-360.

## Caste, Violence and Gender Discrimination in Babytai Kamble's *The Prisons We Broke*

**Dr.Chandrashekhar Ashok Dawane**

Assistant Professor

PG Department of English

Rajarshi Shahu Mahavidyalaya (Autonomous),

Latur (MAHARASHTRA)

**Jyotsna Dattarao Bhagat**

Research Scholar (Ph.D)

Dayanand Arts College

Latur (MAHARASHTRA)

### Introduction:

**B**aby Kamble was an Indian activist and writer.

She is commonly known as Babytai Kamble. She was born into the largest untouchable caste in Maharashtra, the Mahar, which is an untouchable caste. She was a well-known Dalit activist and author who drew inspiration from the influential dalit leader B. R. Ambedkar. Kamble and her family underwent a Buddhist conversion and have been lifelong practitioners ever since. She became well-liked in her community as a writer and was referred to as Tai. The Dalit community holds a special place in its hearts and minds for her tremendous literary and activist efforts. She is one of the first untouchable women writers, and her unique reflexive feminist writing style sets her apart from other Dalit and upper caste women writers, whose gaze is constrained and reflexivity is imprisoned in caste and masculinity.

For her Marathi-language autobiographical book *Jina Amucha*, Kamble has received praise from critics. Maxine Berntsen, a feminist researcher, played a key role in persuading Baby Tai Kamble to publish the works she had kept private from her family. When conducting research in Phaltan, Berntsen came upon Kamble's writings and points of interest. She encouraged Baby Tai and convinced her to publish her works, which quickly rose to the top among autobiographies about the triple oppression Dalit women experienced due to caste, poverty, violence, and other factors.

The autobiography of Baby Tai is not simply a personal narrative of a woman's life; rather, it is a critically political record of how the country was created from the perspective of a very insecure socioeconomic position. One of Jina Amucha's

contributions to society is her chronicling of a nation's history from the perspective of an untouchable woman. As a result, it is also a critical portrayal of the country and its periphery: untouchables' life in a Hindu caste system. The *Prisons We Broke* was the English translation of the novel written by Maya Pandit and released by Orient Blackswan.

In the Indian literary heritage, Dalit literature represents a potent, young movement whose effects are now felt all over the globe. Baby Kamble's autobiography *The Prisons We Broke*, depicts the socioeconomic, cultural, and political situations of the Dalit group in Indian culture, is another addition to the literature of the Dalit community. It draws attention to the predicament of Dalit women, who endure cruel treatment on all fronts. Women are always treated as inferior and downtrodden in Indian society. In India, women are subjected to many sorts of exploitation due to traditional taboos. The situation is significantly worse for Dalit women since they experience triple oppression due to their low caste, gender, and economic status.

### Caste:

Babytai in her autobiography, *The Prisons We Broke* describes being ridiculed, bullied, and discriminated against not only by her classmates but also by her instructors. The duty of mahar is to clean and sweep the house, cut firewood and stack it neatly for cooking. It was the privilege of mahars to do all the duty and laborious jobs. Mahar people are further given shabby treatment because they have to perform a duty towards dead people as well as dead animals. The upper caste people expect the dalit girl should know that she has to bow in front of them. They were not allowed to encounter them directly. If they did so, even by mistake, that was a big offence for which they were punished. Kamble and her

classmates from the mahar caste would fight against the Hindu girl peers.

The Mahars were leading their lives in ignorance and abject poverty. They were not aware of the human existence as such. They would not dare to go against the social norms and challenge the caste Hindus. They were greatly superstitious and obeyed their oppressors. Hindu Religion and gods considered Mahars as dirt, Mahar community upheld the Hindu principles and they thought of gods with great sanctity.

Kamble attends a female-only school. She and her companions are not afraid of their classmates in the least. They struggle a lot for their rights. Yet, their teachers favour Hindu kids and consistently reprimand Kamble and her companions. Also, the majority of the teachers are Brahmins who openly despise the mahar kids.

All the girls in the class had benches to sit except us Mahar girls.

We had to sit on the floor in one corner of the classroom (Kamble 62)

The Prisons We Broke relates that the Dalits in Maharashtra had to do only menial works. Caste system is much more gigantic in magnitude, more widely spread in time scale, yet difficult to pin point and comprehend easily. Mahars revolves around tragedy of poverty, hunger, and tales of lesser human beings.

### **Violence:**

The mental and physical violence against women by the public and private spheres describe in Kamble's The Prisons We Broke. Maya says, —If the mahar community is the other for the Brahmins, mahar women become the other for the mahar men. Here Kamble has memory of her community's history and she trying to recasting this history through her writing. This book also provides the Hindu caste system as the doer of terrible crime against humanity. Kamble is not free because she is somebody's wife. Her husband exercises full control over her. She does not enjoy freedom to do anything if she wishes to do. Whenever she happens to go against the patriarchal norms, she is brutally beaten up by her husband. The Prisons We Broke reveals in detail how Kamble is a victim of her husband's male chauvinistic mentality.

Listen carefully, Next time, if anybody passes by me

Without bowing you've had it!

No Mercy would be shown to you any longer  
(Kamble 53)

### **Gender Discrimination:**

In a social scenario as depicted by Kamble, women come at the bottom in social hierarchy and the worst was the condition of a daughter in law. They do not have access to medical care, not enough to satiate their appetite and they were wrapped in rags. There is discrimination even in the way the saris are worn. Mahar women are treated as social outcaste who do not fit in the parameters of society made by upper caste people.

Women never had an independent identity of their own. They are considered as a dependent and suppressed being. Women are forced to live restricted life to maintain the prestige of family and society. The politics behind this restricted life is to keep command over women and to keep male default hidden.

Baby Kamble demonstrate how gender discrimination and patriarchy converge to perpetuate exploitative practices against women. Baby Kamble further narrates the differences they had between them and high caste women regarding clothing and accessories. Dalit women were restricted even to copy and use the things in same manner. Only high caste women had the privilege of wearing their saris in such a manner that the border could be seen and a Mahar woman was supposed to hide the borders otherwise it was considered an offence to the high castes women. High caste women though become prey of their male folk. But they don't support women who belong to low position, even having the same experiences. It is perhaps because of the unequal distribution of power. High caste men keep command over each section whether it's low caste people or their own women.

In this chain of command and domination high caste women keep command over low caste people and further low caste men control their women. Thus the social conditions of these women are worst. Women are enslaved by patriarchal society in every aspect whether as a woman, wife, daughter or mother. But as a daughter-in-law, they are exploited not only by their patriarchy but also by



the womenfolk. Kamble portrays the inhuman attitude of men and women of her community towards their young women. Young girls hardly eight to ten years were brought home as daughters-in-law. These young girls were insulted and enslaved both by men and women. The Mahar women led the most miserable existence. Poverty, humiliation, domestic violence and exploitation made their lives like hell.

oh! You, wretched mahar woman,  
take care not a thread of your cloth would  
come in my house (Kamble 61)

### **Conclusion:**

Baby Kamble reclaims memory to place Mahar society before the impact of Babasaheb Ambedkar, and recounts a dramatic story of redemption wrought by a fiery brand of individual and social self-awareness. *The Prisons We Broke* is a detailed depiction of Mahars' inner lives, as well as the restrictive caste and patriarchal foundations of Indian society—but it never descends into self-pity. Kamble eloquently and unabashedly depicts the Maharwada's traditions and superstitions, pleasures and sorrows, hard lives and tougher women. It is a sociological treatise, a historical and political record,

a feminist critique, a protest against brahminical Hinduism.

### **References:**

1. Kamble, Baby. 'Jina Amuche' translated by Maya Pandit as *The Prisons We Broke*. New Delhi: Orient Blackswan. 2009.
2. Kamble, Baby. *The Prisons We Broke*. Translated by Maya Pandit. 4th ed., Orient Blackswan. 2014.
3. Limbale, Sharankumar. *Towards an Aesthetic of Dalit Literature: History, Controversies and Considerations*. New Delhi: Orient Blackswan, 2014.
4. Rajkumar. *Dalit Personal Narratives: Reading Caste, Nation and Identity*. New Delhi: Orient BlackSwan. 2010.
5. Shah, Ghanshyam. (ed.) *Dalit Identity and Politics*. New Delhi: Sage, 2000.

## Language as Power: Examining the influence of Language on Culture and Identity

**Dr. M. D. Pathan**

Head & Associate Professor,  
Department of English  
Sanjeevanee Mahavidyalaya, Chapoli  
Email Id: [pmd.chakur@gmail.com](mailto:pmd.chakur@gmail.com)

### Abstract:

*Language gives a special status to the human beings among all the biological beings. It has been a tool for communication through which one can share ideas, express emotions, and coordinate one's actions. It is the language that helps to convey complex concepts, explore abstract ideas, and convey cultural values and beliefs. Language is not only a means of communication but also a means of expressing ideas, influencing others, and shaping culture. The common language helps many speakers of the same language to share common cultural heritage. On the other hand, when people speak different languages, there can be a sense of cultural distance. Here, in this research paper an attempt has been made to focus on language as a power.*

**Keywords:** derogatory, affirmative, communication, cultural, identity.

### Introduction:

**L**anguage gives a special status to the human beings among all the biological beings. It has been a tool for communication through which one can share ideas, express emotions, and coordinate one's actions. It is the language that helps to convey complex concepts, explore abstract ideas, and convey cultural values and beliefs. Different groups of communities are formed on the basis of the language they speak. The language helps to establish communities and develop cultures of different groups. Humans are able to think abstractly, reason logically, and make plans for the future. Beyond these intellectual and cultural benefits, language is essential for personal expression and identity. Very articulation of the language communicates important information about one's background, beliefs, and personal style. Languages helps to communicate with one another. It is the language that has made us superior to all creatures. Indeed, language is an integral part of human life that has given a special status to the human beings among all the species. Dunnett, Dubin, explained in this regard as:

“Students and teachers should be alert about the pitch replica, actions, movements of the body, structure of the grammar, and outlawed topics to inspect and

examine their culture and the concentrating culture depicting to such criterion”<sup>1</sup>.

This approach can lead students to think together on both cultures.

### Language as a Power:

Language is not only a means of communication but also a means of expressing ideas, influencing others, and shaping culture. It is a powerful tool which is used to shape the world around us. It is used as a powerful tool to persuade others to buy a product or vote for a political candidate. People's opinion and actions are influenced by the language. Language is always knotted with the culture. The use of the certain words or phrases promote diversity. One can be empowered and dishonoured with the use of derogatory and affirmative language. One can be excluded or included in certain activities on the basis of the language. Thus, language can be used as a tool for asserting dominance and control.

### Influence of Language on Culture and Identity:

Language and cultural identity are interrelated because language plays a crucial role to cultural heritage. It is not only a means of communication, but also passes down values and beliefs from generation to generation. A person's language reflects his/her cultural identity. It denotes the atmosphere in which they have been brought up, their cultural background, and their social

experiences. The common language helps many speakers of the same language to share common cultural heritage. On the other hand, when people speak different languages, there can be a sense of cultural distance. In language acquisition process, language and cultural identity are also closely related. Generally, it is noticed that people receive the first language, the cultural norms and values from their parents. Along with growing age, people learn additional languages and they may adopt new cultural perspectives and identities, but their first language and cultural heritage always remain dominant part of their identity.

Language and cultural values go hand in hand, as language is a reflection of cultural values and attitudes. A culture's language provides understanding of beliefs, customs, and social structures. Language reflects cultural values surrounding respect and hierarchy. In some cultures, formal pronouns are used to show respect for elders, while informal pronouns are used with friends. Expressions used to describe emotions and relationships can reveal cultural values. For example, some cultures place a strong emphasis on expressing gratitude and appreciation, while others may prioritize self-reliance and independence. Language also shapes our perceptions of the world and our understanding of reality. According to Kramsch,

“...culture in language learning is not an expendable skill. For achieving true linguistic comprehension, culture and language should be learned together.”<sup>2</sup>

Inter-cultural interactions occur where people from different cultural backgrounds meet to interact with one another. Thus, inter-cultural interactions help to build understanding and trust among people from different cultures. One has to use simple and accessible language so that effective communication takes place. One should have awareness of cultural differences. For example, some cultures value direct communication while others value indirect communication. One has to show respect for other's culture through appropriate language. Samovar, Porter, and Jain also stated:

... that culture and communication are inseparable because culture not

only dictates who talks to whom, about what, and how the communication proceeds, but also helps to determine how people encode messages, the meanings they have for messages, and the conditions and circumstances under which various messages may or may not be sent, noticed, or interpreted.<sup>3</sup>

Use non-verbal communication: Non-verbal communication, such as body language, facial expressions, and gestures, can be just as important as verbal communication in inter-cultural interactions. This can help to clarify any misunderstandings and show that you are interested in learning about other cultures. By being aware of cultural differences, using clear and simple language, showing respect, using non-verbal communication, and asking questions, one can communicate more effectively in inter-cultural interactions.

Language plays a significant role in shaping an individual's identity. It is through language that we communicate our thoughts, ideas, and emotions, and it allows us to connect with others who share similar experiences or values. One's language is often linked to their cultural and ethnic identity. The language that we speak can reveal a lot about our background, upbringing, and traditions. For example, someone who speaks Spanish may be identified as Hispanic, while someone who speaks Mandarin may be identified as Chinese.

Language also plays a crucial role in shaping an individual's sense of belonging and community. The way we speak, including our accent, dialect, and word choices, can signal to others that we belong to a particular group. This can be particularly important for individuals who may feel marginalized or excluded from mainstream society. Furthermore, language can also influence how we perceive ourselves and our place in society. For example, research has shown that speaking multiple languages can enhance an individual's cognitive abilities and increase their sense of self-esteem and confidence. Language and cultural diversity are closely interconnected, as language is an essential aspect of culture. Language is not only a means of communication but also a reflection of culture, worldview, and identity. When different languages



and cultures interact, they create a rich tapestry of diversity that contributes to social and economic development, creativity, and innovation. According to Savignon (1997),

...sociocultural strategies can be seen as one of the most efficient ways for learners to achieve sociocultural competence within second language communicative competence.<sup>4</sup>

However, language and cultural diversity can also present challenges, particularly in societies where there is a dominant culture or language. Minority cultures and languages may be marginalized, leading to discrimination and inequality. It is important to promote language and cultural diversity, both to preserve the richness of human heritage and to ensure that everyone has the opportunity to participate fully in society regardless of their language or cultural background. As Lado mentions in his book *Linguistics across Cultures*, "if certain elements of a second language differ greatly from the student's native language, that student is likely encounter difficulties."<sup>5</sup>

Language and social justice are closely intertwined, as language plays a significant role in shaping and reinforcing social hierarchies and power dynamics. Language can be used to empower or marginalize individuals and groups based on factors such as race, gender, sexuality, and socioeconomic status. One way in which language can be used for social justice is through the promotion of inclusive language. Inclusive language seeks to avoid language that marginalizes or excludes individuals or groups based on their identities. For example, using gender-neutral language, such as 'they' instead of 'he' or 'she,' can be more inclusive of non-binary individuals.

On the other hand, language can also be used to perpetuate and reinforce systems of oppression.

Hate speech and derogatory language can have harmful effects on individuals and communities, perpetuating discrimination and marginalization. Therefore, promoting awareness of the power of language and its impact on social justice is essential for creating a more just and equitable society.

### Conclusion:

Language is undoubtedly a powerful tool that has been used throughout history to exert influence, manipulate, and persuade individuals and entire societies. The ability to communicate effectively has allowed people to achieve great things and bring about positive change, but it has also been used to perpetrate harm and perpetuate injustice. The power of language lies in its ability to shape our perceptions, beliefs, and attitudes. It can influence the way we think about ourselves and others, shape our understanding of the world around us, and even affect our behaviour.

### References:

1. Dunnett, S., Dubin, F., & Lezberg, A. (1986). *English language teaching from an intercultural perspective*. In J. Valdes (Ed.), *Culture bound* (pp. 148-161). Cambridge, UK: Cambridge University Press.
2. Kramsch, C. (1998). *Language and Culture*, OUP: Oxford
3. Samovar, L. A., Porter, R.E., & Jain, N. C. (1981). *Understanding intercultural communication*. Belmont, CA: Wadsworth Publishing Company.
4. Savignon, S. (1997). *Communicative competence: Theory and practice*. (6th ed). N.Y.: McGraw Hill.
5. Lado, R. (1957). *Linguistics across Cultures*. Ann Arbor: University of Michigan Press.

## Language and Cultural Norms: A Comparative Study

**Dr. Shyam Tulshiram Jadhav**

Head & Assistant Professor,

Department of English

Bhai Kishanrao Deshmukh Mahavidyalaya, Chakur

Email Id: [jadhavshyam98@gmail.com](mailto:jadhavshyam98@gmail.com)

### Abstract:

*Language is a system of communication used by humans to express their thoughts, ideas, emotions, and desires. It involves the use of a structured set of sounds, symbols, and gestures, which are commonly understood by a community of speakers. Culture can be defined as the set of shared beliefs, values, customs, behaviors, and artifacts that characterize a group or society. Language plays a crucial role in culture. It is not only a means of communication but also a reflection of the beliefs, values, and traditions of a society. Here are some ways in which language influences culture. A comparative approach to language and culture involves examining the similarities and differences between different languages and cultures. In this research paper language and cultural norms are comparatively studied.*

**Keywords:** communication, culture, tradition, identity, heritage.

### Introduction:

**L**anguage is a system of communication used by humans to express their thoughts, ideas, emotions, and desires. It involves the use of a structured set of sounds, symbols, and gestures, which are commonly understood by a community of speakers. Language enables humans to convey complex ideas, share information, express feelings, and establish social relationships. It can take many forms, including spoken, written, and sign language, and can vary greatly in structure, grammar, vocabulary, and pronunciation depending on the culture and geographic region in which it is used.

Culture can be defined as the set of shared beliefs, values, customs, behaviors, and artifacts that characterize a group or society. It encompasses the learned and transmitted aspects of human behavior, including language, religion, art, music, food, clothing, and social norms. Culture is not fixed or static, but rather evolves and changes over time through social interactions and historical events. It shapes how individuals perceive and interact with the world around them, as well as how they relate to others within their community and beyond.

### Correlation of language and culture

Language and culture are closely correlated, as language is an integral part of culture and reflects its values, beliefs, customs, and traditions. Language is not just a tool for communication; it is also a

carrier of cultural identity and heritage. Language shapes the way we think and perceive the world around us, and it is intimately tied to cultural norms and practices. It reflects the history, geography, and social structure of a culture, and it evolves with the cultural changes and adaptations over time. Moreover, language influences our behavior and interaction with others in a cultural context. For example, the use of formal or informal language, the choice of words and expressions, and the use of gestures and nonverbal cues are all important aspects of cultural communication. Hinkel, E. (1999) presented:

“Upcoming model of language learning that ascertained six classes of effect for language learning; the primary class was culture, and his replica stipulated an outline for English language teachers to include inclusive cultural education in the English language classroom”.<sup>1</sup>

### Role of language in culture

Language plays a crucial role in culture. It is not only a means of communication but also a reflection of the beliefs, values, and traditions of a society. Here are some ways in which language influences culture. Language is used to pass on cultural heritage from generation to generation. Through language, stories, myths, and folklore are passed down, keeping cultural traditions alive.

Language is a critical element in defining a cultural identity. The words we use, the way we speak, and the dialects and accents we have been all part of our cultural identity.

Language plays a significant role in building social relationships. It is the primary tool used to communicate and connect with others in a cultural group. It also allows for the exchange of ideas and the sharing of knowledge. Language reflects the social norms and values of a culture. The words used to describe people and things, as well as the tone and inflection used, can reveal attitudes and beliefs about gender, race, and social class. Language is an essential tool for creative expression. Poems, songs, and literature are examples of creative expression that use language to convey meaning and emotion.

#### **Impact of language on cultural beliefs**

Language and culture are closely intertwined and language can have a significant impact on cultural beliefs. Language is a way to express thoughts, ideas, and beliefs, and it is through language that cultural beliefs are passed down from one generation to the next. Here are some ways in which language can impact cultural beliefs:

The words used in a language can reflect the values and beliefs of a culture. For example, the Inuit language has many words for different types of snow, which reflects the importance of snow in their culture. Every language has its own set of idioms and expressions that are unique to that culture. These expressions can provide insight into the cultural beliefs and values of the people who speak that language. The structure of a language can shape the way people think about the world. For example, some languages have different verb tenses to describe events that have already happened, are happening now, or will happen in the future. This can shape how people think about time and the relationship between the past, present, and future. Language can also play a role in shaping religious beliefs. Many religious texts are written in specific languages, and the nuances of those languages can shape the interpretation of those texts.

#### **Reflection of cultural norms and identity in language**

Language is an important tool for expressing cultural norms and identity. The way people speak, the words they use, and the grammar they employ are all shaped by their cultural backgrounds and

identities. In turn, language can also shape and reinforce cultural norms and identities. One way that language reflects cultural norms is through the vocabulary that is used. For example, certain cultures may have specific words or phrases for foods, clothing, or rituals that are unique to their culture. These words not only reflect the values and traditions of the culture, but they also reinforce them by giving them a distinct linguistic identity. Silberstein, S. (2001); believed that

“Grammatical knowledge is not enough to guarantee good and appropriate communication. Consequently, studying a language also needs studying about its culture, as culture reflects and transfers deeply embedded knowledge from one generation to the next through language”.<sup>2</sup>

Language can also play a role in shaping and reinforcing cultural identity. People may use language to signal their affiliation with a particular cultural group, such as by speaking a specific dialect or using certain slang terms. Language can also be used to exclude or marginalize those who do not conform to cultural norms, such as by mocking or ridiculing those who speak with an accent or use non-standard grammar.

#### **Role of language for culture**

Language plays a crucial role in shaping and transmitting culture. Culture encompasses the beliefs, values, customs, and traditions that a group of people share, and language serves as a medium through which these elements of culture are expressed and preserved. It allows members of a cultural group to communicate with each other, express their thoughts, and share their experiences. It is through language that cultural ideas, beliefs, and practices are conveyed and understood. Language is a key aspect of cultural identity. The way people speak, the words they use, and the grammar and syntax of their language all reflect their cultural heritage and help to define their sense of self.

Language is often closely tied to traditional cultural practices. For example, many cultures have specific words or phrases that are used only in certain contexts or during specific ceremonies, and these linguistic elements help to preserve and reinforce traditional customs. It is a medium through



which artistic and literary traditions are expressed and shared. Many cultures have rich traditions of poetry, storytelling, and song, and language plays a crucial role in these art forms. It is also important for preserving historical knowledge and cultural heritage. Many cultures have oral traditions in which stories, legends, and historical events are passed down from generation to generation through language.

### **Role of culture for language**

Culture plays a significant role in shaping language, and language is often an essential aspect of a culture. Language and culture are interrelated and influence each other in several ways. Language reflects cultural values and ideas, and cultural practices and beliefs are embedded in the language. The vocabulary and terminology used in a language reflect the cultural experiences, customs, and traditions of the people who speak it. Cultural values and beliefs are also reflected in language use, particularly in terms of expressing social hierarchies. For instance, in some cultures, it is customary to use different pronouns or titles to address people of different social positions. Moran, P. (2001) (Language and culture) stated “highlighted information of a cultural which considers on dissimilarities between the student’s culture and the culture which they are studying”.<sup>3</sup>

If this procedure of obtaining culture and language is thriving, students should be intelligent enough to use English to successfully convey in a way that reproduces their individual local culture and individual beliefs,

### **Impact of globalization on language and culture**

Globalization has had a significant impact on language and culture around the world. Here are some of the major effects: Globalization has led to the spread of English as a global language. As a result, many countries have adopted English as their second language, and local languages are being replaced. While this has led to greater communication and understanding among people of different cultures, it has also led to a decline in linguistic diversity. On the other hand, globalization has also led to greater cultural exchange between different countries and regions. This has resulted in the incorporation of foreign ideas and practices into local cultures, leading to the creation of new hybrid cultures.

Globalization has brought about economic development, with countries becoming more interconnected and trade increasing. This has led to greater prosperity in many countries, which in turn has allowed them to preserve and promote their unique cultural traditions. With the spread of global communication technologies, there has been an increased need for a common language for communication. This has led to the standardization of language, with languages being simplified and made more accessible to a wider audience. Globalization has had both positive and negative impacts on language and culture. While it has led to the spread of English and Western culture, it has also facilitated greater cultural exchange and economic development.

### **Language and culture in society**

Language and culture are intertwined and have a significant impact on society. Culture refers to the shared values, beliefs, practices, and customs of a group of people, while language is the primary means of communication through which individuals express their culture. Language helps individuals understand and communicate with each other within their cultural group, and it also serves as a bridge between different cultures. People who speak the same language are able to understand each other better and share their cultural experiences. Dai L. (2011) affirms “Culture and language learning strongly link to each other”.<sup>4</sup> However, there is always a debate that why and what level we need to teach culture while teaching English as a foreign language.

In society, language and culture play important roles in shaping identity, influencing social relationships, and promoting social cohesion. They also affect the way people interact with each other and the world around them. For example, in some societies, the use of certain language and cultural practices may be seen as a symbol of status or power, while in other societies, it may be seen as a symbol of oppression or discrimination.

### **Conclusion:**

A comparative approach to language and culture involves examining the similarities and differences between different languages and cultures. This approach allows us to gain insights into the ways in which language and culture are related and how they influence each other. One way

to approach this is through the study of linguistic and cultural universals, which are features or patterns that are found across different languages and cultures. For example, many languages have a distinction between singular and plural, and many cultures have a concept of time.

**References:**

1. Hinkel, E. (1999). *Culture in second language teaching and learning*. New York, NY: Cambridge University Press
2. Silberstein, S. (2001). *Sociolinguistics*. In R. Carter & D. Nunan (Eds.), *The Cambridge guide to teaching English to speakers of other languages* (pp. 101-106). Cambridge, UK: Cambridge University Press.

3. Moran, P. R. (2001). *Teaching culture*. Boston, MA: Heinle & Heinle. Pulverness, A. (1995). Cultural studies, British studies, and EFL. *Modern English Teacher*, 4(2), 7- 11.
4. Dai, L. (2011). *Practical techniques for culture-based language teaching in the EFL classroom*. *Journal of Language Teaching and Research*, 2, 1031-1036.



## Cultural Relevance in Arundhati Roy's Novel *The God of Small Things*

Dr. Prashant U. Gambhire

Dept. of English,  
Sharadchandra Mahavidyalaya,  
Shiradhon Dist. Dharashiv- 413528  
Email: [prashantgambhire9@gmail.com](mailto:prashantgambhire9@gmail.com)

### Abstract

One of the British Empire's most valuable legacies has been their language, which today serves as a point of convergence for India's multiracial, multicultural, and multiregional population. Today, the majority of common Indians use it as a means of creative expression, therefore it is equally legitimate to view Indo-Anglian literature as merely a small branch of English literature. Culture is a useful tool that can be applied as a standard for determining one's beliefs, perceptions, and values in relation to their rights, cultural diversity, and privileges. The coexistence of fundamentally different racial, ethnic, and cultural groups that are unable to accept fusion into a single culture is referred to as multiculturalism. Human differences such as ethnicity, race, religion, culture, occupation, caste, national origin, age, gender, and socioeconomic status are all included in this broad term. Multiculturalism in Indian culture can be found in the phrase "unity in diversity". The present paper discusses the cultural relevance in India as represented in Arundhati Roy's novel *The God of Small Things* (1997) and further tries to find the way-out to make a better society.

**Keywords:** Multiculturalism, culture, religion, patriarchy, domination, Christian, colonialism, etc.

### Introduction:

Arundhati Roy's novel *The God of Small Things*

(1997) did not just appear out of thin air, nor did it attempt to impose a western model on an Indian setting. Instead, she shares many of their concerns and owes a lot to her predecessors. Notwithstanding her flaws and virtues, she attempts to advance and expand the Indo-English literary heritage to which she belongs. Six months later, in October 1997, Arundhati Roy's book won the renowned Booker Prize in Britain. Arundhati Roy is the first South Asian woman to ever receive this honour, which occurred during India's 50th anniversary of gaining independence from Britain. Then President of India K. R. Narayan, as quoted by Amitabh Roy (2005), congratulated her by adding: "I feel particularly proud as you hail from my own district of Kottayam" (p.39).

The major events of the novel take place in Kerala, one of the states in India, and all of the main characters are Syrian Christians. Though they are of a religious group distinct from the Hindu, they are not exception from applying those principles and values which are applicable to other communities of the country. The novel is a double-edged sword that, while denouncing the injustices of the caste system

and gender discrimination in post-independent India, also promotes multiculturalism through Ammu and Velutha's intercaste romance. Ammu, a divorced Syrian-Christian woman, and Velutha, a carpenter from a so-called low caste or more specifically an "Untouchable," form the basis of the novel's forbidden love story. Ayemenem is a district in Kerala where the novel is set. Rahel and Esthappen, fraternal twins, were young children in 1969 when the novels' fragmented narrative jumps between that year and 1993, when they are strangely reunited. Arundhati Roy carefully selects the setting and era of the book, which has an impact on the story's development and the text's overall meaning. Arundhati Roy's abilities as a novelist are demonstrated by her acute observation of the Indian caste system and her in-depth depiction of it. The novel examines caste in great detail because it has been a threat to Indian society during the time period covered by it.

The establishment of the school for untouchables by the late Reverend E. John Ipe, which can be seen as a positive step towards social equality and an equal opportunity for all castes, is the first indication of a multicultural society in the book. However, Reverend Ipe possessed a patriarchal and male-dominant mind-set and desired to rule over the family's female members. He had always been mindful of his caste and family's reputation.



Pappachi, the current family head, lives a rational and scientific life, much like his father, but only outside Kerala; at home, he is equally patriarchal. He confines the family's women to the premises of the Ayemenem home and treats them like slaves. He abuses his wife Mammachi both physically and mentally, as to quote, "Every night he beats her with a brass flower vase. The beatings weren't new. What was new was only the frequency with which they took place." (pp. 47-48)

Mammachi should have rebelled against the patriarchy, but she didn't because she thought traditionally and her silence encouraged violence against her. Ammu, her daughter, rejects male chauvinism and opposes patriarchy, in contrast to her mother. Ammu and Mammachi are compared throughout two distinct historical periods. Mammachi, a symbol of the older generation, accepts her place as a woman in a society that is dominated by men, whereas Ammu, a representative of the post-modern generation, fights against all forms of oppression, regardless of whether they are based on caste or gender. Ammu appears to encourage multiculturalism by opposing Indian society's long-standing caste and patriarchal structures. Instead of following in her mother's footsteps, she confronts the taboos and limitations that are placed on her as a woman in a society that is dominated by men. For example, "She wore backless blouses with her saris and carried a silver lame purse on a chain. She smoked cigarettes in a silver cigarette holder and learned to blow perfect smoke rings." (p. 40)

Syrian Christians' dominant culture doesn't appear to acknowledge the status of minorities or even marginalised women. The two main institutions that play a major influence in the growth of a multicultural society are marriage and religion. Ammu's intercaste love affair a significant step in the direction of bridging the divide between two cultures. Nonetheless, the prevailing caste system rejects to acknowledge this union. She makes a strong effort to combat patriarchal and inhumane conventional norms after getting married, but she soon learns the terrible truths of the sacred institution of marriage. Her drunken husband harasses her savagely and even attempted to give her to his employer, Mr. Hollick, so that he could satisfy his sexual fantasies, which is regarded as the worst kind

of abuse in Indian culture. As a result, Ammu is portrayed by Arundhati Roy as a woman who is committed to challenge all notions of male superiority. To illustrate "Ammu took down the heaviest book she could find in the book-shelf. *The Reader's Digest World Atlas* and hit him with it as hard as she could. On his head. His legs. His back and shoulders. When he regained consciousness, he was puzzled by his bruises." (p. 42)

Moreover, the twins' uncle Chacko Kochamma refers to the colonised people as "prisoners of war," saying that as a result, their "dreams have been doctored" and they "belong nowhere." (p. 53) The colonised people, who felt inferior, realised that the only way to improve their status was to resemble the coloniser, so they made an effort to adopt the colonizer's beliefs, values, and customs. They respect and revere the conquerors' way of life, and because they lack their own, they want to replicate it. In describing Chacko's thoughts, Roy writes: Chacko told the twins though he hated to admit it, they were all anglophile. They were a family of Anglophiles.... 'To understand history, 'Chacko said, we have to go inside and listen to what they're saying. And look at the books and the pictures on the wall. And smells the smells.' (p. 52)

To conclude, Arundhati Roy is an excellent example of how diverse groups should respect, tolerate, and work together in a healthy society. Roy emphasises that the dominant community has transgressed the norms and conducts of a multicultural society in the case of Velutha and Ammu's relationship. Their disobedient spirits, however, resist against this violence and work to make sure that their sacrifice won't be in vain. In an interview with Abraham (1998), Roy explains that her novel is not "especially about 'our culture'—it's a book about human nature" (p. 91). Thus, culture plays an important role in Indian society especially where people live in harmony despite different cultures, regions, languages, religions, customs, values and so on.

#### Works Cited:

1. Abraham, T. 'An Interview with Arundhati Roy', *ARIEL* 29:1, January, pp. 89-92, 1998.
2. Roy, Arundhati. *The God of Small Things*, New Delhi, IndiaInk, 1997.  
(All the references are cited from this text.)
3. Roy, Amitabh. *The God of Small Things: A Novel of Social Commitment*, New Delhi, Atlantic, 2005.

## Language as Power : Reflections in Select Disability Narratives

Dr. Kranti V. More <sup>a</sup>, Mrs. Vaishali W. Patil <sup>b\*</sup>

Assistant Professor, Department of English <sup>a</sup>

Shivaji Mahavidyalaya , Renapur , Latur , Maharashtra 413527.

kranti6494@gmail.com

Assistant Professor, Department of Basic Sciences & Humanity <sup>b</sup>

Fr. C. Rodrigues Institute Of Technology, Vashi , Navi-Mumbai 400 703.

patilvaishaliw@gmail.com

### Abstract

*Language is the fundamental means of expression and communication in daily life, and speaking, writing, and reading are essential parts of that process. By studying how people use language, particularly the words and phrases they naturally choose and combine, we might discover more about ourselves and the motivations behind our actions. By using our language, we broaden our perspective and amplify the influence we already have. Moreover, language is a distinctive and potent tool for influencing social, economic, and educational situations both within and outside of society. Language can affect a person's or a group's potential for social integration and is crucial for forming an identity. The paper would critically examine and discuss the powerful usage of language and the impact created by reading the select autobiographical books which are penned down by authors who are disabled yet indomitable in their spirits. Further the study of these selected books is distinct as the PWD authors are double marginalized being disabled women. The paper would study the following autobiographies written by specially abled Indian women - "One Little Finger" by Malini Chib, 'No looking Back: A True Story' by Shivani Gupta, 'Naseema: The Incredible Story' by Naseema Hurzuk.*

*Keywords: communication; identity; PWD; disabled; marginalized*

### Introduction

**L**anguage is the primary form of expression and communication for human beings. Literature and language are two concepts that go hand in hand. While literature is the study of written material, language can be simply defined as the study of sounds, words, and sentences. Language supports literature. Literature is a sort of art that uses language and words to depict the objective truth. We widen our horizons and strengthen the effect we already have by using our language. Moreover, language is a unique and effective weapon for altering social, economic, and educational circumstances both inside and outside of society. Language is essential for creating an identity and can influence a person's or a group's potential for social integration. A wide spectrum of rich social life can be reflected in literature, which can directly define the intricate and sensitive inner world. Our lives and the world we live in are made possible by the words we use. We decide what deserves our attention and what we make real.

### 1.Understanding Disability studies

The academic field of disability studies investigates the significance, nature, and effects of disability. The Disability Services Act (1993) defines disability as "meaning a disability which results in the substantially reduced capacity of the person for communication, social interaction, learning or mobility and a need for continuing support services." Elizabeth Barns in his book 'The Minority Body: A Theory of Disability' argues that

*'to be physically disabled is not to have a defective body, but simply to have a minority body'*

(Barns 2016).

Martand Jha in his "The History of the Indian Disability Right Movement" writes that:

*These people were considered to be of little use to society and hence their concerns were severely disregarded. Many people thought of disability as the result of someone's previous life's sins and thus held them responsible for their present condition. This absurdity led to various forms of injustices in India.*

(Jha 2016)



After World War II, when thousands of troops returned home with various infirmities, things began to change in western society but in India the case was different. The finest options for handicapped people in India may have been stated by a number of disability research researchers and activists, but few have addressed the reasons why the majority of disabled persons were either considered as beggars or, in the best case scenario, affiliated with the field of music.

**Martand Jha writes:**

*Most offers of assistance from Indian society toward its disabled population were viewed as charity rather than providing legitimate rights to PWD. Even the families associated with a disabled person were looked down upon and scrutinized in many ways by their relatives and neighbors. In many cases this led to families disowning their disabled family members; disabled children were all too often left in orphanages. A severe kind of "shame" was associated with disability.*

(Jha 2016)

**2. Disability Narratives**

Autobiography is a useful and liberating tool for self-reflection. Autobiographical narratives as a form of "counter discourse" (Couser,1997) are valued for their ability to "talk back" to dominant understandings of disability as deficit (Mintz, 2007). In different perspectives, these writings can be seen as a form of social criticism. Disability life writing locates "disability as a complex social, political, and embodied position from which an individual might legitimately narrate [his/her] life experience", Mintz(2007). It is true that autobiographies, particularly those written by disabled women, have been written, published, reviewed, and even adapted for the big screen in recent years.

**3. Literature Survey**

Literature by disabled persons was remarkably deficient until early 1980. A British anthology edited by Jo Campling (1981) containing the writings of 23 women with disabilities describing their lives and experiences of being female and having a disability was published. The Journal 'Off Our Backs' devoted a whole issue to women with disabilities and later the same year the Journal of Sociology and Social Welfare published an issue devoted to the theme 'Women and disability: The double handicap'. In 1983, Journal of Visual

Impairment and Blindness also devoted a special issue to visual impairment and disability . In 1985, the first major collection of scholarly writings about women with disabilities was published (Deegan & Brooks, 1985). This volume highlights the double minority status of women with disabilities, ignorance about their lives and experiences, and the necessity for positive change in social spheres. In 1988, a second edited volume of scholarly writings about women with disabilities was published with Fine, Michele, Asch, Adrienne. Ed. publishing essays. Disabled, Female, and Proud!(1988), a book about stories of ten women with disabilities offering ideas about work, relationships and lifestyles, and examining the ways they have fought the prejudices of gender and disability. The incidents of sexual abuse of women and children with mental retardation was documented in Canada in 1988 (Senn, 1988). In 1989, Diane O'reilly wrote his autobiography titled 'Retard' on his experiences with mental retardation. In the same year, Christopher Nolan documented his ordeal with Cerebral Palsy in his autobiography titled 'Under the eye of the clock-the life story of Christopher Nolan'(2013). The last decade of the nineteenth century saw noticeable disability narratives - Hellen Keller- 'Story of my Life'(1990), Lucy Grealy'- 'Autobiography of a face ' (1994) , Jean Dominique-Bauby- 'The diving bell and the butterfly'(1998) and Malini Chib 'One Little finger' (1999). With the advent of digital platforms, the last few years saw a plethora of women writers from varied backgrounds, ethnicities, accounting their life stories in books perpetuating motivation and strength for all. Some of these include, 'Naseema: The Incredible Story' by Naseema Hurzuk (2005 ), 'The Other Senses: An Inspiring True Story of a Visually Impaired' by Preeti Monga,( 2012) , 'Wheelchair Doctor' by Dorothy Clark Wilson, (2013) 'Born Again on the Mountain: A Story of Losing Everything and Finding It Back' by Arunima Sinha,( 2014) , 'No looking Back: A True Story' by Shivani Gupta (2014) , 'Haben: The Deafblind Woman Who Conquered Harvard Law' by Haben Girma, (2019). 'Being Heumann: An Unrepentant Memoir of a Disability Rights Activist' by Springen, K., (2020), 'Sitting Pretty: The View from My Ordinary Resilient Disabled Body' by Rebekah Taussig, (2020) , 'The World I Fell into: What Breaking My



Neck Taught Me About Life' by Melanie Reid, ( 2021) .

In the majority of Indian disability narratives , issues relating to the actual voice of the disabled person have either been ignored or are depicted as deviant and inferior bodies as a metaphor for social collapse. To find the true voices of disabled women , this research will use the following autobiographies as its major texts- "One Little Finger" by Malini Chib, 'No looking Back: A True Story' by Shivani Gupta , 'Naseema: The Incredible Story' by Naseema Hurzuk, . Further the study intends to highlight the powerful usage of language and the impact created by it.

#### **4. Language : A powerful tool of expression - observations from the select texts**

In the current work, the following autobiographies have been studied "One Little Finger" by Malini Chib, 'No looking Back: A True Story' by Shivani Gupta , 'Naseema: The Incredible Story' by Naseema Hurzuk.

Malini Chib, an Indian woman in her forties with cerebral impairment, has vividly portrayed her remarkable life in 'One Little Finger'. The representation of a disabled person as a human being with flesh and blood, a novel understanding of the "body," how people with disabilities adjust and manage disability, the quest for independence as well as identity and the desire to lead a fulfilling life despite their permanent impairment, all aspects are portrayed with her lucid style, sharp and humorous wit. People with disabilities face significant social marginalization.

Malini notes her mental state and despair in simple yet powerful language :

*I think the worst thing that can happen to a child with a disability is to leave them alone and not even talk to them. When I went out, I became conscious of all the stares that I provoked, the hushed whisperings when I appeared, the unsolicited advice that was proffered.*

[ Chib 6]

She was incredibly self-conscious since she could not communicate with others clearly, she couldn't move around without being watched, and she was the center of attention. This predicament is expressed intensely through the apt discourse.

**Malini says:**

*I knew that I was different and trapped in a dysfunctional body, but did others realise that I had a mind, a spirit separate from this body? ....*

*Did they realize that my mind was normal? Did they consider thinking that my desires were just the same as theirs?*

*and 'I would show them that, except for my body, I was just like them'*

[Chib 105]

Malini's autobiography is a symbolic book that at once echoes a variety of voices, including the voice of the disabled for inclusion in society, the agonized cries of a disabled woman for her right to womanhood, and the voices of all disabled children who are denied their rights to a proper education and who as a result feel incompetent, less confident, and bewildered by life. The language and style of the book is able to create a great impact on the minds of the readers and sensitize them to this issue.

'No Looking Back' tells the inspiring and moving tale of a young, independent woman who, at the age of 22, was involved in an accident that left her with tetraplegia.

Shivani Gupta opens her mind with crystal clear words :

*I had never thought about disability before my accident. Neither had I known anyone who was disabled. Disability had meant social work sessions at school and a feel-good factor from having assisted a disabled person in crossing the road.*

*It was difficult to fit myself into the picture of a disabled person painted by society. I was determined to draw a line between my physical condition and my spirit, which seemed stronger than the body.*

( Gupta 54).

The new challenges of life did not let her down. She developed a passion for working in the area of accessibility for people with disabilities. The close reading of the book leaves the impression that society's rejection of the disabled and their exclusion from the mainstream is more crippling for the disabled than their disability.

One of the groundbreaking works about the disabled in India , first published account of a woman with a disability on the Indian subcontinent , Naseema's autobiography is a foundational work of disability life narratives in India. It discusses a range of topics relating to the rehabilitation, accessibility,

education, healthcare, and employment of handicapped people in India in the second half of the 20th century. In her book, she describes the sudden changes that occurred when she became paralyzed.

Naseema writes her mind very clearly.

*I wasn't informed, but at this point, I was aware that I had turned paraplegic. As a small girl, I had read a story about a king who had been cursed by someone. Half his body turned to stone, rendering him immobile, pinning him down in a place for years. Then someone came and removed the curse and he became a whole man again. Half my body, from the waist to the tips of my toes had turned to stone. The only difference was that the king in the story was standing whereas I had to lie down all the while. Half my body was going to be listless for the rest of my life. I had no control over my urine or bowels, neither was I aware of when I passed them.*

(rukmini-sekhar-nasima-hurajuka 14)

She was initially motivated by a veteran disabled activist Babu Kaka in the state of Maharashtra to be self-reliant and to work for the disabled community.

Naseema writes:

*I don't remember exactly what he said, but I do remember being overwhelmed at seeing a man on a wheelchair smile so happily and talk about things like big industry and air travel. I had a strange feeling that I had indeed found my buland man in Baba's khudi ko kar buland poem! He told me how I should complete my education and participate in sports competitions for the disabled. He also told me that I should not only get self reliant but help other disabled people in Kolhapur. It was a day I could never forget because for the first time I felt I had control over my own disability.*

(rukmini-sekharnasima-hurajuka 20)

In contrast to the widespread belief that people with disabilities are socially and culturally oppressed, Naseema's autobiography encourages readers to adopt a more nuanced perspective.

### Conclusion:

The goal of the current study is to shed light on the experiences of disabled women, including their pleasures, sorrows, motivations, worries, social pressures, and personal manifestations, with a particular emphasis on how they use language as a potent form of expression. Human rights and individual dignity are terms that these authors have

used to build their cases. Each incident shows a real-life event as well as a character with a specific skill going on an adventure. It's critical to recognise that these authors are not resentful or furious. They advocate strongly for inclusion in the general population and are sympathetic to the disabled community. Because of their persistence, resoluteness, optimism, and bravery, they have succeeded in their endeavors and been inspired to live better lives than the physically strong, who are ill-equipped to deal with adversity. Their strengths were devalued and their disability was perceived as a negative thing. The beautiful irony of life is that although healthy people sometimes take life for granted and overlook its finer points, people with disabilities are constantly on the lookout for chances and grateful for what they have. The selected works have strongly projected all these life lessons through its graphic language.

### References

1. Barns, Elizabeth (2016), *The Minority Body: A Theory of Disability*, Oxford: Oxford University Press.
2. Bauby, J. D. (1998). The diving bell and the butterfly: A memoir of life in death. *Trans J Leggatt*. New York: Vintage Books.
3. Buckingham, Jane, Writing Histories of Disability in India: Strategies of Inclusion, *Disability & Society*, 26, 4, June 2011. 419–431.
4. Ch, N. (1987). *Under the eye of the clock. The life story of Christopher Nolan*, Pan Books Ltd., London,
5. Chib, Malini, *One Little Finger*, SAGE, India. 2010.
6. Couser, G. Thomas (1997) *Disability and Autobiography: Enabling Discourse*, University of Hofstra, New York.
7. Das D., Agnihotri S. B. (1999), Physical Disability: Is there a Gender Dimension?, *Economic and Political Weekly*. 33, 52, 3333-35.
8. Day, L. (1982), Reviews: Images of Ourselves: Women with disabilities talking Jo Campling (ed) Routledge & Kegan Paul 1981. *Critical Social Policy*, 2(4), 120-122.
9. Deegan, M. J., N. A. Brooks, (2018), *Women and disability: The double handicap*. Routledge.
10. Dorothy Clarke Wilson (2013), *Wheelchair Doctor*, Storyworkz LP.
11. Elizabeth Barnes (2016), *The Minority Body: A Theory of Disability*, Oxford University Press.

11. Early, J. O., Curtis, A. M. (2016, October). Immunometabolism: Is it under the eye of the clock?. In *Seminars in Immunology* (Vol. 28, No. 5, pp. 478-490). Academic Press.
12. Fine, M., & Asch, A. (Eds.). (1988). *Women with disabilities: Essays in psychology, culture, and politics*. Temple University Press.
13. Gupta, Shivani, *No Looking Back*, New Delhi: Rupa Publications India Pvt Ltd, 2014.
14. Girma, H. (2019). *Haben: The deafblind woman who conquered Harvard Law*. Twelve.
15. Greal, L. (1994). *Autobiography of a Face*. Houghton Mifflin Harcourt.
16. Keller, H., & De Tysson, K. (1965). *The story of my life*. Royal Blind Society of New South Wales.
17. Jha, Martand, The History of India's Disability Rights Movement, *The Diplomat*, 21st Dec. 2016. Web, 12th Jan. 2019. <https://thediplomat.com/2016/12/the-history-of-indias-disability-rights-movement/>
18. Kudlick, Catherine (2003), Disability History: Why We Need Another "Other". *The American Historical Review*, 108, 763-793.
19. Mintz, Susannah B (2007), *Unruly bodies: Life writing by women with disabilities*. Univ of North Carolina Press,.
20. Melanie Reid (7 September 2021) , *The World I Fell Into: What Breaking My Neck Taught Me About Life*, Greystone Books.
21. Monga, P. (2012). *The Other Senses: An Inspiring True Story of a Visually Impaired*. Roli Books Private Limited.
22. Naseema Huzruk (2005), *Naseema: The Incredible Story*, Viveka Foundation.
23. O'Reilly, Diane (1989), *Retard*, Glenbridge Publishing.
24. Rekha Karim, Ms. Anitha S (2017), '*Wounded Wings' Cultural Politics of Disability in Literature and Cinema*, Upanayan Publications.
25. Sinha, A. (2014). *Born Again on the Mountain: How I Lost Everything and Found It Back*. Penguin UK.
26. Springen, K. (2020). Being Heumann: An Unrepentant Memoir of a Disability Rights Activists. *Booklist*, 116(11), 5-7.
27. Taussig, R. (2020). *Sitting pretty: The view from my ordinary resilient disabled body*. HarperCollins.
28. Wendell, Susan (1996), *The Rejected Body: Feminist Philosophical Reflections on Disability*, Susan Wendell.





## The Three Language Formula in National Education Policy 2020

Dr. Prasad A. Joshi

Head & Research Guide

Department of English

M.J.P. Mahavidyalaya, Mukhed, Dist. Nanded

### Abstract:

*Education is one that can get national solidarity in a multilingual country, as well as it is a decent method for keeping up with multilingualism and national solidarity. Semantic talk someplace associates us with our language and discourse. Education policy is the fundamental prerequisite of any country, which incorporates the investigation of the past, the need of the present, and the conceivable outcomes representing things to come. Education policy is a significant drive towards guaranteeing the inside and out advancement of Indian culture. It plans to advance the safeguarding and improvement of every Indian language. The primary issue in a multilingual and multicultural nation like India is choosing which language to use as a vehicle of guidance. It was interesting that the first language was made the mode of education at the essential level remembering the interests of the Indian nation in education policy. The three-language equation in the new National Education Policy (NEP) 2020 is "agonizing and disheartening". The three-language strategy in the New Schooling is excruciating and disheartening. The NEP proposes an "early execution of the three-language equation to advance multilingualism" from the school level. The record says the three-language equation will keep on being carried out "while remembering the Protected arrangements, goals of individuals, districts, and the Association, and the need to advance multilingualism as well as advance national solidarity". In any case, the NEP likewise says, there will be more prominent adaptability in the three-language recipe, and no language will be forced on any State.*

**Keywords:** NEP 2020, Culture, Language, Dialect, Gram Panchayat, Schooling

### Introduction:

"The three dialects advanced by youngsters will be the selections of States, locales, and obviously, the actual understudies, inasmuch as no less than two of the three dialects are local to India. Specifically, understudies who wish to transform at least one of the three dialects they are examining may do as such in Grade 6 or 7, for however long they can exhibit fundamental capability in three dialects (counting one language of India at the writing level) toward the finish of auxiliary school." According to the execution, of the policy, there will be a significant exertion from both the focal and state legislatures to put resources into enormous quantities of language educators in all territorial dialects around the nation, and, specifically, for all dialects referenced in the Eighth Timetable of the Constitution of India. "States, particularly States from various locales of India, may go into reciprocal arrangements to employ educators in huge numbers from one another, to fulfill the three-language equation in their separate States, and furthermore to empower the investigation of Indian dialects the nation over," "Because of its tremendous and huge

commitments and writing across kinds and subjects, its social importance, and its logical nature, as opposed to being confined to single-stream Sanskrit Pathshalas and Colleges, Sanskrit will be mainstreamed with solid contributions in school - remembering as one of the language choices for the three-language equation - as well as in advanced education.'

The record likewise says Sanskrit will be shown not in disengagement, but rather, in fascinating and creative ways, and associated with other contemporary and applicable subjects like math, space science, reasoning, phonetics, dramatizations, yoga, and so forth.

### Prospect and the Implementation of Three Language Formula:

"Sanskrit, while likewise a significant current language referenced in the Eighth Timetable of the Constitution of India, has an old style writing that is more prominent in volume than that of Latin and Greek set up, containing huge fortunes of math, reasoning, punctuation, music, legislative issues, medication, engineering, metallurgy, show, verse, narrating, from there, the sky is the limit (known as 'Sanskrit Information Frameworks'), composed by individuals of different religions as well as non-strict individuals, and by individuals from varying

backgrounds and an extensive variety of financial foundations north of millennia,"

Notwithstanding Sanskrit, other traditional dialects and writing of India, including Tamil, Telugu, Kannada, Malayalam, Odia, Pali, Persian, and Prakrit, will likewise be broadly accessible in schools as choices for understudies, conceivably as online modules, through experiential and imaginative methodologies, to guarantee that these dialects and writing stay alive and lively. Comparable endeavors will be made for all Indian dialects to have rich oral and composed writing, social practices, and information. The NEP expresses this about showing unknown dialects: notwithstanding great contributions in Indian dialects and English, unknown dialects, like Korean, Japanese, Thai, French, German, Spanish, Portuguese, and Russian, will likewise be presented at the optional level, for understudies to find out about the way of life of the world and to advance their worldwide information and versatility as per their own advantages and goals.

The policy makes no notice of Chinese in a rundown of unknown dialects presented as instances of electives that optional school understudies can review. A draft variant of the NEP, delivered in English last year, recorded Chinese, alongside French, German, Spanish, and Japanese, as instances of dialects to be "offered and accessible to intrigued understudies".

The National Education Policy 2020 introduced by the Public authority of India has brought a beam of expectation for every Indian language. The language issues from sections 4.11 to 4.22 have been introduced very cautiously under the heading 'Multilingualism and the power of language' of this report. Under this, passage 4.11 perceives that small kids learn and comprehend significant ideas in their home language/first language all the more rapidly. Along these lines, beyond what many would consider possible, basically till grade 5 yet ideally it depends on grade 8 and then some, the mechanism of guidance will be home language/mother tongue/nearby language/territorial language. After this, the home/nearby language will keep on being educated as a language at every possible opportunity. Both government and private schools will follow this. This is the greatest the accomplishment of the new education policy. This is

the condition when the capacity of youngsters is most noteworthy. During this period, the mode of guidance has been set in the native language for example home language or vernacular or local language, it will have expansive outcomes, and the national soul will likewise be fortified. The very language during which he discusses with his [along with his"> along with his mom and with his nearby climate likewise connects him with a more extensive group, the majority of individuals are far off in general settings. Language in this manner gives progression and degree without which an approach to overall nationality couldn't be built; it gives concrete, sincerely critical items that the individual got from past ages and can lapse the more drawn-out term ones which, inside the present, interface him to a generally scattered the populace, the greater part of whose individuals he doesn't, and never indeed, known by and by."

There are many degrees of dialects in the nation, including the authority language, old-style language, eighth booked dialects, and so on. Yet, the issue of jeopardized dialects has arisen without precedent for a merged policy report, which examines the 197 dialects pronounced by UNESCO, alongside the worry for the conservation and advancement of scriptless and imperiled dialects. This semantic emergency is likewise seen with ancestral dialects, it is pretty much something similar to every single Indian language. It has eighth-planned dialects and old-style dialects. As per the 1961 registration of India, 1652 primary languages have been accounted for, including 103 unfamiliar first languages. As indicated by the information of the fifteenth enumeration 2011, the quantity of native languages recorded by individuals is about 19569. In the wake of breaking down and auditing the names of these first languages, the presence of 1369 sanely evaluated primary languages and 1474 unclassified dialects have been supported in this report. The all-out number of dialects spoken by in excess of 10,000 individuals is 121. It is difficult to deal with every one of these first languages, however, there are as of now 22 booked dialects in need, yet the ongoing education policy has raised trust, no question.

The new education policy has brought the idea of the Indian Foundation of Interpretation and Understanding, under which crafted by deciphering

and a new translation from different fields of information should be possible without any problem. The new education policy additionally underscores that the instructing, all things considered, will be enhanced through inventive and experiential strategies and will be educated by joining social parts of dialects like film, theater, narrating, verse, music, and so forth. The utilization of native language/vernacular as a medium in different advanced education establishments and different projects at the degree of advanced education or running these projects in bilingual structure is a significant stage in this record. This will reinforce Indian dialects. Alongside this, it has additionally been said to make degrees and projects connected with interpretation under the advanced education framework, which is vital regarding the execution of Indian dialects. Nonetheless, according to the idea of the 'National Information Commission', the 'National Interpretation Mission' has been in activity starting around 2005 and can be changed into a foundation where there is a thorough interpretation drive in all Indian dialects including English. The custom of information contained in ancestral dialects ought to be put on the national front.

### Conclusion:

Language is a fundamental piece of our education framework in our country which assumes a significant part in fortifying the cultural texture overall and conferring education to kids specifically. Be that as it may, because of the current government construction and variety in language, no neighborhood or local dialects have been given significance or matchless quality over different dialects in India. The three-language recipe in the policy record will unquestionably give a lift to our education framework and eliminates social difference. The majority of the changes in the NEP 2020 are exceptionally valued. Things ought to be changed with the need of time which ought to be for the government assistance of society. Education is the way to human existence and social change. The progressions in education ought to be great for the advancement of society; thus, the NEP 2020 with its new vision will get great changes to our education framework. Education policy is a significant drive towards guaranteeing the overall improvement of Indian culture. It means to advance the conservation

and improvement of every single Indian language. It was interesting that the native language was made the mechanism of education at the essential level remembering the interests of the Indian nation in education policy. Likewise, one of the targets of remembering Indian dialects for the education framework is to save and reinforce them. The consideration of vernacular in education will give new life to the imperiled dialects and will assist with keeping kids associated with their way of life. Obviously, this will prompt a subjective expansion in the imaginative capacity of the understudies. It is essential to lay out India's social and social qualities in the personalities of a youthful age which lies in education through the local language for example primary language. All way of behaving without information and investigation of the mother tongue is thought of as futile. Education policy is the fundamental necessity of any country, which incorporates the investigation of the past, the need of the present, and the conceivable outcomes representing things to come. Amusingly according to the perspective of education policy, education was left disregarded by the state-run administrations after the main in 1968 and the second education policy in 1986. Significance has been given to all Indian dialects including Hindi. The larger part and a vote-based system have been regarded in this record. Education, exploration, and advancement are significant in this time of information regarding the soul of Ek Bharat Shreshtha Bharat. Without precedent for the historical backdrop of India, the perspectives on around 2.5 lakh Gram panchayats, 6600 blocks, and 650 areas were taken for outlining the education policy. In the wake of taking ideas from scholastics, educators, guardians, public representatives and students at a wider level, the committee brainstormed in many sessions and prepared the document.

"Nobody knows at whose coaxing call the number of streams, of humankind, came in unstoppable waves from everywhere the world, throughout the long term and blended like waterways, into this immense sea and made a singular soul, that is called Bharat". Trust, the National Education Policy 2020 through its different language viewpoint will accomplish that achievement that Gurudev Rabindranath envisioned in the extraordinary sonnet BharataTeertha.



**References:**

1. MHRD “National Education Policy 2020”, Ministry of Human Resource Development, Government of India, New Delhi.2020
2. Pool, J. “National development and linguistic diversity”. In J.A. Fishman (Ed.), Advances in the sociology of language. (Vol. 2, pp 213-230), The Hague: Mouton.1972.
3. Rutherford, William E. “Second Language Grammar: Learning and Teaching.” London; New York: Longman.1987
4. Trudgill, P. “Sociolinguistics: An introduction to language and society.” Fourth edition Penguin, UK,2000.
5. Govindraj Ethiraj(August 5, 2020) “National Education Policy 2020: Instruction Should Be In
- The Language Of The Playground” <https://www.indiaspend.com/national-education-policy-2020-instruction-should-be-in-the-language-of-the-playground/> retrieved on 30.11.2020
6. Devy, Ganesh. <https://www.nationalheraldindia.com/india/modgovts-new-education-policy-is-nothing-but-a-national-exclusion-policy-say-experts/retrieved> on 30.11.2020
7. Three language formula: History and Analysis, retrieved from [https:// iasbaba.com / 2020/08 / three-language-formula-history-and analysis/](https://iasbaba.com/2020/08/three-language-formula-history-and-analysis/) retrieved on 30.11.2020



## NEP-2020: Benefits of Mother Tongue as the Medium of Instruction

**Dr.Sanjay Bhagwat Salunke,**

Assistant Professor, Department of English  
Lokmanya Tilak Mahavidyalaya Wadwani, Dist. Beed Maharashtra  
[sbsalunke75@gmail.com](mailto:sbsalunke75@gmail.com) Cell-9422471825

### Introduction:

**T**he new National Education Policy (NEP) 2020 for the country comes after almost 34 years, to bring “large-scale transformational reforms” in both school and higher education sector. It stipulates for a complete overhaul of the existing education system in the country. The NEP-2020 move to introduce the mother tongue as the medium of instruction up to class 5 is a remarkable decision. The move could drastically change the teaching and learning process by introducing the mother tongue as the primary mode of instruction in lower classes.

*The NEP-2020 strongly recommends that the More HEIs, and more programmes in higher education, will use the mother tongue/local language as a medium of instruction, and/or offer programmes bilingually, in order to increase access and GER and also to promote the strength, usage, and vibrancy of all Indian languages. The promotion of Indian languages is possible only if they are used regularly and if they are used for teaching and learning- NEP-2020*

The recommendations regarding languages may create a long-term impact in nation building because imparting school education in mother tongue or regional language may bring drastic change in the ongoing process of human resource development. .

India is a multicultural and multilingual country and a treasure of cultural and natural wealth. The preservation and promotion of Indian arts and culture is important not only for the nation but also for the individual. Cultural awareness and expression are among the major competencies considered important to develop in children, in order to provide them with a sense of identity, belonging, as well as an appreciation of other cultures and identities.

*Language, of course, is inextricably linked to art and culture. In particular, languages influence the way people of a given culture speak with others, including with family members, authority figures, peers, and strangers, and influence the tone of conversation. Culture is, thus, encased in our languages. Art, in the form of literature, plays, music, film, etc. cannot be fully appreciated without language. In order to preserve and promote culture, one must preserve and promote a culture's languages.- NEP-2020*

Unfortunately, Indian languages have not received their due attention and care, with the country losing over 220 languages in the last 50 years alone. UNESCO has declared 197 Indian languages as ‘endangered’. Various unscripted languages are particularly in danger of becoming extinct. Moreover, even those languages of India that are not officially on such endangered lists, such as the 22 languages of Eighth Schedule of the Constitution of India, are facing serious difficulties on many fronts. Teaching and learning of Indian languages need to be integrated with school and higher education at every level

The draft National Education Policy, prepared by a committee headed by scientist Dr. Kasturirangan has recommended the three-language formula.

*The NEP-2020 policy regarding language states that the Three-language formula will continue to be implemented in schools, with greater flexibility, but that “no language will be imposed on any state”. NEP-2020*

While keeping in mind the Constitutional provisions, aspirations of the people, regions, and the Union, and the need to promote multilingualism as well as promote national unity. The NEP-2020 states that there would be no compulsion and students of both private and public schools can pick their own languages as long as two of the three were Indian languages. The NEP-2020 has increased focus on regional languages of India and has

‘emphasized’ on the use of mother tongue or local language as the medium of instruction till Class 5 while, recommending its continuance till Class 8 and beyond.

**The Three-Language Formula:** There is also flexibility given to States to choose the languages for the three language formula

**First language:** It will be the mother tongue or regional language.

**Second language:** In Hindi speaking states, it will be other modern Indian languages or English. In non-Hindi speaking states, it will be Hindi or English.

**Third Language:** In Hindi speaking states, it will be English or a modern Indian language. In the non-Hindi speaking state, it will be English or a modern Indian language.

**Multilingualism and the Power of Language:** The new National Education Policy (NEP) has a segment called ‘multilingualism, and power of language’. In this segment the policy has emphasized mother tongue/local language/regional language as the medium of instruction at least till Grade 5, but preferably till Grade 8 and beyond. Sanskrit to be offered at all levels of school and higher education as an option for students, including in the three-language formula. Other classical languages and literatures of India also to be available as options. No language will be imposed on any student. Some foreign languages like Korean, Japanese, Thai, French, German, Spanish, Portuguese, and Russian, will also be offered at the secondary level in school education

**Benefits of Learning and instructions in Mother Tongue:** Mother Tongue is the language that a person learns from his infancy. It is the first language that a person learns so that he could socially engage with his parents and other relatives. Language is not only used to communicate but also to a huge extent; it is used to preserve the culture and refinement of their race.

*The Kothari Commission (1966) said, “Mother tongue has a pre-eminent claim as the medium of instruction at the school and college stages. Moreover, the medium of instruction at the 6 school and higher education should generally be the same. The regional language should, therefore, be adopted as the medium of instruction at the higher stage”--.*  
*The Kothari Commission (1966)*

Nowadays, the mother tongue is losing its importance against other languages. However, several pieces of research conducted by psychologists showed that people react differently when shown words of their mother language in comparison to when shown words of other known languages. There are several benefits of learning in mother tongue therefore to preserve the rich cultural aspect of a person’s existence the mother tongue should be preserved at any cost.

- A child’s learning begins at home in the mother tongue and when a child comes to school to learn in a foreign language, it does slow down the learning process. Continuing the learning in the mother tongue **will ensure faster learning and retention.**
- Exposure to more than one language leads to **higher synaptic activity in the brain of a child** and the multi-language processing leads to higher mental agility. This mental flexibility transfers to all areas of brain functioning.
- The use of the mother tongue as a medium of instruction will also result in a **higher rate of parental participation in a child’s learning.** In India due to a lack of knowledge of English, many parents are unable to participate in their child’s schooling effectively. The change to the inclusion of the mother tongue will eliminate this challenge leading to stronger home-school partnerships.
- Learning in the local language boosts the self-confidence of children and they will be able to express themselves better without any hesitation.
- Mother tongue isn’t just a language but a sense of belonging for an individual. Learning in the local language helps to preserve our cultural roots and deepen our understanding of our heritage.
- With the use of local languages for learning, dropout rates can be dramatically reduced in rural India. A lot of students show disinterest to go to school because they are unable to connect with English and with no substitute coaching and lack of parent’s intervention, the odds are against them. The use of a known language can dramatically alter the situation.
- The switch to the local language will be a big boon for teachers, too. The realistic situation on the ground is that many teachers in “English medium” schools are not actually fluent in English. After all, one needs to have numerous



and multiple opportunities to listen to and practice conversing in a language to become fluent in it. Imagine the interest, enthusiasm, and creativity of teachers when they can teach in the local language.

- Knowing more than one language helps in developing new perspectives for an individual and brings in various social and cultural opportunities.
- Learning in a mother tongue develops a sense of pride and it could infuse a sense of ownership and pride in own culture and heritage in children.
- Introduction of mother tongue at primary level sets a strong base to learn other languages at the higher level of education.
- Introduction of mother tongue at primary level will develop competencies, and promote vernacular languages and provide comfort ability in learning, and it will rescue the threat of extinction of languages. Use of Mother tongue is necessary to release the creative energies of the people.

The three-language early foundational based learning will improve focus on Indian classical languages. Learning mother tongue will also **help future generations forge a relation with their own social and cultural fabric**. Secondly, it will help students **learn more about their social practices and identities**. Thirdly, **it will keep a check on the process of erosion of their own self** which begins when they enter school where they are suddenly thrown into learning English language. The term mother tongue and local languages together mentioned in the NEP 2020 will also reduce possibility of leaders playing politics over language.

**Conclusions:** The promotion of mother tongue in education system till class 5 as medium of instruction is very welcome step because medium of instruction should be the language that is most prevalent in the child's surroundings. The pedagogical research has established beyond much doubt that **children learn best if they learn in their mother tongue or local language in the primary classes**. Whereas, not learning enough about mother tongue begins the process of detachment from their own society.

In the age of globalization the relevance of learning through mother tongue has been increasing because of the plurality of languages. The

multinationals as well as corporates and governments need to communicate in local languages in order to increase their reach. Only 10.4% of people know English, rest do not. So, MNCs will need to give instructions and create publicity in local languages, which is a huge opportunity for translators. It will be a very big business. Secondly, we will need interpreters. Thirdly, in tourism there will be a need for translators.

The New Education Policy will help contribute towards developing atmanirbhar Bharat (self-reliant India). A person who stays connected with his mother tongue may also realize the importance of local products. In fact, the basic constituent of making of atmanirbhar Bharat lies in being fully aware and appreciating indigenous culture and society that can be attained by re-forging relationships with our own language.

Thus, this liberal framework and recommendation of conducting the foundation years in the mother tongue will surely help our students to learn the basic concepts quickly without having to deal with an alien language. Learning is always effective when it's from the principle of learning known to the unknown. With a strong foundation in the mother tongue or local language, a child can easily make a shift to learning another language. Hence, we can conclude by saying that the importance of the mother tongue is undeniable. However it is true that the implementation process will show exactly how prepared India is for the promotion of indigenous languages, art and culture.

#### References:

1. National Education Policy 2020: Promotion of Indian Languages, Arts, and Culture .p.p53,54,55
2. Qasier Zoha Alam, English Language Teaching in India Problems and Issues Atlantic Publishers & Distributors Pvt. Ltd, 2018.
3. Venkateswaran, S. Principles of Teaching English. UP: Vikas Publishing House Pvt. Ltd. (2008).
4. [www.education.gov.in/sites/upload\\_files/mhrd/files/NEP\\_Final\\_English\\_0.pdf](http://www.education.gov.in/sites/upload_files/mhrd/files/NEP_Final_English_0.pdf)
5. [www.thehindu.com/opinion/interview/no-language-has-been-prescribed-by-the-national-education-policy-chamu-krishna-shastry/article65963104.ece](http://www.thehindu.com/opinion/interview/no-language-has-been-prescribed-by-the-national-education-policy-chamu-krishna-shastry/article65963104.ece)

## Status of Higher Education in India and New Education Policy-2020

**Dr. Sandip Pandurangrao Chavan**

Assist. Prof. & Head, Department of English  
Shahid Bhagatsingh Mahavidyalaya, Killari, Tq. Ausa,  
Dist. Latur (MS)

**Email.:** drspchavan@gmail.com

**H**igher Education is a critical factor necessary for economic growth and development and also for its sustenance. It is important to note that while literacy and elementary education are important and necessary for development, they are not adequate for economic development. Without realizing the importance of higher education in development, many governments tend to ignore higher education. Many recent policies initiated at the national as well as state level, confirm this. This may result in outcomes that would prove to be costly to the society not only in the long run but also even during the short to medium terms.

There is a general presumption that higher education is not necessary for economic growth and development. On the other hand, it is literacy and primary education that is argued to be important. Estimates on internal rate of return also contributed to strengthening of such a presumption. Increased national and international concerns for Education for All, also led to overall neglect of higher education in many developing countries. The problem of resource scarcity added further to the problem. But given the inter-dependence of one layer of education on the other, higher education becomes critically important for developing and sustaining a good quality primary and secondary education.

One of the most essential requirements of any system in general and education in particular is availability of latest information on different aspects of education ongoing programmes at different levels periodically. Education in India has different levels such as preschool, primary, upper primary, secondary and higher secondary, technical, and professional and levels of higher education. Data requirements and level at which information is

required varies from one level to another level. Information system for each of these levels in India is at different stage of development. Whatever the information is available on all these levels is scattered and integrated educational management information system as such has not yet been developed. Literacy in rural India is 59 per cent in comparison to the urban literacy rate of 80 per cent, as well as substantial inter-state and inter-district variations in educational advancement. Across social groups also the educational achievements differ; the literacy rate among the weaker sections is substantially lower as compared to other groups. Probably the most pertinent is the gender gap in education that still exists faster fifty years of planned development. As per the 2001 census, the gender gap in literacy rates in India is 25 per cent for rural areas and 13.4 percent for urban areas.

In its size and diversity, India has the third largest higher education system in the world, next Only to China and the United States. Before Independence, access to higher education was very limited and elitist, with enrolment of less than a million students in 500 colleges and 20 universities. Since independence, the growth has been very impressive; the number of universities (as on 31<sup>st</sup> March 2006) has increased by 18-times, the number of colleges by 35 times and enrolment more than 10 times (Annual Report, MHRD 2006-07). The system is now more mass-based and democratized with one third to 40% of enrolments coming from lower socio-economic strata, and women comprising of some 35% of the total enrolments. It is little more than half a century ever since the government initiated a planned development of higher education in the country particularly with the establishment of University Grants Commission in 1953. Thus early 1950's is an important reference points from which we could look back at our progress of higher education.

India has the largest number of higher education institutions in the world, with more than 550 universities. However, the Gross Enrolment Ratio is low as compared to other countries, including developing countries. Critical gaps exist in the capacity and management systems of the higher education structure. India's large and young population requires access to affordable and credible higher education in order to raise equity and promote inclusive growth. Its emerging role in the global economy, as well as its declining age dependency ratio in an environment of dwindling workforce in developed countries, afford it a key role in international industry and services sectors. India also has the capacity to transform into a global education services provider. These objectives would require a huge increase in the expenditure on higher education, both by the government and the private sector. India stands a critical juncture in history, a period when population dynamics have the potential to categorize it onto a trajectory of high growth and inclusive development. In the next 15 year, India will be adding 150 million people to its workforce (age-group 20-56). This will set consumption, savings and investment patterns on a new trend line, affording millions of people the chance for higher incomes, better standards of living and increased quality of life. In this environment, inclusive growth, equality, and human development are major challenges facing India today. Translation potential into actuality will require massive concerted efforts at expanding the opportunities for self-realization. Higher education is a crucial input for access to better opportunities in life. India's higher education system suffers from a yawning gap in funds, as well as from archaic regulatory mechanisms, poor quality, and low efficiency. Liberalization of the sector to attract private domestic and overseas investments on a large scale is the key to access, affordability, and equity.

India has the largest number of higher education institutions in the world. The number of students enrolled is 10.5 million, the third largest globally after China and USA. As noted by Pawan Agarwal (2006), higher educational institutions in India are of different types, depending on their academic, administrative and financial systems Universities may also recognize institutions as "deemed to be universities" or set up institutes of

national importance. The institutions may be funded publicly, be aided by the government, to be funded privately. In additions, it is estimated that well over 100,000 Indian students are enrolled in higher education institutions in countries other than India such as USA, UK, Australia, Singapore, and New Zealand. Many students also venture out to countries where English is not the local language, making use of facilities provided specifically for overseas students. China, Russia, and the Ukraine are some such countries. At the same time, the facilities provided for foreign students in India are appreciable.

At present, India has more than 18067 colleges and just fewer than 10 million students. More than two-thirds of these colleges are classified by the University Grants Commission (UGC – the apex government regulatory body for higher education) as 'Arts, Science, Commerce and Oriental Learning Colleges'.

Increased need to universalise elementary education has resulted in serious focus on elementary education and at the same time rather total neglect of higher education. A few countries or states could succeed in providing universal elementary education by ignoring higher education; giving an impression to the educational planners that universalisation of elementary education is possible only if one ignores higher education. Hence the present conference wishes to review some general presumptions about higher education, higher education development, the level of expansion of higher education, the policy reforms being attempted in financing higher education, more important the place of higher education in the 21<sup>st</sup> century and whether India has to enhance its priority for higher education.

#### **National Education Policy 2020 :**

The National Education Policy of India 2020 (NEP 2020), which was started by the Government on 29<sup>th</sup> July 2020, outlines the vision of new education system of India. The new policy replaces the previous [National Policy on Education 1986](#). The policy is an all inclusive framework for primary to higher education as well as vocational training in both rural and urban India. The policy aims to transform India's all education system till 2030.



After introduction of this policy there were many diverse opinions started emerging from all strata of the Indian society. Just because of that shortly after the introduction of this policy, the government of India has clarified that no one will be forced to study any particular language and the medium of instruction will not be shifted from English to any regional language. The language policy in NEP is not compulsory; it is a broad guideline and advisory in nature and it is up to the states, universities, Higher education institutions and schools to decide on the implementation.

On the 1<sup>st</sup> August 2022, the [Press Information Bureau](#) informed that according to the 'Unified District Information System for Education Plus' (UDISE+) 2020-21, 28 languages are to be used in teaching and learning in grades (1-5). The languages are - [Assamese](#), Bengali, Gujarati, [Hindi](#), [Kannada](#), Konkani, [Malayalam](#), [Meitei \(Manipuri\)](#), Marathi, Nepali, Maithili, Odia, Punjabi, [Sanskrit](#), Sindhi, Tamil, Telugu, [Urdu](#), English, Bodo, Khasi, Garo, Mizo, French, Hmar, Karbi, Santhali, Bhodi, Purgi. New Education Policy general formula is 5+3+3+4 based. New education policy is solely based on the student and is not dependent only on government jobs; it supports for starting their own business.

In the New Education Policy, the objective is to benefit pupils so that they do not lose their opportunity to learn and build a successful career. The NEP 2020 target is adding a hundred percent gross enrolment ratio in schools and HEIs. According to Ram Nath Kovind, the President of India, the prime objective of New Education Policy is to meet the 21<sup>st</sup> century of education standards, and develop equality between the different societies by giving education to all.

Regulatory system of higher education will ensure that the distinct functions of regulation, accreditation, funding, and academic standard

setting will be performed by distinct, independent, and empowered bodies.

The main idea of NEP-2020 is to promote education to every gender, caste, category and disability. Everyone is equal in terms of getting proper education. Education is a right and power of every child in this world. This concept helps in providing education facilities to the different caste, category or gender. This concept always believes in providing education to those children who are neglected by the society because of their low caste, transgender and with any sort of disability.

#### References :

1. Jeebanlata Salam, Draft National Education Policy (NEP), 2019 and jingoistic nationalism, The People's Chronicle, 27 June 2019.
2. Malhotra, Smriti (November 2019), *The Draft National Education Policy: A Distressing Attempt to Redefine India*, Journal of the Gujarat Research Society, 21 (11)
3. Puri, Natasha (30 August 2019). A Review of the National Education Policy of the Government of India - The Need for Data & Dynamism in the 21<sup>st</sup> Century. SSRN.
4. Tilak, Jandhyala B. G. (2019). *Promising but Perplexing Solutions: A Critique of the Draft National Education Policy 2019*. Social Change. 49 (4) : 686 - 712. doi:10.1177/0049085719876831. ISSN 0049-0857.
5. Vedhathiri, Thanikachalam (January 2020), *Critical Assessment of Draft Indian National Education Policy 2019 with Respect to National Institutes of Technical Teachers Training and Research*, Journal of Engineering Education, 33
6. (Note : If there be any referred online or printed resource matter unknowingly not specified in this research paper then the credit must be given to that author only.)

## National Education Policy 2020 : Promotion of Indigenous Languages, Arts and Culture

**Mr. Gaikwad Pratik Balaji**

Azad Senior College of Education (B.Ed.), Ausa, Dist Latur

E-Mail ID : [iampratikgaikwad@gmail.com](mailto:iampratikgaikwad@gmail.com)

### What is NEP 2020 ?

**T**he National Policy on Education was framed in 1986. The policy underwent revisions in 1992. Since then, a number of adjustments have been made, necessitating a revision of the Policy.

The National Policy on Education (NPE), 1986, which had been in place for 34 years, was replaced with the NEP 2020, the first education policy of the twenty-first century. This policy, which is based on the fundamental pillars of **Access, Equity, Quality, Affordability, and Accountability**, is in line with the 2030 Agenda for Sustainable Development and seeks to transform India into a thriving knowledge society and a global knowledge superpower. By enhancing both school and college education and making it more holistic, flexible, multidisciplinary, and appropriate for the needs of the 21st century, NEP is focused on bringing out each student's individual talents. We will discuss the evolution of NEP towards the end of the article.

The National Education Policy (NEP 2020) also aspires to offer students across the nation an equitable and inclusive learning environment. **It focuses on making education accessible to everyone and elevating Socially and Economically Disadvantaged Groups (SEDGs).** The new education policy that has been established in the Indian educational system emphasizes the importance of pedagogical approaches that foster students' overall development through hands-on learning.

The fundamental goal of NEP is to incorporate a competence-based learning method where students are mentored to effectively develop their skills and talent. The NEP 2020 is in accordance with the UN's fourth Sustainable Goal which focuses on making education accessible to every child.

The world is undergoing rapid changes in the knowledge landscape. With various dramatic scientific and technological advances, such as the rise of big data, machine learning, and artificial intelligence, many unskilled jobs worldwide may be taken over by machines, while the need for a skilled workforce, particularly involving mathematics, computer science, and data science, in conjunction with multidisciplinary abilities across the sciences, social sciences, and humanities, will be increasingly in greater demand. With climate change, increasing pollution, and depleting natural resources, there will be a sizeable shift in how we meet the world's energy, water, food, and sanitation needs, again resulting in the need for new skilled labor, particularly in biology, chemistry, physics, agriculture, climate science, and social science. The growing emergence of epidemics and pandemics will also call for collaborative research in infectious disease management and development of vaccines and the resultant social issues heightens the need for multidisciplinary learning. There will be a growing demand for humanities and art, as India moves towards becoming a developed country as well as among the three largest economies in the world.

The National Education Policy 2020 is the first education policy of the 21st century and aims to address the many growing developmental imperatives of our country. This Policy proposes the revision and revamping of all aspects of the education structure, including its regulation and governance, to create a new system that is aligned with the aspirational goals of 21st century education, including SDG4, while building upon India's traditions and value systems.

National Education Policy 2020 has created newer horizons for Language, Arts and Culture and increased the importance of the Open and Distance Learning system in the Higher Education of the nation. The new education policy must provide to all students, irrespective of their place of residence, a quality education system, with particular focus on

historically marginalized, disadvantaged, and underrepresented groups. Education is a great leveler and is the best tool for achieving economic and social mobility, inclusion, and equality. Initiatives must be in place to ensure that all students from such groups, despite inherent obstacles, are provided various targeted opportunities to enter and excel in the educational system.

### **Principles of this Policy**

The purpose of the education system is to develop good human beings capable of rational thought and action, possessing compassion and empathy, courage and resilience, scientific temper and creative imagination, with sound ethical moorings and values. It aims at producing engaged, productive, and contributing citizens for building an equitable, inclusive, and plural society as envisaged by our Constitution.

A good education institution is one in which every student feels welcomed and cared for, where a safe and stimulating learning environment exists, where a wide range of learning experiences are offered, and where good physical infrastructure and appropriate resources conducive to learning are available to all students. Attaining these qualities must be the goal of every educational institution. However, at the same time, there must also be seamless integration and coordination across institutions and across all stages of education.

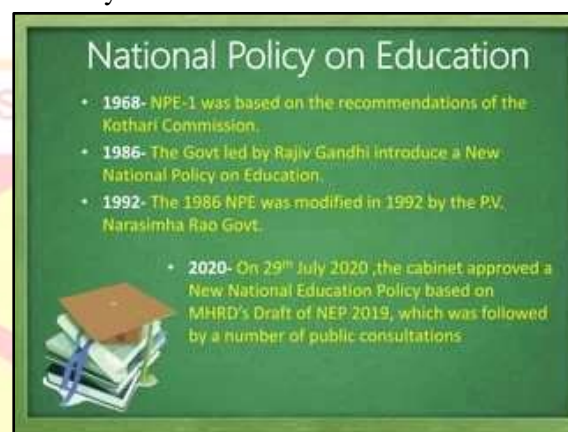
### **The Vision of this Policy**

This National Education Policy envisions an education system rooted in Indian ethos that contributes directly to transforming India, that is Bharat, sustainably into an equitable and vibrant knowledge society, by providing high-quality education to all, and thereby making India a global knowledge superpower. The Policy envisages that the curriculum and pedagogy of our institutions must develop among the students a deep sense of respect towards the Fundamental Duties and Constitutional values, bonding with one's country, and a conscious awareness of one's roles and responsibilities in a changing world. The vision of the Policy is to instill among the learners a deep-rooted pride in being Indian, not only in thought, but also in spirit, intellect, and deeds, as well as to develop knowledge, skills, values, and dispositions that support responsible commitment to human rights, sustainable

development and living, and global well-being, thereby reflecting a truly global citizens.

### **Previous Policies**

The implementation of previous policies on education has focused largely on issues of access and equity. The unfinished agenda of the National Policy on Education 1986, modified in 1992 (NPE 1986/92), is appropriately dealt with in this Policy. A major development since the last Policy of 1986/92 has been the Right of Children to Free and Compulsory Education Act 2009 which laid down legal underpinnings for achieving universal elementary education.



### **Promotion of Indigenous Languages**

Among the many fundamental principles listed in the NEP, it advocates for the promotion of indigenous languages and highlights the power of language in teaching and learning. In consonance with this principle, the policy has laid out multiple recommendations and it has emphasised that the proposals are only broad directions and none of it would be mandatory owing to the cultural diversity across and within states and the linguistic diversity within each classroom.

The NEP, 2020 aims to steer the Indian schooling system towards a culturally enriching and nationally integrating one by making use of ancient and modern Indian literature, film, and music. If nothing, it wants Indian students to understand the fact that being educated in Indian languages will not reduce their capabilities or chances of employment. It would only widen their awareness, cultural sensitivity, and tolerance, for India is a melting pot of cultures.

Firstly, the NEP proposes that wherever possible the medium of instruction in public and



private schools until at least Grade 5 and preferably till Grade 8 and beyond shall be the home language/mother-tongue/local language/regional language.

The suggestion has been made with the assumption that children tend to get a better grip on concepts when they are taught the same in their home language/mother tongue. It also assumes that a child's home language almost always coincides with that of his mother tongue and the language spoken in the local community, save the exception of certain multilingual families. It also proposes that teachers should be encouraged to use a bi-lingual approach with those students whose home language may be different from the medium of instruction.

The NEP goes on to state that children pick up languages with extreme ease between the ages of 2 and 8 and that multilingualism has proven benefits in developing the cognitive abilities of a child. For the same reason, the NEP aims to expose children to multiple languages through reading, writing, and other interactive modes, beginning from the foundations with greater emphasis on their mother tongue. It has mentioned that the Central and State governments will be investing a great deal of resources in technology for learning and to train teachers in all languages mentioned in the 8<sup>th</sup> Schedule of the constitution and other regional languages.

It has also proposed a model wherein states may enter into bilateral agreements to employ a large number of teachers from each other to promote the 3-language formula. The 3-language formula which was first introduced in the 1968 education policy, grants state governments and students the freedom to choose the three languages that they wish to learn. As this formula promotes multilingualism and upholds linguistic diversity, the 2020 NEP has approved the continued implementation of the same. However, it is mandated that two out of the three languages must be a native one. The policy has also granted the flexibility to students to shift from one language to another in Grade 6 or 7.

It further emphasises the relevance of classical languages and the need to appreciate their beauty in all forms of work. It discusses the Sanskrit knowledge systems that comprise heavy volumes of written work on mathematics, philosophy, grammar, music, politics, medicine, architecture, metallurgy,

drama, poetry, storytelling, and more. The NEP lays out that classical languages like Sanskrit, Tamil, Telugu, Kannada, Malayalam, Odia, Pali, Persian, and Prakrit, will be positively made available in schools as an option under three language formula. In addition to English and Indian languages, students will be provided with the option to learn foreign languages such as Korean, Japanese, Thai, French, German, Spanish, Portuguese, and Russian, starting from secondary level. The government has assured that all efforts will be made to ensure that the teaching of these languages will be based on an experiential-learning pedagogy. As a final note in the language section of the policy, it states that Indian Sign Language (ISL) will be standardised across the country and local sign languages will also be taught wherever possible and relevant. It mentions that the state government and the national government will create study materials keeping in mind the needs of students with hearing impairment.

Different languages 'see' the world differently, and the structure of a language, therefore, determines a native speaker's perception of experience. In particular, languages influence the way people of a given culture speak with others, including with family members, authority figures, peers, and strangers, and influence the tone of conversation. In order to preserve and promote culture, one must preserve and promote a culture's languages.

Unfortunately, Indian languages have not received their due attention and care, with the country losing over 220 languages in the last 50 years alone. UNESCO has declared 197 Indian languages as 'endangered'. Various unscripted languages are particularly in danger of becoming extinct. When senior member(s) of a tribe or community that speak such languages pass away, these languages often perish with them; too often, no concerted actions or measures are taken to preserve or record these rich languages/expressions of culture.

### **The Promotion Of Indian Arts And Culture**

The promotion of Indian arts and culture is important not only for the nation but also for the individual. Cultural awareness and expression are among the major competencies considered important to develop in children, in order to provide them with a sense of identity, belonging, as well as an appreciation of other cultures and identities. It is through the

development of a strong sense and knowledge of their own cultural history, arts, languages, and traditions that children can build a positive cultural identity and self-esteem. Thus, cultural awareness and expression are important contributors both to individual as well as societal well-being.

The arts form a major medium for imparting culture. The arts - besides strengthening cultural identity, awareness, and uplifting societies - are well known to enhance cognitive and creative abilities in individuals and increase individual happiness. The happiness/well-being, cognitive development, and cultural identity of individuals are important reasons that Indian arts of all kinds must be offered to students at all levels of education, starting with early childhood care and education.

### **Action Plan To Integrate Languages, Arts And Culture In Education**

The National Education Policy (NEP)-2020 suggests a number of initiatives to foster languages, arts and culture among school children. These initiatives include a greater emphasis on music, arts and crafts throughout school education; early implementation of the three-language formula to promote multilingualism; teaching in the home/local language wherever possible; conducting more experiential language learning; the hiring of outstanding local artists, writers, craftsmen and other experts as master instructors in various subjects of local expertise; accurate inclusion of traditional Indian knowledge including tribal and other local knowledge.

### **Conclusion**

The effectiveness of any Policy depends on its implementation. Therefore, the implementation of NEP-2020 should be led by various bodies including MHRD, CABE, Union and State Governments,

education-related Ministries, State Departments of Education, Boards, NTA, the regulatory bodies of school and higher education, NCERT, SCERTs, schools and HEIs including all the stakeholders in order to ensure that the policy is implemented in its true spirit and intent, through coherence in planning and synergy across all these bodies involved in education. Further, the curriculum at all levels in school education should be reframed in such a manner that it should reflect on the issues and concerns relating to the Indian languages, literature and culture; and there should be provision for the students to take advantage of experiencing the rich flavor of Indian culture. The efforts put forth by the policy makers will be fruitful only when the Policy is implemented in different states of the country successfully.

### **References :**

- 1) Hemlata Verma & Adarsh Kumar (2021): New Education Policy 2020 of India: A Theoretical Analysis. International Journal of Business and Management Research, Vol. 9, Issue 3, 30<sup>th</sup> August, 2021.
- 2) Jayaram Poduval (2021): NEP & the role of our art, design institutions. The New Indian Express(e-paper), 5<sup>th</sup> August, 2021.
- 3) [https://www.education.gov.in/sites/upload\\_file/mhrd/files/NEP\\_Final\\_English](https://www.education.gov.in/sites/upload_file/mhrd/files/NEP_Final_English)
- 4) <https://www.collegedekho.com/articles/national-education-policy-nep-2020-promotion-of-indian-languages-multilingual-education-arts-and-culture/>
- 5) <https://shikshan.org/nep-2020/indian-languages-arts-culture/>

## The Role of Dalit Literature in the Promotion of Indigenous Languages, Arts and Culture

**Mr. Mahadeo Babu Gaikwad**

Assistant Professor,

Department of English

Sambhaji College, Murud

Email Id: [mbgaikwad1980@gmail.com](mailto:mbgaikwad1980@gmail.com)

### Abstract:

*Dalit literature is a literary movement in India that emerged in the late 20th century and focuses on the experiences of Dalits, also known as "untouchables," who are considered the lowest caste in the Hindu social hierarchy. Dalit literature refers to literary works created by writers belonging to the Dalit community, which is a marginalized social group in India. Dalit literary movements are literary movements that aim to express the experiences of Dalits, who are members of India's historically oppressed and marginalized castes. Art and culture are central themes in Dalit literature, as they represent the ways in which the Dalit community expresses its identity and resists the oppression of the dominant upper-caste culture. The themes of Dalit literature often revolve around the experiences of caste-based discrimination, oppression, and resistance. In this research paper an attempt has been made to study role of Dalit literature in the progression of language, art and culture.*

**Keywords:** resistance, hierarchy, oppressed, discrimination, marginalized community.

### Introduction:

**D**alit literature is a literary movement in India that emerged in the late 20th century and focuses on the experiences of Dalits, also known as "untouchables," who are considered the lowest caste in the Hindu social hierarchy. Dalit literature aims to give voice to the marginalized and oppressed Dalit community, and to expose and challenge the discrimination and violence they face. From a Dalit perspective, literature is seen not only as a creative expression of individual experiences and emotions, but also as a means of social and political activism and resistance. Dalit literature often draws on personal experiences of caste discrimination, oppression, and violence, and uses a range of literary forms, such as autobiography, poetry, fiction, and drama, to express the unique perspectives and struggles of Dalits. Dalit literature raise voice against agelong oppression of the oppressors. Yeshudas rightly comments in this regard:

*T.M. Yesudasan (2013) in his essay critically attacking the dominant historical oppression shows how oppressed masses raise self-reflexive queries such as Do we have a role to play in the ever-changing scenario in which history and the future are both fast evolving? <sup>1</sup>*

Dalit literature challenges the dominant cultural norms and values of Indian society, which have historically been shaped by the upper castes. It exposes the oppressive practices of the caste system and the ways in which they have been perpetuated through literature, language, and education. By giving voice to the silenced and oppressed, Dalit literature aims to create a more just and equitable society, where everyone has equal opportunities and dignity. In recent years, Dalit literature has gained international recognition and has been translated into several languages. It has played a significant role in raising awareness about the caste system and Dalit issues, both in India and abroad. Overall, Dalit literature is a powerful means of advocating for social justice and promoting the rights and dignity of marginalized communities.

### Definition of Dalit Literature

Dalit literature refers to literary works created by writers belonging to the Dalit community, which is a marginalized social group in India. The term "Dalit" means "oppressed" or "broken" and refers to people who have historically been subjected to social, economic, and political discrimination due to their caste status. Dalit literature emerged as a distinct literary genre in the 1960s and 1970s, with the rise of the Dalit Panthers movement in Maharashtra, India. The movement aimed to challenge the Brahmanical hegemony and create a



space for Dalit voices in literature, art, and politics. S.P. Punalekar (2001) elaborates, stating:

*... that the agenda of Dalit cultural resistance was uplifted by the Mahars of Maharashtra, and it is now resurrected by other complex social and political groups. Along with the question of identity and humanism, the new narratives seek solidarity in order to resist Dalitism in a newer way with an 'unexplored social cultural content' <sup>2</sup>*

Dalit literature often reflects the lived experiences of Dalit people, including their struggles for social justice, dignity, and equality. It highlights the systemic oppression faced by Dalits, such as caste discrimination, violence, poverty, and exclusion from education and employment opportunities. Dalit literature is written in various Indian languages, including Marathi, Hindi, Tamil, Telugu, Kannada, and Malayalam. The genre has produced many notable writers, such as B.R. Ambedkar, Namdeo Dhasal, Sharankumar Limbale, and Kancha Ilaiah Shepherd.

### **Dalit Literary Movements**

Dalit literary movements are literary movements that aim to express the experiences of Dalits, who are members of India's historically oppressed and marginalized castes. These movements seek to challenge the dominant caste-based social hierarchy in India and promote social and political equality for Dalits. Dalit literature began to emerge in the early 20th century, with writers like B.R. Ambedkar and Ravidas. Guru (1997) aptly points out that,

*'Political leaders after Ambedkar never recognized the importance of cultural activists who right from Ambedkar's time played very effective role in radicalising the Dalit masses' <sup>3</sup>*

However, it was not until the 1960s and 1970s that a full-fledged Dalit literary movement emerged, led by writers like Daya Pawar, Sharankumar Limbale, and Namdeo Dhasal.

The Dalit literary movement gained momentum in the 1980s and 1990s, with the establishment of publishing houses and literary journals dedicated to Dalit literature. The movement has also been influenced by feminist and Marxist ideas, as well as postcolonial theory. Some notable works of Dalit literature include "Joothan" by Omprakash Valmiki, "Why I am Not a Hindu" by Kancha Ilaiah Shepherd, "The Book of the Dalit" by

Vasant Moon, and "Annihilation of Caste" by B.R. Ambedkar. The Dalit literary movement has played an important role in raising awareness about the struggles of Dalits in India and has helped to create a sense of solidarity among Dalits across different regions and castes. It has also influenced other fields, such as art, film, and music.

### **Dalit Language promotion**

Dalit language promotion refers to the efforts to promote and preserve the languages spoken by Dalits, who are historically oppressed and marginalized communities in India. Dalits, also known as untouchables, are often discriminated against based on their caste and face social, economic, and political exclusion. Language is a crucial aspect of Dalit identity, culture, and history. Many Dalit languages have been suppressed, marginalized, or even banned by the dominant castes. Therefore, promoting and preserving Dalit languages can play an important role in empowering Dalit communities and challenging the dominant caste hegemony.

There are several ways to promote Dalit languages. One of the most important is to create awareness about the rich cultural and linguistic heritage of Dalit communities. This can be done through various means such as literature, music, and art. Publishing books, newspapers, and magazines in Dalit languages can help to promote the language and make it accessible to a wider audience. Additionally, incorporating Dalit languages in educational curricula can also help to promote and preserve these languages. Schools and universities can offer courses in Dalit languages, and teachers can be trained to teach these languages effectively.

In recent years, technology has also played a crucial role in promoting Dalit languages. Social media, online platforms, and mobile applications have provided an accessible and affordable way for Dalit communities to communicate, share information, and promote their languages. Overall, promoting and preserving Dalit languages is an important step towards empowering Dalit communities and challenging caste-based discrimination and exclusion.

### **Art and culture in Dalit Literature**

Dalit Literature is a genre of literature written by authors belonging to the Dalit community, who are considered the lowest in India's caste system.

Dalit literature emerged in the 1960s and 1970s and sought to challenge the dominant upper-caste narratives that had marginalized the voices and experiences of the Dalit community. Art and culture are central themes in Dalit literature, as they represent the ways in which the Dalit community expresses its identity and resists the oppression of the dominant upper-caste culture. Dalit literature often portrays art and culture as a means of empowerment and liberation for the Dalit community. One of the prominent features of Dalit literature is the use of folklore, myths, and oral traditions of the Dalit community. Many Dalit writers draw on these forms of cultural expression to create a sense of belonging and continuity with the community's past. These stories also serve as a means of resistance to the dominant upper-caste culture, which has historically suppressed Dalit culture.

Another way in which art and culture feature in Dalit literature is through the portrayal of the cultural practices and traditions of the Dalit community. For example, many Dalit writers depict the traditional occupation of their community, such as leatherworking or sanitation work. They also highlight the customs and festivals celebrated by the Dalit community, such as Ambedkar Jayanti, which marks the birth anniversary of Dr. B.R. Ambedkar, a Dalit icon and architect of India's constitution. Ambedkar in his famous piece *Annihilation of Caste* points in a succinct manner that 'caste is not merely a division of labour, but the division of labourers'<sup>4</sup>

Dalit literature also uses art and culture to critique and challenge the dominant upper-caste culture. Many Dalit writers employ satire and humor to expose the absurdities and hypocrisies of upper-caste cultural practices. They also use art to promote social and political change by highlighting the injustices and discrimination faced by the Dalit community.

Overall, art and culture are essential themes in Dalit literature. They serve as a means of empowerment, resistance, and critique for the Dalit community, and provide a rich and diverse literary tradition that challenges dominant narratives and gives voice to marginalized experiences.

### Conclusion:

Dalit literature refers to the literary works produced by writers who belong to the Dalit community in India. The Dalit community, also known as "untouchables," has been historically oppressed and discriminated against, and Dalit literature reflects their experiences and struggles for equality and justice. Dalit literature emerged as a significant literary movement in the mid-20th century, with writers like B.R. Ambedkar, Mulk Raj Anand, and Raja Rao paving the way. Since then, many Dalit writers have contributed to the genre, including Omprakash Valmiki, Sharankumar Limbale, and Baby Kamble, among others.

The themes of Dalit literature often revolve around the experiences of caste-based discrimination, oppression, and resistance. Dalit writers often use their works to challenge the dominant caste system and to assert their identity and dignity as human beings. Dalit literature has played a crucial role in giving voice to the oppressed and marginalized sections of society, and it has helped to create awareness and understanding of the Dalit struggle for equality and justice. Moreover, it has inspired the emergence of other literary movements that focus on the experiences of marginalized groups. In conclusion, Dalit literature is an important genre that reflects the experiences of the Dalit community and their struggle for equality and justice. It has contributed significantly to the Indian literary landscape and has helped to challenge and change the dominant caste-based social structure in India.

### References:

1. Yesudasan, T.M. (2013). *Towards a prologue to Dalit Studies*. In K.Satyanarayana and Susie Tharu (Eds.), *The exercise of freedom: an introduction to Dalit writing* (pp.148-158). New Delhi: Navayana.
2. Punalekar, S.P. (2001). *Dalit literature and Dalit identity*. In Shah, Ghanshyam (Eds), *Dalit identity and politics: cultural subordination and Dalit challenge* (pp. 214-241), Vol.2, New Delhi: Sage.
3. Guru, Gopal. (1997). *Dalit cultural movement and Dalit politics in Maharashtra*. Mumbai: Vikas Adhyayan Kendra.
4. Ambedkar, B.R. (1979). *Annihilation of Caste: With a Reply to Mahatma Gandhi*, In Vasant Moon (Compiled and Eds.), *Dr Babasaheb Ambedkar Writing and Speeches Vol. 1* (pp. 23- 96). Mumbai: Education Department, Government of Maharashtra.



## ‘The White Tiger’ - Arvind Adiga - A Culture Study

Gholave Sujata Chandrakant

Walchand college of arts and science, Solapur

### Abstract-

*The White Tiger by Arvind Adiga is a Man Booker prize winning novel written in 2008 and published by New York Free Press in 2008.*

*This novel based on themes of globalization, cultural framework, rural life, colossal underclass.*

*Arvind Adiga has succeeded to introduce the impact of globalization, westernization on Indian society especially in rural life through hero of novel Balram Halwai. He expresses his views as poverty become curse on poor people. The poor man tries to escape from shackles and break boundaries but he is loyal to his masters and decentness remains eternal throughout life. And again he suppressed and forced to go back in same quarter. He has to lose his life or take others in frustration.*

*Unfortunately, independence doesn't come easily to him. And rich class people always take advantage of servants so poverty results in dishonesty, bribery, corruption and immoral behaviour. Progress of poor become victimized by old age enemies.*

*Balram is a good Indian, family sick, prays God but affected by new world. He owns the name 'white tiger' by his wit and wizard though he is the outsider student of class due to child labour for family earnings. The protagonist of this novel calls himself as 'half baked'. As half baked ideas formed and mixed with others and half digested and whole life carried out on half baked thinking. This novel is written totally from the out look of servant. Adiga expressed his views about culture of India. 'India of Darkness' and 'India of Light.'*

*Novel ends with Balram pronouncing himself a 'Thinking man.' The protagonist's journey of a poor boy from middle class to upper class with breaking old culture and reforming new lifestyle for his progress. It is described with minute changes and a way full of struggle and heart touching journey.*

**Keywords-** Culture, Class Conflict, Religion, Globalization, Poverty, Rooster Coop, Corruption

### Introduction-

Arvind Adiga's *The White Tiger* is a Man Booker prize winning novel in 2008. The novel is series of letters written in 7 nights to the Chinese premier Wen Jiabo. Balram shares his ideas to Jiabo through letters about to win power and influence people in modern India.

The novel shows important aspects of effects of globalization in Indian culture, disfranchising of traditional structures like marriage, family life and social mobility and caste system. Balram Halwai is protagonist of this novel. He is uneducated man from small village named Laxmangarh.

He became driver at rich coal businessman Mr. Ashok. His luck doors get opened by lying, betraying with proper wit, wizard and intelligence. Balram makes his ascent into heady heights of Bangalore's big business.

Balram was born in dark heart of India. He got an opportunity to work and observe a wealthy man and how employees bribe foreign ministers for tax

breaks, batter of girls, drink liquor and play their own role in rooster coop. Balram also learns how to tap gas, deal with corrupt mechanics and refill and resale Johnny Walker black label bottles. He also finds way out of coop.

Balram Halwai born in Indian rural area where development and democracy are part of oblivion. It was in deep corruption, inequality and poverty. Throughout his narration he calls his village as a world of darkness. He tries to escape out of this darkness. He saw his father's death in his arms due to tuberculosis. He was always disappointed by lack of medical services and facilities. And devoid of fundamental rights. When Balram becomes driver he doesn't ask for money. As his master and mistress become his mother and father. When other servants were absent he has to complete their work too. He has to massages his masters and sweep the lawn. He became loyal servant to his master's.

Pinky Madam drives the car after getting drunk and kills street child in Delhi road that is the value of poor's life. Poor person have so many



babies too remind their names. No parental care and no value of life.

Mukesh and Ashok wants Balram to surrender himself for accident done by Pinky. Kusum who was Balram's granny witness for that crime which is not done by Balram.

Balram Halwai, the protagonist of novel has been victim from his young age due to poverty. Balram was not paid completely by Mr. Ashok, his master. He plans to kill Mr. Ashok. He steals the red bag full of money and runs to Bangalore. Balram in Bangalore hides his originality and become Mr. Ashok Sharma, North Indian entrepreneur settled in Bangalore. He hires Toyota Qualis, earns money and soon becomes master of many 'Qualis Vehicles'. Protagonist of novel Balram replies, "Once, I was a driver to a master, but now I am master of Drivers".

#### **The Ancient and Internet Culture-**

The working class of India is more and more suppressed in the name of globalization.

Balram Halwai alias Munna in school is outsider school student as he works for money earning as child labour worker. Teacher offers him the name Balram because of poverty no one from his family made his naming ceremony. Balram's wit and wizard made him 'The White Tiger' in school. As it is the rarest creature that come along once in a generation. Balram's life shifted from rural to urban directly from dark rural village to illuminating Delhi. Balram Halwai becomes driver of wealthy businessman in coal industry where he learns about ways of the world classes. Indians devoid of fundamental rights, medical health issues, landlords dominating in elections through bribery.

Spread of ideas information, technology due to globalization impacted on traditional life of Balram. He leaves poor dark village to pursue new future. Balram break his shackles of tradition, family framework and poverty cage.

India is multicultural, multilingual nation with majority of villages. Larger cities occupied by slums. Poverty stricken people live in slums. Politicians look slums area as voting bank. Poverty, corruption, crime, communal tension, class differentiation are major problem throughout ancient culture in India.

Upper class people always makes poor ones as servant. They treat all poor people like servants. Treat like their slaves. Adiga divided India into two parts. 'India of darkness' and 'India of light.' Central

character of white tiger is part of dark India. That is mother 'Ganga river' area of darkness, mixture of 2 cultures via Pinky Madam with American western culture and Mr. Ashok native of India return from America after education. It shows spread of education that breaks the boundaries of nations for educational progress and culture.

Pinky Madam leaves her husband and goes to America that is western culture to break the marriage frames easily. She offers some money to Balram. He spends it on prostitute. He murders his master Ashok and runs to Bangalore where he establishes a cab business.

Compartment between Indian culture has been exposed in this novel. Brutal repression of poor by landlords also family burdens and superstitions. On the other hand slums in illuminated light city areas.

Rich expect their dogs should be treated like human but poor human beings treated like caged animals.

The novel captures economic growth, its class, capitalism, inhuman inequality of wealth and religion, busy life of Delhi. Late drinking and accidents are common. The novelist has brought the environmental, social, cultural, political and moral drawbacks prevailing in India. On the other side pollution, traffic jam. Adiga wants to highlight corruption.

#### **Globalization-**

Balram's master Ashok and Pinky Madam's marriage is a break in traditional ways of marriage. She is from another caste and American culture. Ashok after education comes to India, his social roles gets changed after that within Indian society. Pinky with western mannerism treat servants respectfully but Indians cannot do as their culture.

Caste system is result of vulnerability of tradition and culture to changes brought by globalization. Result of vulnerability of tradition and culture to changes brought by globalization.

Balram's lifestyle influenced by Americanization, westernization and personal boundaries more fluid and mobile.

His actions also reflect the changing cultural values and attitudes in globalising India. Globalization improved lifestyles of all generations. People from village area transferred to big lighted cities. So slum area increased. Which affected

sanitation, electricity problems, hygiene, drinking liquor, diseases, contamination of water, crime throughout the slum and city area.

Globalization provided ways for money earning. Job opportunities along with bribe, corruption, injustice to poor ones. Rich become more richer and poor become more poor. Adiga succeeded to show the side effects of globalization. As loyalty of servants remains constant but greed of rich ones forces servants to become criminal. They have to take others life to live themselves happily.

Globalization broke the family framework. From joint family to unicentered family. Where self centred culture nurtured rather than moral values.

#### **Rooster Coop-**

Commercial spirit of modern capitalism criticising the unequal class relationship richer people always treat poor people as servants. Though they came from same society after uplifting political position. Poor people always downtrodden by upper class.

Poor don't rebel against discrimination and injustice to their relatives, colleagues also. Working class of India is more suppressed under masters. Balram tries to escape from the coop and form his own framework. Adiga has viewed on Delhi's rooster coop. All chicken pieces are hanged to the framework of iron and so many hens waiting for their number. No one rebels for injustice. Though all are relatives or colleagues. All accept this situation as their destiny. And life is carried on.

#### **Economic gap culture-**

Adiga exposes social and economic injustices with dark humour and brisk pace only. The darkness is a term used by narrator to define situations in our country. When author was staying in Kolkata, he stayed with people who were hand rickshaw puller's and almost all of them were Muslims coming from Bihar. Author asked them the reason why they stand as rickshaw puller but reason that they do not work in fields. Because that is certainly better than this whole (2008). Out of those men one pointed to a shared where they all stayed and said this may seem to you like a dirty dark place but for us this is a city of light. Back to home is the darkness.

This book represents the issues of the democratic environment and the imperfect administrative approach. The people of the nation are kept away from true independence and social

unity. There is a widespread discrimination and corruption prevailing in most powers. This imperfect mechanism has given birth to unique separations and classes. India used to have numerous caste in old times however now it seems divided in just 2 parts, men with big bellies and small bellies and only 2 destinies eat or get eat in. After post independence the British have made space for the politicians to take over here. The metaphor is used in the name of animal senses that they fought with each other the more powerful and hungry where successful in eating all the other around and become the seat of people carrying big bellies.

Adiga was asked question regarding poverty, internal conflict and terrorism in India. Adiga replied that all such issues are developing since long time and there are many complicated reasons but there is one common reason which is prolonged attention in India which is because of increasing gap between poor and rich religious protests can usually lead to outbreaks and outburst but the original protests are usually due to economic reasons there should be reformation and modernization of the intelligence and police situations immediately because that present they are far from catching terrorist.

A firm believer of self respect and fairness Adiga was obviously stunned to witness the brutal way the financially strong and upper caste set of the people from the society, where ill treating the other side from deprived background Adiga has tried to cover the realistic picture of the culture covering social synchronization and social morals.

#### **Contrast-**

"Small bellies and big bellies" in ironic tone of discrimination of economy poor become poor and rich became richer.

Poor people have no penny for food and some rich people don't know how to spend their pennies. Adiga expressed reactions of people having devoid of money. Class conflict, economic exploitation is very common in society.

Employees bribe for foreign ministers for tax breaks. Deal with corrupt mechanics problem of corruption. Religion doesn't create a virtue, money doesn't solve every problem but decency throughout corrupted world is followed.

Balram explains, conversation is the way to conquer the world. The rich people kidnapped by

naxals. Hence they study past of servants before to afford them service. Pinky Madam 'hit and run' killing is pinned on Balram.

Culture of loyalty, gratitude meet Balram to go in Tihar jail for his employer. He was loyal and perfect servant. Judges are in racket too. They take their bribe. They ignore the discrepancies in the case and life goes on.

Talking about the essential of water the central character in the novel of Adiga the white tiger named as Balram said, "there is no water in our taps and what do you people in Delhi give us? You give us cell phones." In India there are, approximately 2, 40,000,000 cell phones users but they don't get the clean drinking water. The lower economical class gets mobile phones but not water for drinking. So many people died by typhoid but they have no pure water they are diseased by dirty water. They have no medical insurances. His economical class will never change because of such situation. Agriculture results adversely affected, water segregates to division in society with access to clean water is wealthy and other one is the deprived. Technological advancements are just part of the progress but not a single parameter itself progress is holistic. It's water and cell phones (Desai 1998).

Government offers students' scholarship programme to assist low income students but this honesty as well as disparities in student funding serious threat to eligible applicants meritorious students are denied access to government. Adverse effect on their future. Poor students in rural areas rely on scholarship to continue their studies. Every teacher plays a vital role in modelling into a good citizen but dishonesty at government schools forecast that they are in immense responsibility, inefficiency of students as well as schools are harmed by teacher. Which leads to lower students achievement. Government is taking several programs to improve the literacy rate but the multi scheme educations are imperilled. Every kind of government has both positive and negative aspects.

Adiga on the other hand should not be looking at Indian democracy through black globalization, democracy is a complete disaster. People are becoming more aware of their rights, politicians who are corrupt are enraged the vote bank. Politics of caste, creed community and family culture over off to considerable extent in the recent election the

majority of people whether educated or uneducated vote for and support candidates who have formed 39 agenda. However they still , way to go corruption has infiltrated our daily lives,blood, veins and bones.

Under the big photo of Gandhiji he quiet knowingly killed the Gandhi and principles and philosophy and experimental happiness. The life in Laxmangarh revolves around landlords and the Greed for power and money suck from poor labour class. Ashok returned from America with his wife Pinky, with mannerism and decentness but father and his wicked brother Mukesh doesn't like his behaviour. They hate poor ones and softness of Ashok causes victim of his hatred.

Doctors in village employed in government hospital are never there and work in private hospitals at larger fees. Ramprasad Muslim servant but act as Hindu for job. But Balram threatens to expose him and Ram Prasad escapes. Thus classicism is exposed.

Adiga uses Gandhi's missing in our life, while wandering along Ganga rivers tea shops Gandhi can seen under tables. People in darkness manage their families with money while people in lighted area tries to increase money.

During Balram's visit to national zoo in Delhi meets white tiger, he wants to escape from cage but he has to spill little blood for independence. He observes one thousands of caste in old Indian society. Now only 2 are there big bellies and small bellies.

Dowry and prostitutions are the main problems in Indian society about the life of woman. They are not getting respect because of these greed of the human species. The little girls, young ones are forced to earn the money by prostitution. In Delhi, We can see many red light areas. Lusty peoples can suppress their wishes through this young one girls. Rich people are sucking these poor girls.

Also married women are killed on the name of dowry. Parents of girls are getting much and much under pressure due to their dowry. They have to offer a great money to mother and law of the girl and if all the demands are not completed the girl and whole family has to suffer. Balram has to leave his school half for money earning of family. All money spent for her sister's marriage.



Arvind Adiga has succeeded to expose the Indian culture of the dowry with contrast to the progress of women's education.

**Conclusion-**

Balam, The White Tiger as a leader of working class. The routine he selected for name and fame and money changes his originality. Indian culture full of brutal injustice and sordid corruption. People in progress always victimised.

There is a conflict between economic and political power. Also social mobility of Balam Halwai within extremes of poverty and wealth of Indian society.

Balam refers himself as half baked. Adiga wrote the book primarily to capture the voice of colossal underclass without any sentimentality or without portraying them as humourless weaklings as they generally end invariably are.

Novel ends with Balam pronouncing him as a thinking man. Novel examined issues of Hindu

religion, caste loyalty corruption and poverty in India.

This book forces on the ill practices and social exploitations. Prevailing in India. Criticises social exploitation, untouchability, injustice violations, religion, socio-political conflicts also problem of untouchability. However progress of middle class shows impressive growth of India after post independence.

**Works Cited-**

1. Arvind Adiga The White Tiger. New Delhi Harper Collins 2009.
2. Nikham Madhavi: 'Face to face' with reality. Arvind Adiga's The White Tiger The Quest.(June2009)
3. Naipaul, V.S. (1995). An area of Darkness'. London: Picador.
4. [www.literaryjournal.in](http://www.literaryjournal.in)



## Caste and culture in U R Ananth Murthy's Samskara (Critical writing)

Assist Prof. Harsha .Jain

Fashin Design Dept  
Dayanand College of Arts Latur  
Dist.Latur-413512 (MS) India

### Abstract:

*Caste is race, breed, or Linage Caste is still a relevant and important question in Indian Society and so as culture.*

*The Present Paper is about the critical Writing of Ananth Murthy's Samskara, a Brahmin himself, held aloft a clear mirror image of the Brahmin community. he raised question "what is actually culture (samskara) is it achieved by blindly following Rules and Traditions, is it lost when they are not kept?"*

*Religion and caste are probably the two most important aspects of Indian social and cultural life. So many critiques of religion and caste have been attempted and time and again casteism has been attributed to Hinduism and the researches have been done to prove that. The paper explores how U.R. Ananthmurthy takes a different stance in Samskara through the story of learned Brahmin, the religious sanction of casteism, orthodoxy, their myths, and Lust.*

*The paper tries to argue how the origin of casteism and untouchability can be attributed to the misunderstanding of Dharma, rather than the understanding of it. Through his study of the ways of achieving moksha, the novelist shows that orthodoxy has no place in Hinduism. The novel also shows how the practice of orthodoxy can hamper the social and economic development of the community. How casteism and orthodoxy can affect the people is shown through the differences that exist between the two sub-castes of the Brahmins: Madhavas and Samartas; and through Brahmin females and untouchable non-Brahmin females.*

*Keywords: Religion, Caste, Moksha, Brahmin, Pollution, Rituals, Untouchability*

### Introduction:

U.R. Ananthmurthy's Samskara has already achieved the status of a classic. It is one of the most important post-independent novels written in India which studies both metaphysical and social aspects of Hinduism. It is very well known that the main aim of the religion is to liberate the human beings. So the human beings follow the rituals and prayers and other dictates of the religion in order to gain an entry into the paradise; and to attain moksha as in the case of Hinduism. Religion not only controls the spiritual life of religion, but also its impact on the people of different castes.

The book "Samskara: A rite for a dead man," written by U.R. Ananthamurthy, provides an argument on the caste system in Indian society. The book sheds light on the class structures that extend from the Brahmin to the Shudra based on Brahminic Hinduism's Madhavas Varna dharma analogy. "Samskara" illustrates the degeneration of values, serving as the mirror to the custom reality in Indian society. In this novel, the author provides a post-structuralist method to the strict caste ideologies

prevailing in Hindus. This novel has depicted the conservatism and narrow-mindedness of the Brahmin community based on the rise and fall of Praneshacharya, the protagonist. This novel reveals how a man desires to have the "forbidden fruit", the lower caste woman, and this act results in his downfall. The roots of the caste system have been dug in the Indian mind. This will explore what constitutes proper behavior for Brahmins in the novel for their Hindu religion and caste system.

Samskara is a story of life in an agrahara, a narrow street in which Brahmins belonging to the madhava community most famous philosophers of ancient India. The Brahmins of this agrahara are utterly decadent, narrow-minded, selfish, greedy and jealous.

### Caste and Social Status

Praneshacharya, a protagonist, is at first depicted as a model Brahmin. Most of the people in the Brahmin village of Durvasapura are Brahmins. They are conventionally orthodox and strictly and conservatively obeying the rules and principles defined by their Hindu religion. Praneshacharya is regarded as the most educated person in the community because he attained his Vedic education. The main goal of his life was to achieve moksha or

liberation (Ananthamurthy, 2012). According to Praneshacharya, it serves as self-sacrifice if he marries an invalid woman, Bhagirathi, and remains celibate.

Furthermore, Praneshacharya continues the routine even if he is busy with other staff in the Agrahara even though he does not perform this purely out of love. He considers as he takes care of his wife he may achieve liberation. Praneshacharya wants to care for his wife and use it as a way to practice his tapas and penance. His initial thoughts are when he learns that she is sick. It is how he may see his wife's fever has increased. Since she is contaminated by her menstrual blood and cannot touch her. Praneshacharya was using his caring for his wife as a gate to enter heaven (moksha) (Ananthamurthy, 2012). It symbolizes a woman, who, regardless of her physical deformity and infertility is used as a way to go to heaven.

Naranappa is the opposite of Praneshacharya. he is a thorn in the flesh of Brahmins of the Brahmin village of Durvasapura have revolted against him. he openly defies Brahminhood. Naranappa lost his position as a Brahmin due to his acts of bringing home Chandri, a lower caste woman. Chandri is from the prostitute class; hence, classifying her as a lower caste member and everybody feels shame for her. Chandri is untouchable and invisible to Brahmins because a look at her may contaminate the Brahmins. Everyone in the community despises her, although behind the veil everybody is mad for her extraordinary beauty and desires to possess her. Since she comes from a lower caste, her comprehension is questionable as to if she is immature. However, this is a wrong belief since in the entire novel she is considered one who presents herself with a more mature vision than the rest of the Agrahara to the extent of Acharya, the authority (Ananthamurthy, 2012). Therefore, Naranappa encouraged the entire Brahmin community to buy into what he did by marrying Chandri by giving in to their desire.

Naranappa also eats fish and meats, is familiar with Muslims, and has trawled in a sacred pond. The community, therefore, urges Praneshacharya to banish Naranappa from their idealistic Brahmin community even though Praneshacharya believes that Naranappa may be convinced to abolish

immoral deeds and converted back to a true Brahmin. Nonetheless, the sudden death of Naranappa because of the plague complicates matters. It gets messy when the time comes to the limelight that his funeral pyre and his position as the true Brahmin are interrogated. The people in Agrahara, majorly of Brahmin caste, contemplate the last rites of a dead person of the Brahmin caste even though he violated his caste limits in his lifetime. The people are questioning his purity based on the foundations of his past deeds and this case; expose their shortcomings as a community of Brahmins (Ananthamurthy, 2012). Naropa is portrayed as anti-Brahmin spending his entire life disobeying Brahmin lifestyles and beliefs.

She is the concubine of Naranappa, the reprobate Brahmin of Durvasapuraagrahara. She is highly seductive and alluring. Though the orthodox Brahmins of the agrahara take issues with Naranappa for sleeping with her, a low caste woman, they secretly hunger for her company. Chandri was very sincere to Naranappa both alive and dead when the Brahmins hesitate to perform the samskar to Naranappa she offer her gold to Acharya for funeral for her late lover, she has great regards for Brahmins. After mating with Praneshacharya she was happy to bear the seed of Acharya in her. Acharya ask her to say there Transpired to Brahmins but Chandri desires to guard the honour and dignity of Acharya. Chandri is a very important character in the transformation of Praneshacharya's mind. Though she is a prostitute, she brings the message of brotherhood in the novel as she makes no distinction between Hindus and Muslims. She is also the character who acts as an anti-brahminical instrument in the novel.

### **Transformation and Enlightenment of Praneshacharya**

Praneshacharya has been changed and returned from his purification sacrament as a new person. Praneshacharya is dynamic being termed as a round character in the novel. He has a developing, dynamic, and evolving mind. Praneshacharya at the start of this novel and the end of the novel presents two different sets of persons. Chandri while waiting in the night to understand what Acharya learned in his prayers, made love to him. The boundaries of transgression emanate from three factors: mythic, erotic, and untouchable. In this case, eroticism



ignores boundaries and crosses the bodies across the carnal/sacred divide. Hence, in this case, an internal incident meaningfully corresponds with an external incident. Praneshacharya becomes now not sure of his status, identity, or authority after the incident. He is now no longer considered the source of meaning even though he was the site of meaning in the Brahmin community (Ananthamurthy, 2012). Praneshacharya is now compelled to undergo a radical loss of coherence and identity.

The development of the identity of Praneshacharya negotiates with three components: symbolic, the real, and the imaginary. Despite his preparations, the sexual intercourse of Praneshacharya with Chandri transcends his ideas, conceptions, and notions of what needs to be done. Lack of sexual pleasure creates a psychological lacuna in Praneshacharya. Deep inside his unconscious desires, as later revealed in the narrative, he also wants to enjoy pleasures centered on children and women even though thwarted by his ascetic duty and responsibility to his religion (Ananthamurthy, 2012). Unconstrained by the death of Bhagirathi, he enters into the feral and unbalanced world of Putta which signified the death of his former self. He is now capable of justifying his disrupting unconscious.

### Conclusion:

In conclusion, the solution to Brahminism's orthodoxy and its emergent caste system thus mostly entails giving up all forms of practices and rituals conventionally related to Brahminism. Praneshacharya did what Narappa did for many years after being disappointed with casteism and Brahminism. He wanders through lonely roads and forests; sleeps with Chandri, a prostitute; thinks of sleeping with other prostitutes, visits cockfights and fairs, and eats in the temple in the unclean

circumstance. Despite all these aspects, a sad consciousness bothers him. Everybody within casteism is considered to internalize and justify their roles, hence being caught in the vicious cycle of chaotic caste system-based authority. The characters at the end of the story favor freedom from the shackles of superstitions and rituals. In spite of all the things Chandri don't expose Praneshacharya, she desires to guard the honour and dignity of Acharya, after funeral of Naranappa Chandri silently disappears. Chandri Symbolizes the mythical menaka, urwashi.

### Reference

1. Anantmurthy. U.R, Samskara: A Rite for a Dead Man trans: A.K. Ramanujan, OUP (Delhi, 1976)
2. U.R. Anantha Murthi SANSKARAG. Vaidyanathan. RAMA BROTHERS INDIA PVT.LTD. EDUCATIONAL PUBLISHERS
3. Janak Plaza, 2021, Bank Street, Karol Bagh, New Delhi-110005
4. Ananthmurthy. U.R. "The Fragmented Vision." Ed. N. Bharathipura.
5. (Trans.) Susheela Punitha. New Delhi: Oxford University Press. IX.
6. Ananthmurthy, U.R. 2007. "Five Decades of My Writing." Indian
7. Literature. Sep-Oct 117.
8. The Bhagavad Gita. Trans. Shri Purohit
9. Swami. thebigview. Web. 6.
10. Ananthmurthy. U.R. "Tradition and Creativity." Ed. N. Manu
11. Chakravarthy. U.R. Ananthamurthy Omnibus. Gurgaon: Arvind
12. Kumar Publishers. 2007:370.
13. Assistant Professor in English, G.N. Khalsa College, Yamuna
14. Nagar, Haryana. Vol.III.5-6 Jan-Dec, 2011

## Reflection of Indian Art and Culture in Selected Indian English Poetry

Ms. Hongal Pratibha Kallappa

Research Scholar

Research Centre

Dayanand College of Arts, Latur

Email: [pratibhapatil22288@gmail.com](mailto:pratibhapatil22288@gmail.com)

### Abstract

India is one of the richest nations in art and culture. Art and Culture boasts multiple opportunities for learning, personal development, entertainment and improving communication with others. With many communities parallel with each other, we witness diverse cultures, different languages and several beliefs in the country.

Art is an appearance or celebration of that particular way of life, in music, performance and visual forms. Art is the mirror and expression of one's views and feelings, which may take many forms like dance, music, [painting](#), literature, or theatre.

Culture is way or distinctive of group of people so India is culturally rich country with diverse cultures. Ancient history, unique geography various demographics, combination of customs have shaped the Indian culture. This covers food, dress, dance and tradition. 'Unity in Diversity' is one of the major features of Indian Culture.

Indian English literature is mirror of Indian society conditioned by Indian Geography, Indian style of life, culture, the grammar and speech habits of Indians. Indian English literature is Indian primary and everything else afterwards. In Indian English literature Indianness is a matter not only of diction and syntax but also of imagery, myths and legends. The literary feelings are Indian but outer drapery is English. Indian English Poetry plays a vital role in demonstration of Indian Art and Culture. Many Indian poets like Sarojini Naidu, Nissim Ezekiel, Kamla Das, A. K. Ramanujan, Arun Kolatkar are presented Indian Art and Culture in their poetry. Here researcher has tried to depict the Reflection of Indian Art and Culture in Indian English Poetry with major Indian English Poets.

**Keywords:** Indian Art, Culture, Indian poets, Indianness.

### Introduction

India is one of the biggest countries in the world not only in its population but in its art and cultural heritage. India is greatest nation which reflects its Art and Culture in the society which depicts in Indian Literature. Art and Culture develops the ability of learning, it amplifies creativity, and it shows a great inner ability of individual and society. Art is an appearance or celebration of that particular way of life, in music, performance and visual forms. Art gives a positive energy and it motivates to others. Art is the mirror and expression of one's views and feelings, which may take many forms like dance, music, [painting](#), literature, or theatre. Through considering the art of a particular country, we can easily understand its inherent culture.

Culture is way or distinctive of group of people so India is culturally rich country with diverse cultures. Ancient history, unique geography various demographics, combination of customs have shaped the Indian culture. This covers food, dress, dance and

tradition. 'Unity in Diversity' is one of the major features of Indian Culture.

Thus, it is right to say that art and culture play an enormous role in the growth of a country. When people allocate common beliefs, attitudes and values, it becomes the culture of that nation, which artists attempt to capture and manifest through their art.

Indian English literature is mirror of Indian Art and Culture. In many literary forms resembling Poetry, Drama, Novel, Short Stories are reflection of that society and nation.

Poetry is the highest way to express our feelings and emotions; it reflects human nature and shades of human life. In Indian English Poetry lies genuine Indianness in all poetry. Indian English Poetry is basically divided into two parts

#### 1. Pre-Independence Poetry

#### 2. Post-Independence Poetry

In both these parts, Indian Art and Culture, Indian geography, nationalistic feelings and Indian Tradition are wholly reflected by Indian writers. The world literature like American, Australian and

Canadian English literature used to articulate the British influence. The Pre- Independence Poetry of Indian poet was also influenced by British literature. But the Post-Independent or Modern Indian Poetry discarded the Western impact on poetry. Post-Independent Indian English poetry portrays communal values, viewpoint, customs, and manners, wide range of cultural trait through images, symbols, situations, themes, Indian folklores, circumstances, idioms, Indian mythology is presented by Indian poets in their poetry.

Naturally there are variety of images, symbols, emotions, sentiments which were coupled with Indian tradition and culture. The Post-Independent poetry totally changed the mindset of the poets. Here poets present inner conflict, alienation, failure, frustration, family and social relation. Most of the poets have written on Indian traditions and cultures. They have accessible a justifiable, artistic image of India. Hence Indianness is striking feature of Indian poetry in English. The Indian English poetry refers to the concept of quality of custom, arts, culture; it presents simple rural life and humanity.

It is an attempt to generic cover to the Indian imagination, seeking creative outlet through English. In Indian English Poetry we find ourselves in the world of Indian reality, the underlying sensibility, the use of Indian imagination, diction, picture etc. which differs from other poets. Indian English poetry is developed and it presents a portrait of the Indian society in their manner, many Indian poets used their own dialectic words in their works.

According to K.R.S. lyengar, 'to be Indian in thought and feeling and emotion and experience is a novel experiment in creativity'

C. Paul Verghese thinks 'Indianness is nothing but depiction of Indian culture.'

Prof. V. K. Gokak defines Indianness as 'a complete awareness in the matter of race, milieu, language and religion'.

Toru Dutta, Sri Aurobindo, Tagore, Anand Acharya, Puran Singh, J. Krishnamurti and Kabir deal with Indian myths and legends and landscapes in their poetry.

Tagore's 'Gitanjali,' Aurobindo's 'Savitri', and Naidu's lyrics are the finest examples of Indian ethos. Here researcher has focused on some Indian

English Poets who represent the Indian art and culture in their poetry.

### **Major Indian English Poets and Their works:**

#### **Sarojini Naidu (1879-1949)**

Sarojini Naidu was a political activist, feminist, poet of Indian English literature. She was the first Indian Woman to be president of the Indian National Congress and a part of Gandhi's Non-Cooperative Movement. She started her career as a poet but after words she became a prominent politician of Gandhian era. She is also known as 'the Nightingale of India'. Her major themes are love, common life of Indian people, beauty of Indian scenes and sights, Indian traditions, philosophy of life and patriotic sentiments of Indians. She is primarily considered to be a love poet, and her love poetry explores the various aspects of love, such as love in union, love in separation, the pains of love, earthly love, sins of love, divine love, etc.

Her first volume of poetry, 'The Golden Threshold' (1905) was followed by 'The Bird of Time' (1912) and 'The Broken Wing' (1917). Her collected poems appeared in 'The Sceptred Flute' (1946). A small collection of lyrics written in 1927, 'Father of the Down' was published posthumously in 1961.

Her lyrics are strongly influenced by British romanticism and Urdu poets. In all the four volumes by Sarojini Naidu witness her unerring sense of beauty and melody. Her poems present a feast of delight to the reader. She appears hopelessly outdated by the standards of modern poetic taste; she is historically significant and intrinsically important. 'The Lotus'- Lakshmi, the lotus-born-Durga Puja synchronizes with the harvest

Season in this poem. Durga Puja is the great ritual in Indian Culture. Many Indian Dialectic words are used by Sarojini Naidu. The Indian picture of harvesting time is presented by her in olden days and it was celebrated with the women in the villages welcoming the return of the farmers from the fields. It presented Indian Culture and beliefs.

#### **Palanquin-Bearers':**

In this small poem Indian folk culture is presented by poet. The poem expresses the joy and pride of palanquin bearers in carrying a bride to her husband's house with sensing a song in rhythmic



harmony and footsteps. The bearer carries the bride with care and considers her as if she is like dew or a tear drop.

The Palanquin Bearers was one of the approved customs of the existing Indian life. Naidu glorifies this convention in a view to reassert the sense of Indianness and thereby, to develop pride among Indians about the rich heritage of folk culture which was evaporation due to the colonization.

### **Indian Weavers**

The current poem 'Indian Weavers' expresses foremost theme of human being's life cycle in a philosophic manner. It begins with a happy or jolly attitude and describes the childhood with its happy days. The second stage of human life is articulated though marriage which suggest the youth as the golden time of life, pleasurable and gorgeous. The last stage of human life is old age of person which ends at the death and is serious. Thus the poem expresses universal philosophy of human life which starts from birth and ends at death. Another theme is about the life or works of weavers. The art of the Indian Weavers which is they depict in their weaving work.

### **Nissim Ezekiel (1924 – 2003)**

He was the first of the 'new' poets in modern poetry. He is appropriately called the father of modern Indian poetry in English. He is a pioneer of modern Indian English poetry. He experiments idioms and language of Indians which became the matter of criticism and was looked down upon as 'Baboo Angrezi / Bombay English/ Hinglish etc. Ezekiel's poetry was a kind of debut in the literary field. His published poetry collections are: 'A Time to Change' (1952), 'Sixty Poems' (1953), 'The Third' (1959), 'The Unfinished Man' (1960), 'The Exact Name' (1965), 'Hymns in Darkness' (1976) and 'Latter- Day Psalms' (1984). His 'Collected Poems' was also appeared in due course.

He is the poet of situations, human beings about which he wrote with subtle observations. He wrote with a touch of hilarity and irony but with genuine sympathy. The alienation is the fundamental theme of Ezekiel's work. He is the poet of city culture especially Bombay. Compulsive sense of failure, self doubt and self laceration, exile from oneself, art, love, marriage, and artist are also themes of Ezekiel's poetry. Ezekiel's poetry also exposes technical skill of a high categorize.

### **Guru**

He presents an ironic picture of Indian society .He is a portrait of a saint. It is the personification of the hypocrisy in the poems and exploitation. In this poem poet draws our attention to hypocritical attitude of the fake gurus who are very much materialistic in their approach to life. In his approach, the Fake god men are a curse to India.

### **Island**

The present poem consists of five stanzas; He ironically presents the vivid picture of Indian Urban culture. It deals with his favourite urban theme –the city of Bombay with all squalor and dirt, noise and violence, poverty and human misery. It became a part of poet's consciousness; he could not live without it. Bombay is described as an island of "slums and skyscrapers" The poverty and dirt symbolized through the slums. The radiance symbolized through the sky-scrapers.

### **A.K. Ramanujan (b. 1929)**

He is the most excellent poet of the sixties. He wrote in Tamil and Kannada, He is settled in America, but he wrote about Indian culture and society his memories of family, local places, images, beliefs and history with his Indian experiences and sensibility. His 'The Interior Landscape' (1967), and 'Speaking of Siva' (1972) are translations into English respectively.

Ramanujan's Indianness is a notable in terms of Indian myths, history, culture, heritage and Indian topography and environment. His style is coherent and peaceful. He presents facts in narrative technique by with exact and clear images. His love poems are of deep emotion and fineness of perception. His technical accomplishment is certain. His approach of life is ironic, incredulous, Forbidden, refined finely, detailed, natural and untouched. His visualization is intensely microscopic. The volumes of his poetry are 'The Striders' (1966), 'Relations' (1967), and 'Second Sight' (1976). 'Selected Poems' (1986), 'The Collected Poems of A. K. Ramanujan' (1995) and 'Uncollected Poems and Prose of A. K. Ramanujan' (2001) are posthumous publications.

### **A River**

In this poem Ramanujan presents a river Vaikai which flows through the city Madurai. Madurai was a holy city and a religious city. We know that even today, Madurai is one of the famous

places for its temples and is a significant centre of Tamil culture. The poet mentions the old and the new poets celebrating the river in their poetry. It is decadence of a holy city and also of Indian society. It presents the Indian Religion and culture. It presents a gradual collapse of the modern culture.

**“The Hindoo: he does not hurt a fly or a spider either”**

This is the ironic poem on the Indian belief of rebirth. In satirical tone the poet focused Indian way of relating the actions of the present life with the next birth. It is intensely rooted in the psyche of common Indian man that the righteous, moral and ethical deeds leads to the state of ‘moksha’, whereas unethical, immoral ways of existence have to face the cycle of rebirth. It is considered that human birth is very precious in comparison with other species. If your deeds are wrong, you are punished by getting a birth of insect or trivial species in your next life; this is the common belief of Indian people. Some time it takes a higher value by Indian people.

**Kamala Das (b. 1934-)**

She is one of the excellent women poets of this period. She is bilingual poet, she wrote in Malayalam and English. She has published books of verse in English like: ‘Summer in Calcutta’ (1965), ‘The Descendants’ (1967), ‘The Old Playhouse and Other Poems’(1973) and ‘Stranger Time’ (1977). She is known as confessional poet of love and tenderness. She gives living expressions of modern Indian women thoughts and feelings she portrait real picture of Indian Urban life. Her

Verse is strong with the images and symbols of love and lust. Her poetry is real picture of Indian feminist and rebel.

The changes in national climate have been expressed in the poetry. The poetry proved the glorious voice of the essential humanity and universality. Love, nature, life, nationalism, patriotism, motherland, man, myths, legends, fine arts and beauty are the major themes of her poetry. Her poems are introspective and metaphysical qualities. The exile is also one of the central themes of this period which escort the theme like cultural interaction. Birth, marriage, death, disillusion and life are also the major themes of this poetry.

**Hot Noon in Malabar :**

This is one of the best poems by Kamala das. The poet speaks of her childhood days spent at

Malabar but she remembers it to originate and draw from and this is in parts an autobiographical poem in concert with the biography of a every common Indian girl. We can discover how it was our life and society! , Indian customs were almost the same throughout India with some variations to be seen in terms of attire, speech, food and culture and society. She presented very vivid picture of Indian common life and Culture and Art form. In this poem bangle seller, carva girl, fortune teller this is the real picture of Indian society. Her Grandmothers old house is real picture of Indian art.

**Ghanashyam**

In this poem *Ghanashyam*, Kamla Das compares Indian God with a Koel (a bird) who has built her nest in the heart of the poet. Here the heart which is in a broader sense, her life was retiring, gloomed and ruined jungle which has now been animated is back into life by the sweet music of koel i.e. the Ghanashyam. The music portrait here signifies the flute enchanted by Krishna. This is great Artistic device which is given by Lord Krishna. In the view of the faith of the poet, when a person listens to the music enchanted by Krishna, he gets submerged into the profound depth of the carol. A time comes when he realizes God and surrenders himself completely to Lord Krishna.

**Conclusion**

Indian English poets give huge respects to Mother, Motherland and Mother-tongue in their poetry. Poetry is the highest way to express our feelings and emotions; it reflects human nature and shades of human life. In Indian English Poetry lies genuine Indianness in all poetry.

**References:**

1. Paranjape Makaranda R. Sarojini Naidu: Selected Poetry and Prose. NewDelhi: Rupa Co., 2010
2. Dustoor, P.E. Sarojini Naidu. Mysore, 1961.
3. Khan, Izzat Yar. Sarojini Naidu, The Poet. S. Chand, 1983.
4. Shirish Chindhade., Five Indian English Poets,2001.
5. King, Bruce. Three Indian Poets: Nissim Ezekiel, A. K. Ramanujan, Dom Moraes. Madras: Oxford University Press, 1991.
6. <https://blogmedia.testbook.com>.
7. <https://sscstudy.com/indian-art-and-culture>

## Mutual Accordance of Language and Culture in Human's Existence

Jadhav Sona Kishanrao

Email:sonalijadhav30@gmail.com

### Abstract:

*I propose that both language and culture are about how human beings make meaning in the world. The present research is conducted to show the significant mutual connection between language and culture. There is a very thin line between them. Language is transmitted culturally; that it is learned. This research will help any language student to study the correlation between language and culture and how they act on each other and how they get affected by them mutually. Though the culture is a complex totality containing many different features: language plays an important part in establishing the cultural identity. So through this paper it will be the trial to show their connection.*

**Keywords:** culture, culture language relationship, meaning making, bilingualism

### Introduction:

**L**anguage is not only the external expression but is a means of communication of internal thoughts which are formulated independently. One's native language is connected to the rest of one's life in a community and to a smaller group within that community. Language is one of the basic parts of the culture of a community and so of society. Even anthropologists study cultures by considering its linguistic angle. Only eating and drinking habits are only the biological necessities for the sustenance of life. People eat particular foods and refrain from eating other substances, though they may be perfectly edible and nourishing.

### Language and culture:

Anthropologists speak of the relations between language and culture. It is indeed more in accordance with reality to consider language as a part of culture. Culture is here being used, as it is throughout this article, in the anthropological sense, to refer to all aspects of human life insofar as they are determined or conditioned by membership in a society. The fact that people eat or drink is not in itself cultural; it is a biological necessity for the preservation of life. That they eat particular foods and refrain from eating other substances, though they may be perfectly edible and nourishing, and that they eat and drink at particular times of day and in certain places are matters of culture, something "acquired by man as a member of society," according to the classic definition of culture by the English anthropologist Sir Edward Burnett Tylor. As

thus defined and envisaged, culture covers a very wide area of human life and behavior, and language is manifestly a part, probably the most important part, of it.

Although the faculty of language acquisition and language use is innate and inherited, and there is legitimate debate over the extent of this innateness, every individual's language is "acquired by man as a member of society," along with and at the same time as other aspects of that society's culture in which people are brought up. Society and language are mutually indispensable. Language can have developed only in a social setting, however this may have been structured, and human society in any form even remotely resembling what is known today or is recorded in history could be maintained only among people utilizing and understanding a language in common use.

### Transmission of Language and Culture:

Language is transmitted culturally; that is, it is learned. To a lesser extent it is taught, when parents, for example, deliberately encourage their children to talk and to respond to talk, correct their mistakes, and enlarge their vocabulary. But it must be emphasized that children very largely acquire their first language by "grammar construction" from exposure to a random collection of utterances that they encounter. What is classed as language teaching in school either relates to second-language acquisition or, insofar as it concerns the pupils' first language, is in the main directed at reading and writing, the study of literature, formal grammar, and alleged standards of correctness, which may not be those of all the pupils' regional or social dialects. All



of what goes under the title of language teaching at school presupposes and relies on the prior knowledge of a first language in its basic vocabulary and essential structure, acquired before school age. If language is transmitted as part of culture, it is no less true that culture as a whole is transmitted very largely through language, insofar as it is explicitly taught. The fact that humankind has a history in the sense that animals do not is entirely the result of language. So far as researchers can tell, animals learn through spontaneous imitation or through imitation taught by other animals. This does not exclude the performance of quite complex and substantial pieces of cooperative physical work, such as a beaver's dam or an ant's nest, nor does it preclude the intricate social organization of some species, such as bees. But it does mean that changes in organization and work will be the gradual result of mutation cumulatively reinforced by survival value; those groups whose behavior altered in any way that increased their security from predators or from famine would survive in greater numbers than others. This would be an extremely slow process, comparable to the evolution of the different species themselves.

#### **Language and social differentiation and assimilation:**

The part played by variations within a language in differentiating social and occupational groups in a society has already been referred to above. In language transmission this tends to be self-perpetuating unless deliberately interfered with. Children are in general brought up within the social group to which their parents and immediate family circle belong, and they learn the dialect and communication styles of that group along with the rest of the subculture and behavioral traits and attitudes that are characteristic of it. This is a largely unconscious and involuntary process of acculturation, but the importance of the linguistic manifestations of social status and of social hierarchies is not lost on aspirants for personal advancement in stratified societies. The deliberate cultivation of an appropriate dialect, in its lexical, grammatical, and phonological features, has been the self-imposed task of many persons wishing "to better themselves" and the butt of unkind ridicule on the part of persons already feeling themselves secure

in their social status or unwilling to attempt any change in it. Much of the comedy in George Bernard Shaw's *Pygmalion* (first performed in 1913, with subsequent film adaptations) turns on Eliza Doolittle's need to unlearn her native Cockney if she is to rise in the social scale. Culturally and sub-culturally determined taboos play a part in all this, and persons desirous of moving up or down in the social scale have to learn what words to use and what words to avoid if they are to be accepted and to "belong" in their new position.

The same considerations apply to changing one's language as to changing one's dialect. Language changing is harder for the individual and is generally a rarer occurrence, but it is likely to be widespread in any mass immigration movement. In the 19th and early 20th centuries, the eagerness with which immigrants and the children of immigrants from continental Europe living in the United States learned and insisted on speaking English is an illustration of their realization that English was the linguistic badge of full membership in their new homeland at the time when the country was proud to consider itself the melting pot in which people of diverse linguistic and cultural origins would become citizens of a unified community. A reverse movement, typically by third-generation immigrants, manifests a concern to be in contact again with the ancestral language.

The same sort of self-perpetuation, in the absence of deliberate rejection, operates in the special languages of sports and games and of trades and professions (these are in the main concerned with special vocabularies). Game learners, apprentices, and professional students learn the locutions together with the rest of the game or the job. The specific words and phrases occur in the teaching process and are observed in use, and novices are only too eager to display an easy competence with such phraseology as a mark of their full membership of the group.

Languages and variations within languages play both a unifying and a diversifying role in human society as a whole. Language is a part of culture, but culture is a complex totality containing many different features, and the boundaries between cultural features are not clear-cut, nor do they all coincide. Physical barriers such as oceans, high mountains, and wide rivers constitute impediments

to human intercourse and to cultural contacts, though modern technology in the fields of travel and communications makes such geographical factors of less and less account. More potent for much of the 20th century were political restrictions on the movement of people and of ideas, such as dividing western Europe from formerly communist eastern Europe; the frontiers between these two political blocs represented much more of a cultural dividing line than any other European frontiers.

The distribution of the various components of cultures differs, and the distribution of languages may differ from that of non linguistic cultural features. This results from the varying ease and rapidity with which changes may be acquired or enforced and from the historical circumstances responsible for these changes. From the end of World War II until 1990, for example, the division between East and West Germany represented a major political and cultural split in an area of relative linguistic unity. It is significant that differences of vocabulary and usage were noticeable on each side of that division, overlying earlier differences attributed to regional dialects.

#### **The control of language for cultural ends:**

Language, no less than other aspects of human behavior, is subject to purposive interference. When people with different languages need to communicate, various expedients are open to them, the most obvious being second-language learning and teaching. This takes time, effort, and organization, and, when more than two languages are involved, the time and effort are that much greater. Other expedients may also be applied. Ad hoc pidgins for the restricted purposes of trade and administration are mentioned above. Tacit or deliberate agreements have been reached whereby one language is chosen for international purposes when users of several different languages are involved. In the Roman Empire, broadly, the western half used Latin as a lingua franca, and the eastern half used Greek. In western Europe during the Middle Ages, Latin continued as the international language of educated people, and Latin was the second language taught in schools. Later the cultural, diplomatic, and military reputation of France made French the language of European diplomacy. This use of French as the language of international

relations persisted until the 20th century. At important conferences among representatives of different nations, it is usually agreed which languages shall be officially recognized for registering the decisions reached, and the provisions of treaties are interpreted in the light of texts in a limited number of languages, those of the major participants.

After World War II the dominant use of English in science and technology and in international commerce led to the recognition of that language as the major international language in the world of practical affairs, with more and more countries making English the first foreign language to be taught and thus producing a vast expansion of English-language-teaching programs all over the world. Those whose native language is English do not sufficiently realize the amount of effort, by teacher and learner alike, that is put into the acquisition of a working knowledge of English by educated first speakers of other languages.

#### **Homologous Relationship Between Language and Culture:**

The phrase, language is culture and culture is language is often mentioned when language and culture are discussed. It's because the two have a homologous although complex relationship. Language and culture developed together and influenced each other as they evolved. Using this context, Alfred L. Kroeber, a cultural anthropologist from the United States said that culture started when speech was available, and from that beginning, the enrichment of either one led the other to develop further.

If culture is a consequence of the interactions of humans, the acts of communication are their cultural manifestations within a specific community. Ferruccio Rossi-Landi, a philosopher from Italy whose work focused on philosophy, semiotics and linguistics said that a speech community is made up of all the messages that were exchanged with one another using a given language, which is understood by the entire society. Rossi-Landi further added that young children learn their language and culture from the society they were born in. In the process of learning, they develop their cognitive abilities as well.

According to Professor Michael Silverstein, who teaches psychology, linguistics and anthropology at the University of Chicago, culture's communicative pressure represents aspects of reality as well as connects different contexts. It means that the use of symbols that represent events, identities, feelings and beliefs is also the method of bringing these things into the current context.

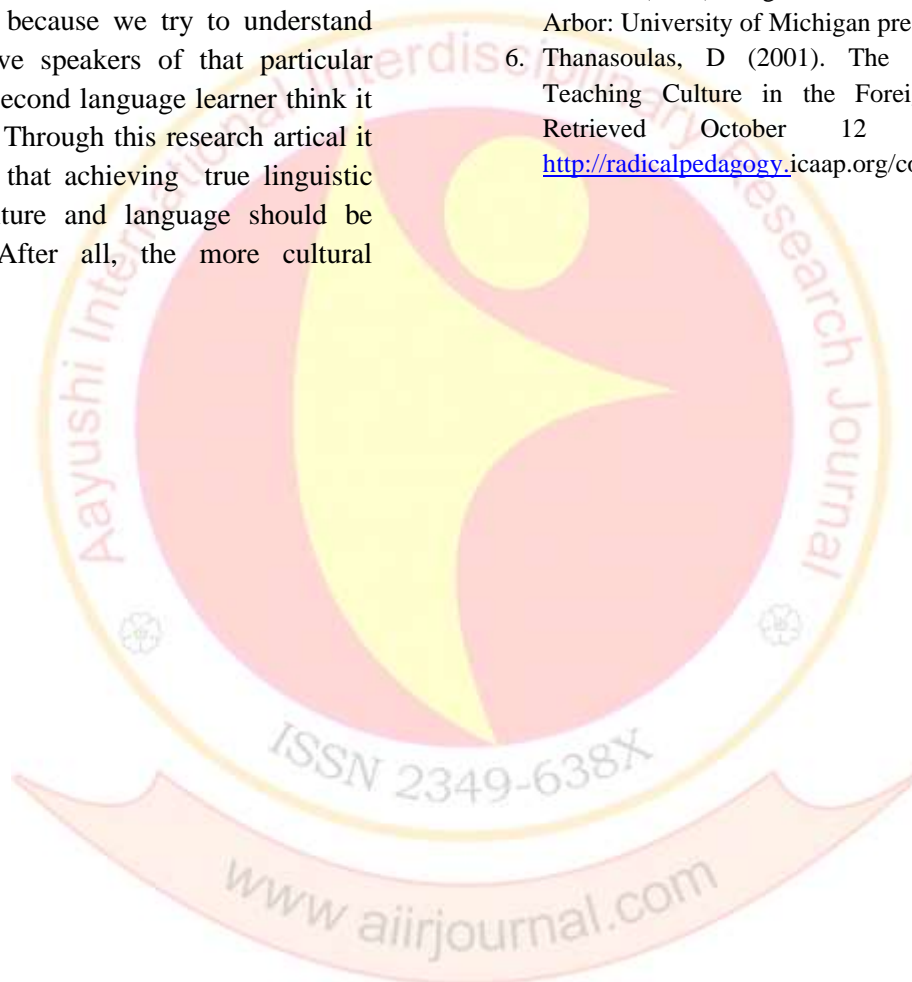
### Conclusion:

Culture and language are connected in many ways and the interconnections can be studied from variety of different perspectives. The impact of language and culture is reciprocal. Second language learning is cultural because we try to understand culture of the native speakers of that particular language to which second language learner think it is second language. Through this research article it is tried to show that achieving true linguistic comprehension, culture and language should be learned together. After all, the more cultural

concepts are learned the more language abilities we gain; the more language we gain; the more comprehensiveness we have.

### References

1. ALLISON, S.R. & Vining, C. B.(1999). Native American Culture and Language. Bilingual Review, 24, 193-207
2. Ciccireli, A. (1996 ). Teaching Culture Through Language: 73, 563-576
3. Douglass, B. H. (2000). Principles of Language Learning and Teaching (4<sup>th</sup> ed) London Longman.
4. Kramsch, C. (1998). Language and Cultural, OUP: Oxford
5. Lado, R. (1957). Linguistics across Cultures . Ann Arbor: University of Michigan press
6. Thanasoulas, D (2001). The Importance of Teaching Culture in the Foreign Classroom. Retrieved October 12 2006 from <http://radicalpedagogy.icaap.org/content/issue/3>





## Language Policy in Indian School Education: The Three- Language Formula

**Dr. Jawalge Hanmant Rambhau**

Assistant Professor

Department of English

Digambarrao Bindu College, Bhokar

Dist. Nanded-431801

### Abstract

*The three-language formula envisaged that language teaching needs to be multilingual not only in terms of the number of languages offered to children but also in terms of evolving strategies that would use the multilingual classroom as a resource. Home language or mother-tongue of children should be the medium of instruction in primary schools and that this would lead to harmonious personal development and contribute to a pedagogically sound high quality education. Therefore, the present paper attempts to study the three-language formula in school education system in India.*

**Key Words : Language, Policy, School, Education, Formula, Instruction**

**L**anguage planning for school education in India can be seen more as a question of status planning rather than acquisition planning. The language debate in education in the formative years of India's independence not only brought in an awareness among the stakeholders of education, it also enabled the policy makers to fully attempt to realize the constitutional vision of equality of opportunity, linguistic rights of every linguistic and ethnic community and moving towards the goal of achieving universal access to education.

The Three-Language formula emerged as a political consensus on languages in school education. It was a strategy to accommodate at least three languages within the ten years of schooling.

The Central Advisory Board on Education (CABE), the oldest statutory body on education in India, initiated the discussion on languages in school education in 1940's and this continued to be a major concern in their discussions until 1960. CABE identified five major issues which required attention:

- The number of languages to be taught at various levels of school education.
- The introduction of second and third languages.
- The place and role of English
- The place and role of Hindi.
- The teaching of Sanskrit and minor language(s) in school.

The CABE devised the three-language formula in its 23<sup>rd</sup> meeting held in 1956 with a view to removing inequalities among the languages of India. It recommended that three languages should be taught in the Hindi as well as non-Hindi speaking areas of the country at the middle and High school stages and suggested the following two possible formulae.

- 1.(a)(i) mother-tongue or  
(ii) regional language or  
(iii) a composite course of mother-tongue and a regional language or  
(iv) a composite course of mother-tongue and a classical language or  
(v) a composite course of regional language or a classical language.

b) Hindi or English

c) A modern Indian language or a modern European language provided it has not already been taken under (a) and (b) above.

2. (a) as above

- (b) English or a modern European language
- (c) Hindi (for non-Hindi speaking areas) or another modern Indian language (for Hindi speaking areas).

The three-language formula was simplified and approved by the Conference of Chief Ministers held in 1961 as follows:

- The regional language or the mother-tongue when the latter is different from the regional language.

- Hindi or any other Indian language in Hindi speaking areas, and
- English or any other modern European language.

CABE also deliberated in detail on the study of English as a compulsory subject as recommended by the education ministers conference held in 1957:

- English should be taught as a compulsory language both at the secondary and the university stages, students acquire adequate knowledge of English so as to be able to receive education through this language at the university level.
- English should not be introduced earlier than class V. The precise point at which English should be started at the middle stage was left to each individual state to decide.

A comprehensive view of the study of languages at school was undertaken and concrete recommendations were made by the Education Commission between 1964 and 1966. The commission having taken account of the diversity of the Indian context recommended a modified or graduated three-language formula:

- The mother-tongue or the regional language.
- The official language of the Union or the associate official language of the Union so long as it exists; and.
- A modern Indian or foreign language not covered under (i) and (ii) and other than that used as the medium of instruction.

The commission's observation on the status and role of English is of importance from the point of view of language planning and the way the language was perceived by policy planners. The commission said:

*"English will continue to enjoy a high status so long as it remains the principal medium of education at the university stage, and the language of administration at the central government and in many of the states. Even after the regional languages become media of higher education in the universities, a working knowledge of English will be a valuable asset for all students and a reasonable proficiency in the language will be necessary for those who proceed to the university".*

### Conclusion :

Thus, this brief historical scan of the evolution of the language policy in India tells us how the apprehension about the dominance of English (as a colonial language which signifies the master's language) has been naturally alleviated by the role which the language has attained. This, inspite of the efforts to contain its spread. Today every child and parent wants the language.

### References:

1. Sharma Ram Kumar (1989.) 'Problems and Solutions of Teaching English', Common wealth Publishers, India: New Delhi..
2. Sharp Henry (1920) 'Selections from Educational Records', Calcutta : Superintendent of Government Printing.
3. Report of the Education Commission 1964-66, Ministry of Education, Government of India, New Delhi.
4. Coleman Hywel (2011) 'Teaching English- Dreams and Realities Developing Countries and the English Language, British Council, London, UK.
5. Bose, Kshanika (1999), 'Teaching of English : A Modern Approach', Delhi, Doba House.

## A Study on Role of IQAC in Implementation of NEP 2020 in HEIs in India

**Dr. Balaji Gurunath Kamble**

IQAC Director & Assistant Professor

Dayanand College of Commerce Latur

Email: [balajigkamble8@gmail.com](mailto:balajigkamble8@gmail.com)

### Abstract:

*The rapidly growing Indian economy required highly skilled & talented human resource so as to achieve this goal the government realised to change the education pattern in India & introduced the most awaited "National Education Policy 2020 (NEP 2020)" in year 2021. In this policy a holistic change has been proposed at all levels of education system from primary school education to the higher education at college and university level. This policy is framed to develop the education system & the government endeavours to successfully implement the NEP 2020 in all states. The implementation of the policy depends upon the shoulders of all the stakeholders (Teachers Professors Students, Parents, Administrators, Ministerial departments etc). The IQAC Director plays a very vital role as it is an important & responsible cell in HEIs to implement NEP 2020 as per the policy & guidelines given by NAAC. The IQAC directors work at university & college level for successful implementation of policy. This paper highlights on the crucial role of IQAC in implementation of NEP 2020 in HEIs in India.*

*Key words: NEP, IQAC, HEI, NAAC, AQAR, Key indicators. Assessment, Accreditation, Institutional Development Plan, Academic Bank of Credit*

### Introduction:

The Internal Quality Assurance cell i.e. IQAC is very important cell which is introduced by National Assessment and Accreditation Council (NAAC), a government agency to evaluate the quality of HEIs in India. The IQAC plays a very vital role in Higher Education Institution. It ensures whether the quality education is provided or not it looks after the training & development of teaching & administrative staff. IQAC director is the key person under whom all the activities regarding students staff & institutional development are undertaken, all the stakeholders are get involved into the development process through IQAC.

It is a mandatory for all the institutions to establish IQAC cell & nominate one of the faculty or staff member as IQAC director who works as proper channel between the Institution administration and their stakeholders. The IQAC tries to implement the policies which are framed by institution or by the government for the sustainable development of HEIs. As per the latest guidelines of NAAC, it focused upon providing quality education & overall development of HEIs.

The best practices are followed in the HEIs under the supervision of IQAC any new initiative in the institutions are run or implemented under the

guidance of IQAC. The government taking stringent actions against the institutions those who are not taking interest in quality enhancement. The government of India funds like Rashtriya Uchchhatar Shiksha Abhiyaan (RUSA) for the development of HEIs is totally depended upon the NAAC Accreditation.

The implementation of National Education Policy 2020 in HEIs in India is depended upon how the stakeholders are going to respond and how well it will be implemented. A drastic change in whole education system is the need of the era as its prime focus is on development of human resource residing in India. This policy is student centric so the role of IQAC becomes more significant in implementation of NEP 2020 in HEIs in India. The present paper focus on the IQAC role in implementing NEP 2020 from the perspective of NAAC, all the stakeholders' & government policies for HEIs of India.

### Objectives of the study:

1. To study Role of IQAC in HEIs in India
2. To study the history of National Education policies in India and their amendments
3. To examine the role of IQAC in implementation of NEP 2020 in HEIs in India with NAAC criteria.



### Research methodology:

The current study is a descriptive nature. All the required secondary data for this study was collected through government notifications policies & gazettes from NAAC & other websites, Books Journals, Articles, magazines other publications related to NEP 2020 etc. The collected data was thoroughly analysed and reviewed to arrive at the best possible inferences and conclusions.

### History of National Policies on Education in India:

After Independence, the Indian government introduced various programs to tackle the problem of illiteracy in India. The Maulana Abul Kalam Azad was the first Education minister in India who envisaged that there should be a uniform educational system throughout the country & the government should have control over it. The government introduced the University Education Commission in the year 1948-49, the Secondary Education Commission in 1952-53, University Grants Commission, and the Kothari Commission in 1964-66 to draft proposals for India's education system. The first prime minister of India Jawaharlal Nehru adopted a Scientific Policy for the development of high-quality scientific education institutions like IIT. In 1961, the Union government established the National Council of Educational Research and Training (NCERT) as an autonomous organization that would advise governments on formulating and implementing education policies.

In 1968 the first National Education Policy was adopted based on the report and recommendations of the Kothari Commission (1964-1966) under the guidance of Prime Minister Indira Gandhi

#### Key Points of 1968 policy

- Radical Restructuring of Education System
- equal educational opportunities to all
- to achieve national integration
- cultural and economic development
- Three language formula
- As stipulated in Constitution compulsory education for all children up to the age of 14
- To increase education spending to 6% of the national income

Under the leadership of Rajiv Gandhi second National Policy on Education was introduced which had a child centric approach.

#### Key points of 1986 Policy:

- It emphasise on removing disparities in education system
- Policy focus on education opportunity for Schedule Caste, Schedule tribes & Womens
- Providing more scholarships
- Adult education
- Incentives for poor families to send their pupils to school regularly
- Introduced Operation Black Board at primary schools
- Strengthen the Open University system with IGNOU
- The education policy expected to spent 6% of GDP on education
- The 1986 policy as modified by P.V Narasimha Rao government in 1992
- In 2005 Manmohan Singh introduced a new concept of common minimum programme under 1986 policy envisaged to conduct common entrance examination on all India basis for admission to Technical & Professional courses.

The Ministry of Human Resource Development under the leadership of Prime Minister Narendra Modi introduced the National Education Policy 2020 which was released after taking into consideration of suggestions from all stakeholders. It emphasizes enhancing essential learning, critical thinking revision of curriculum & pedagogical structure from 10+2 to 5+3+3+4 system. This policy focused on optimizing learning for students based on the cognitive development of children.

Research Methodology has been added in the last year of the graduation course and students will have the choice of multiple entries & exits while taking higher education. On 29th July 2020 government of India approved the National Education Policy.

#### The IQAC shall have the following function:

- To apply quality benchmarks/parameters for the various activities related to academics and administration of HEIs.

- To develop a learner-centric environment conducive to quality education and faculty development programs to adopt the required knowledge and technology for participatory teaching and learning process;
- Feedback responses from students, parents, and other stakeholders on institutions quality and development
- Dissemination of information on the various quality parameters of higher education to all stakeholders
- Organization of inter and intra-institutional workshops, and seminars on various academic & administrative themes and promotion of quality circles;
- To maintain documentation of the various programs and activities undertaken at the HEIs.

For the quality enhancement of the HEIs, the role of NAAC and IQAC is very important. The NAAC has developed seven criteria on the basis of these seven criteria with various weightage & marking systems the evaluation of HEIs is done & grades are given to HEI. The IQAC is entrusted with the work of furnishing information & maintain records for assessment.

**The seven criteria are as follows:**

- Criterion – I: Curricular Aspects Criterion  
 II: Teaching, Learning, and Evaluation Criterion  
 III: Research, Innovations, and Extension Criterion  
 IV: Infrastructure and Learning Resources Criterion  
 V: Student Support and Progression Criterion  
 VI: Governance, Leadership, and Management Criterion  
 VII: Institutional Values and Best Practices

**Table: Distribution of Weightages across 7 Criteria and 34 KeyIndicators (KIs)**

Criteria	Key Indicators (KIs)	Universities	Autonomous Colleges	Affiliated/Cons tituent Colleges
<b>1. Curricular Aspects</b>	1.1 *(U)Curriculum Design and Development	50	50	NA

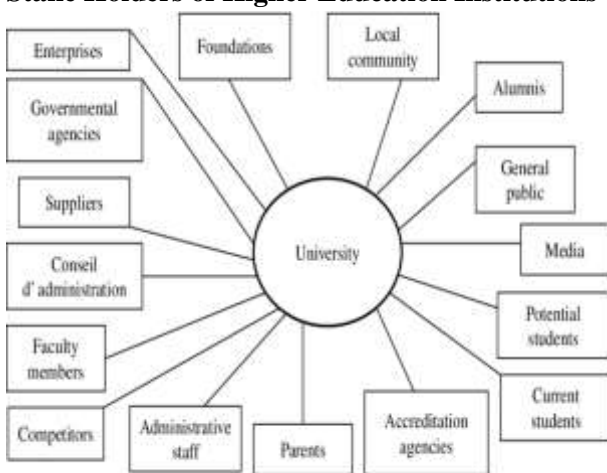
	1.1. *(A) Curricular Planning and Implementation	NA	NA	20
	1.2 Academic Flexibility	50	40	30
	1.3 Curriculum Enrichment	30	40	30
	1.4 Feedback System	20	20	20
	<b>Total</b>	<b>150</b>	<b>150</b>	<b>100</b>
<b>2. Teaching-Learning and Evaluation</b>	2.1 Student Enrolment and Profile	10	20	30
	2.2 Catering to Student Diversity	20	30	50
	2.3 Teaching-Learning Process	20	50	50
	2.4 Teacher Profile and Quality	50	60	80
	2.5 Evaluation Process and Reforms	40	40	50
	2.6 Student Performance and Learning Outcomes	30	50	40
	2.7 Student satisfaction Survey	30	50	50





Best Practices	Responsibilities			
	7.2 Best Practices	30	30	30
	7.3 Institutional Distinctiveness	20	20	20
	Total	100	100	100
	<b>TOTAL SCORE</b>	<b>1000 *</b>	<b>1000 *</b>	<b>1000 *</b>

### Stake Holders of Higher Education Institutions



Source: Kotler and Fox (1985)

### The Role of IQAC in implementation of NEP 2020

The NAAC has updated their AQAR reports according to the NEP 2020 and develop standards for assessing the HEIs on the grounds of implementing NEP 2020 the preplanning of institutions & their future plans for successful implementation of NEP 2020. The criteria wise implementation is as follows

#### 1. Curricular Aspects:

As per the policy it is expected that the Indian Knowledge system is introduced in the HEIs. It allows tremendous scope for the institutions to introduce various skill-oriented certificates, diplomas, or degree courses, unlike conventional degree programs. It majorly focus on the dissemination of knowledge through regional languages and it emphasise more on Sanskrit language. There will be multiple entry and exit choices given to the students who want to exit and

do certain jobs and again enter and complete the degree or diploma depending upon the student's choice. The academic bank of credit system is introduced which will deposit the credits earned by students throughout their education journey. The NAAC questions related to horizontal and vertical mobility are answered in this policy. Students are permitted to move across the disciplines and come back to programs. The HEIs and universities are empowered to change the pedagogical system which favours the NEP 2020

#### 2. Teaching, Learning and Evaluation:

NEP 2020 speaks about innovative pedagogical practices. The use of modern technology and life learning has been emphasized. A practical based approach is the need of the hour. Experiential learning is promoted through NEP 2020. The technology-based options for learning such as educational apps, MOOC platforms like SWAYAM, NPTEL online courses/modules, E-PG pathshala, satellite-based TV channels, online books, ICT-equipped libraries, and Adult Education Centers, etc. will be developed. The idea of the digital university is also introduced with more emphasis given on distance & online education system. The formative and summative assessment system has been changed. The idea is to give more opportunities for experiential learning and encourage a continuous evaluation system. IQAC can encourage departments by organizing group discussions, round table conferences, and meets to discuss new changes in the teaching, learning, and evaluation system. The ICT-based education system has been encouraged in NEP 2020. The ICT will be part of planning, teaching, learning, assessment, teacher, school, and student training in HEIs. The e-content is to be available in regional languages this will help IQAC & institutions to use available resources in different languages.

#### 3. Research, Innovation and Extension:

Research and development (R&D) is the need of every country that wants to become a superpower. The major developed countries in the world are the super economic powers on the basis of their strong research work so NEP 2020 primarily focus on research at all level of education. In NEP 2020 research work of Teacher and student are encouraged. For the first time, student research is greatly emphasized in the policy. The extension

activities are also undertaken which provides a student with real life experiences. The HEIs have to develop collaborations and linkages with institutes of National importance to impart quality education and to increase research contribution of students and teachers all over India. The four-year honours programs have research components in the fourth-year courses. Research methodology and dissertations have been introduced. Those who have done a dissertation in the fourth year are permitted to take admission to the Ph.D. program under this scheme. This will encourage research at the college level. IQAC can strengthen research centres at the college level. College teachers are now given guidance to guide Ph.D. students. Because of Skill Enhancement Courses and Internships, extension activities are naturally encouraged. IQAC can play a major role in implementing these new guidelines at the college level.

#### **4. Infrastructure and Learning Resources:**

Infrastructure plays a very important role in implementing any policy in the institution. NEP 2020 policy encourages multi-disciplinary courses, which demand more classrooms and laboratories. Even art students can opt for open electives from science or engineering disciplines. The students from different streams will take admission to the HEIs so to accommodate students and new changes in the HEIs the HEIs have to develop required and advanced infrastructural facilities. IQAC has to ensure with the administrative bodies of the HEIs that a proper infrastructure to facilitate teaching and learning and research activities in the college is available or not. The learning resources updating the libraries and developing e-libraries with new learning resources is also a challenge for institutions. IQAC has to guide the institution in upgrading the necessary infrastructure and learning resources.

#### **5. Student Support and Progression:**

Student support and progression in HEIs include the mechanism which helps the HEIs to work towards the student's overall development not only in academics but also in co-curricular activities available for students to support their learning and career planning. NEP 2020 provides skill-based education. In NEP 2020 emphasis has been given to sports, culture, NSS, NCC, Yoga, and other co-curricular activities which are to be considered for academic credits. Two credits in each semester are

allotted for Skill Enhancement Courses and value-based education. It encourages & develops the best talent in the students. IQAC has a responsibility to create awareness and ensure proper implementation of the courses available in the HEIs for the student's progression & development.

#### **6. Governance, Leadership and Management:**

There will be major changes in the governance, leadership, and management system suggested in the draft document. Higher education institutions are motivated to adopt Institutional autonomy for better quality and excellence in the administration of institutions. The Institutional development plans are asked by the government to all the HEIs and according to that plans the HEIs have to execute their work that will make the implementation of NEP easier. All HEIs will be autonomous in the phase-wise period. There will be great competition as institutions from all over the world can compete with Indian universities. Foreign universities are permitted to set up campuses in India. Admissions to HEIs are proposed to be done through a uniform common entrance test at the national level. The common Entrance exam for all higher education institutes is to be held by National Testing Agency (NTA). However, the exam will be optional for certain programs. NEP 2020 emphasizes delivering high-quality higher education with equity and inclusion, with nurturing qualities like goodness, creativity, and humanity. There is more stress on multidisciplinary education and the introduction of large multidisciplinary colleges and universities.

#### **7. Institutional Values and Best Practices**

No education system can sustain without having values in it. The institutional Values of HEIs and Best Practices undertaken for the benefit of students and all the stakeholders for the betterment of society are one of the parameters to assess the quality of the HEI. It studies institutional values that line gender equity and inclusiveness. Environment-friendly programs and practices are taken into consideration. The best practices should be unique and community-friendly which helps students to become good citizens and helps society to become a better place to survive. NEP 2020 policy provides a lot of such opportunities for institutions to practice and IQAC has a greater role to play in exploring the best practices.

### Conclusion:

The NEP 2020 has a 360-degree approach toward the development of the education system in India. Every coin has two sides so the other side of the policy will be revealed after its implementation. The IQAC has to play a very important role in the implementation of NEP in HEIs as IQAC is the linkage between the government & the stakeholders. The successful implementation of NEP 2020 depends upon the positive approach of all the stakeholders. Policies are framed with the best intention to achieve economical & cultural growth. NEP provides many such innovative changes in the higher education system. This policy is student-centric & looks after the overall development of students the Internal Quality Assurance Cell is the best-coordinating cell in all HEIs and the IQAC director is responsible for the quality enhancement & implementation of NEP 2020 in HEIs all over the country. To create a better understanding of the policy various seminars & workshops are to be

conducted for IQAC Hence, the role of IQAC is very significant in the implementation of NEP 2020 in Higher Education Institutions.

### References:

1. <https://www.questjournals.org/jrhss/papers/vol10-issue11/1011104106.pdf>
2. <https://www.ijcr.org/download1.php?file=IJCR T2301245.pdf>
3. [http://naac.gov.in/images/aqar\\_online\\_20-21/3AQAR\\_Guideline\\_Affiliated\\_Constituent\\_UG\\_Colleges\\_26042022.pdf](http://naac.gov.in/images/aqar_online_20-21/3AQAR_Guideline_Affiliated_Constituent_UG_Colleges_26042022.pdf)
4. [https://www.ugc.gov.in/pdfnews/5172195\\_Guideline\\_IQACs.pdf](https://www.ugc.gov.in/pdfnews/5172195_Guideline_IQACs.pdf)
5. NEP 2020 draft guidelines: Draft\_NEP\_2019\_EN\_Revised.pdf (education.gov.in)
6. NAAC IQAC guidelines : <http://naac.gov.in/index.php/en/2-uncategorised/68-guidelines>





## Humiliation of the Untouchables as reflected in B. R. Ambedkar's *Waiting for a Visa*.

Kamble Sanyogita Arvind

Research Scholar, S. R.T.M.U. Nanded.

### Abstract:

Dr. Bhimrao Ramji Ambedkar (1891 – 1956) was an Indian author, an economist, a lawyer, a jurist and a Dalit leader. He was born in Mahow in Western Madhya Pradesh and belonged to the untouchable Mahar caste. He was a great social reformer and Dalit leader who fights for the rights of downtrodden people in Indian society. He is popularly known as Babasaheb Ambedkar. He was the chairman of the Drafting committee of Indian Constitution. Dr. B. R. Ambedkar is also known as "the father of Indian Constitution." Some of his famous works are *Annihilation of Caste*, *Buddha and His Dhamma*, *Budha or Karl Marx and The Problem of the Rupees: Its Origin and Its Solution*. Dr. Ambedkar suffered a lot because of untouchability. Through his works, he talks about the exploitation and humiliation of untouchables.

**Key Words:** Untouchability, humiliation, Injustice and discrimination.

**W**aiting for a Visa is an autobiography written by Dr. B. R. Ambedkar in 1935-36. It is used as a textbook in Columbia University. It consists of six chapters. The book *Waiting for a Visa* is a collection of real life incidents from the lives of Dr. Ambedkar and few others. He highlights the suffering of untouchables in Indian Society. While talking about the purpose of this autobiography, In the preface of the book, Dr. Ambedkar says, "Foreigners of course know of the existence of untouchability. But not being next door to it, so to say, they are unable to realise how oppressive it is in its actually. (Waiting for a Visa, V)

The first chapter, *A Childhood Journey to Koregaon Becomes a Nightmare*, portrays the first event that takes place in his childhood in 1901. Dr. Ambedkar's father was a cashier at Koregaon in Khatav Taluka in Satara. Being a cashier, he was unable to come to meet his children. That's why he told them to come to Koregaon. He also asked them to inform him about their arrival. Dr. Ambedkar and his brothers wrote a letter and sent to their father. Dr. Ambedkar and his brothers were ready to go at Koregaon. They went to Masur by Train. They waited at the station, but no one came to receive them. They were well dressed and it was difficult to find them as untouchables. The station master enquired about them and he got to know that they were untouchables. At first he ignored them, but after some time he was ready to help them. He helped them to get a bullock cart. They got the bullock cart on two conditions. First one is that they

would pay double money and second one is that they would run the cart and the cart man would walk on foot. After all, they started their journey towards Koregaon. After some time, they reached near a small river. The cart man asked them to take their meal. After taking meal, they could not get water to drink. Because the water of the river was polluted. So, they did not get the water to drink. Then, they again started their journey. They could not reach at Koregaon on time. They were unable to find a village. So, they were doubtful about the cart man. That's why they abused him. Finally, they saw lights. They reached at toll- collector's hut. Dr. Ambedkar asked the cart man for water. The cart man told him that they would get water, but they have to tell collector that they were Mohammedans. Dr. Ambedkar asked the collector for water. The collector replied, "Who has kept water for you? There is water on the hill, if you want to go and get it; I have none." (Ibid,6) When Dr. Ambedkar asked the collector for water, he refused him. Dr. Ambedkar and his brothers did not take their meal because they could not get the water. They spent their night at the foot of the hill. Next morning, finally Dr. Ambedkar and his brothers reached at Koregaon. To talk about this incident, Dr. Ambedkar states,

"This incident has a very important place in my life. I was a boy of nine when it happened. But it has left an Indelible impression on my mind.

Before this incident occurred, I knew that I was an untouchable, and that untouchables were subjected to certain indignities and discriminations." (Ibid, 7)

Dr. Ambedkar faced many problems due to untouchability. When he was in the school, he used to sit in a corner of the class room. He used a piece of gunny clothes to sit. If he was thirsty, he would wait for a peon. He was unable to get and drink water easily in the school because of untouchability. The washer man did not wash their clothes. The barbers also refused to cut their hair or shave. So, Dr. Ambedkar's elder sister used to do these works.

The second chapter of the book is *Back from the West and Unable to Find Lodging in Baroda.* In this chapter, Dr. Ambedkar narrates his experience in Baroda. He had been sent to America to complete his higher education by Maharaja of Baroda. He was appointed as a Probationer in the Accountant General's Office in Baroda. Being an untouchable, Dr. Ambedkar was unable to stay in Hindu hotels. That's why he lived in a Parsi inn. He assumed a Parsi name and started to live as a paying guest. After staying some days in the inn, he faced a terrible incident. Some Parsi people were very angry on him. While highlighting this issue, Dr. Ambedkar talks about a Parsi man who says, "Who are you? Why did you come here? How dare you take a Parsi name? You Scoundrel! You have polluted the Parsi inn!" (Ibid, 13) The people threatened Dr. Ambedkar to go away from the inn. Dr. Ambedkar asked his two friends to help him, but his friends refused him because he was an untouchable. Dr. Ambedkar did not find any place where he can live. So, he left Baroda.

The third chapter, *Pride, Awkwardness and a Dangerous Accident in Chalisgaon*, describes an incident of a dangerous accident which occurred in 1929. Dr. Ambedkar had given a work to investigate the grievances of the untouchables. He investigated a case of social boycott. He was requested by some people to spend one night with them at Chalisgaon. To reach in Maharwada, people used to cross the culvert on the river. Here, Dr. Ambedkar did not get horse carriages due to his caste. He waited there. After some time one of the men from Maharwada came there to take him. He was not a driver, but he rode the horse carriage. When he was riding the carriage, an accident happened with them. However, Dr. Ambedkar reached in Maharwada. He got many injuries. It happened because, no one was ready to take an untouchable into their carriage. So, the people arranged a man among them as a driver. Here,

Dr. Ambedkar highlights the problems of untouchable people due to caste system. The untouchables didn't have the place in the society. Dr. Ambedkar was refused by the cart man because he was an untouchable. To point out issue of untouchability, Jitendra Kumar asserts,

"The problem of untouchability has not been presented with a sense of urgency, but as an essential part of Indian society, where in spite of its presence, lives have to be lived and desires have to be fulfilled." (Jitendra Kumar, 2018)

The fourth chapter, *Polluting the Water in the Fort of Daulatabad*, is about an incident in Daulatabad. Dr. Ambedkar and his colleagues were going to see the Buddhist caves at Verul. While going to Verul, they decided to visit the historical fort of Daulatabad. When they reached at Daulatabad, they washed their faces with the water from the small tank. When they were washing their faces, some Mohammedans came there. They got angry and started abusing them for touching the water. Dr. Ambedkar and his colleagues tried to convince that they didn't know the customs and rules of that place and they were outsiders. But the Mohammedans were not ready to listen them. Dr. Ambedkar asked in angry tone, "Is that What your religion teaches? Would you prevent an untouchable from taking water from this tank if he became a Mohammedan?" (Ibid, 21) All the people stood silent. Then, Dr. Ambedkar again asked them, can they see the fort or not. The people allowed them to go, but they warned them not to touch water anywhere in the fort.

The next chapter, *A Doctor Refuses to Give Proper Care, and a Young Woman Dies*, portrays an incident of an untouchable school teacher. This incident reported in a Journal 'Young India' and published by Mr. Gandhi in 1929. The teacher was an untouchable that's why he didn't get proper treatment for his wife and child. So, he lost his wife and child. His wife suffered from loose stools. She had difficulties in breathing. The teacher called the doctor to cure his wife. The doctor refused to come to his colony. He asked him to take his wife out of the Harijan colony with her newly born child. The teacher followed all the instructions of the doctor. The doctor gave the thermometer to a Muslim man and the Muslim man gave it to the teacher and he served to his wife. When the doctor checked his



wife, he got know that she was suffering from pneumonia. The doctor left the place and sent medicine. At last, the teacher's wife died due to pneumonia. Here, Dr. Ambedkar criticized on Hindu Community. He asserts, "The Hindu would prefer to be inhuman rather than touch an untouchable." (Ibid, 23) The incident of the school teacher showed the pathetic condition of the downtrodden people in Indian society.

In the last chapter, *A Young Clerk is Abused and Threatened Until He Gives Up his Job*, Dr. Ambedkar narrates an incident happened with Parmar Kalidas Sivram. He was a Bhangi boy. He narrated this incident in a meeting, that was held at Kasarwadi in 1938. Parmar was appointed as a Talati in the office of the Mamlatadar of the Borsad Taluka in the Kheda District. In his office, he faced many problems from the people because he was an untouchable. Parmar states,

"I did not know that untouchability would be observed in Government offices. Besides in my application the fact of my being a Harijan was mentioned and so I expected that my colleagues in the office would know before-hand who I was. That being so, I was surprised to find the attitude of the clerk of the Mamlatadar's office when I presented myself to take charge of the post of the Talati." (Ibid, 24)

When Parmar introduced himself to the clerk that he was a Harijan. The clerk asked him to stand at some distance. He said, "If you were outsider I would have given you six kicks. What audacity to come here for service." (Ibid, 25) Parmar was humiliated because of his caste. He also suffered there for the water. He was not allowed to touch the cans. There, was a small rusty pot for him. No one was ready to rent a house to him. He did not find any place where he could get food. He used to buy only "Bhajhas" in the morning as well as in the evening. In this way, he passed four days. The Mamlatadar sent to Talati to teach him how to do the work. But, the Talati ignored him and did not teach him anything. One day he was called by the Talati to prepare the population table of the village. So, he went Saijipur. He found the Headman and the Talati were in the village office doing some work. He stood near the door of the office. He stood there about fifteen minutes. He was so tired that's why he sat on the chair.

Then, the crowd of the people entered the office. The librarian, who was the owner of the chair, started abusing him because he sat on his chair. He was very angry on him. Parmar asked them to forgive him. But, they were not ready to listen him. Then, he asked them a piece of paper. He wrote a letter to Mamlatadar. He wrote, how he was insulted and humiliated by the people and he was also asked to tear it. At last, he promised them that he would give up his job. Finally, Parmar left his office and returned back to his home. Dr. Ambedkar's *Waiting for a visa* shows the life and problems of the untouchables. The book focuses on the social customs and Indian Society. To talk about the book, Dr, Rahul Dhaware says,

"*Waiting for a visa* is one of the important autobiographies to understand the practice of untouchability observed in Indian society. It is a kind of injustice, humiliation and inhuman treatment given to the untouchables. The present text is an attempt to introduce the casteism prevailed in India to the foreigners. (Dhaware, 2020)

Dr. Ambedkar bewitchingly highlighted the pain, sufferings and humiliation of the untouchables. He also criticized Indian society where untouchables did not consider as the part of society. Dr. Ambedkar not only narrates the memories and his experiences, but also the condition of downtrodden people. Through an autobiography, Dr Ambedkar throws light on the bitter experiences as an untouchables. The untouchables do not get water, boarding and treatment of the doctor. Even they are not getting prestige or power as it is not liked by Hindus. The untouchables are also humiliated by Mohammedans and Parsis.

#### References:

1. Ambedkar, B. R. (2019) *Waiting for a Visa*. Chennai: xpress publishing, Print
2. Dhaware, Rahul. 2020, Reflection of Untouchability in Dr. B. R. Ambedkar's *Waiting for a Visa*. An International Peer-Reviewed Open Access Journal, Vol. 7. PP.69-73
3. <https://mocomi.com/dr-ambedkar-biography/>
4. Kumar, Jitendra.2018, Literary Prospects of Dr. B. R. Ambedkar's *Waiting for a Visa*. Parisheelan, Vol.XIV, PP.281-286



## A Comparative Study of Spirituality in Sri Aurobindo's 'The Golden Light' and Rabindranath Tagore's 'Light, oh where is the light?'

Lagashetti Mayuri Chandrakant

Walchand college of arts and science, Solapur

### Abstract:

India and Religion both are connected with each other and the influence of religion is seen in the Indian English literature especially in Indian English poetry. This deep-rooted religion can be represented in 3 aspects – mystical, spiritual and secular and the representation of these 3 aspects can be found in the works of the two great personalities of India i.e. Sri Aurobindo and Rabindranath Tagore. The beauty of Indian culture acknowledged by its diverseness either it is in language, attires, festivals and religion or any other thing and this tremendous culture is encouraged by the two saint seers of India through their poetry i.e. Sri Aurobindo and Rabindranath Tagore. These dual personalities took Indian culture to a next higher level. Their use of Indianized English language made a unique impression on Indian as well as western people and also the use of language, authenticity, explicitness and uniqueness has been the features of their poetry which glorify Indian culture. The present research paper explores the indigenous culture which deeply rooted in the spiritual experiences and the spiritual significances that reflected in the poetry of Sri Aurobindo and Rabindranath Tagore which made India a great country in all over the world.

**Keywords:** Indian Culture, Spiritualism, Sri Aurobindo, Rabindranath Tagore, The Golden Light and Light, oh where is the light?

### Introduction:

The love, devotion, pride and respect to one's country and their religion is undeniably superior to all other feelings and the Indian English Poets played a significant role in expressing these feelings through poems particularly the two mystic poets of pre-independence era i.e. Sri Aurobindo and Rabindranath Tagore. They created a kind of affection towards the motherland by writing poetry about India and its culture centering on the spiritual experiences. Being a mystic poets Sri Aurobindo and Rabindranath Tagore created a sense of attachments for the nation. Their representation of the religiosity and spiritual significances in the poetry are the important themes which can be seen in the poetry of these two poets. Rabindranath Tagore in his poem 'Light, oh where is the light?', thinks himself as a lover and God as his beloved and he wants to unite with the God. He is in search of divinity or the divine light. At first he thinks he may get divine light but then he realizes that to get divine light is the most difficult thing and it needs an unconditional love. Similarly Sri Aurobindo's poem 'The Golden Light' is also a poem full of Spiritual significances. In this poem he describes his transformation into a holy being with the help of the God's Golden light. The

present research paper focuses on the exploitation of the spiritual significances in the poetry of Sri

Aurobindo's 'The Golden Light' and Rabindranath Tagore's 'Light, oh where is the light?'.

### Early life, education and works:

Both Rabindranath Tagore and Sri Aurobindo Ghosh born in Calcutta and got education in the western countries i.e. in London and Cambridge. These two Indian Bengali poets and saint seers known for their works which were deeply rooted in both Indian and western culture and traditions. Both Rabindranath Tagore and Sri Aurobindo started writing at their early age and these two worthies of India know several European languages too. Rabindranath Tagore, a versatile personality, as a short story writer, essayist, dramatist, novelist and a critic not only influenced the Indian people but also make an impact on the western people by writing his collection of poetry 'Gitanjali' to which he won the Noble prize, a prestigious literary award in 1913. Sri Aurobindo, an Indian philosopher, poet and Indian Nationalist also wrote many works including an epic poem Savitri, based on the ancient Indian mythological story from Mahabharata. His other major works includes, The Life Divine and The Synthesis of Yoga. Both the poets Rabindranath Tagore and Sri Aurobindo were recognized for their

simple, lucid, spiritual and everlasting poetry writing.

### Structure and form of the two poems:

Sri Aurobindo's poem 'The Golden Light' is written in the style of Shakespearean sonnet which is in 3 quatrains and 1 couplet and in abab cdcd efef gg rhyme scheme. On the other hand Rabindranath Tagore's poem 'Light, oh where is the light?' is a 27<sup>th</sup> verse taken from the Tagore's collection of poems, Gitanjali. It contains 6 prosaic lines and the poet presents his thoughts as it comes in his mind and the thoughts don't come in a rhythmic manner therefore this poem is related to the poet's mind.

### Spiritual significances in Sri Aurobindo and Rabindranath Tagore's poems:

Sri Aurobindo and Rabindranath Tagore's religious quest has been the central theme of their poetry notably in 'Savitri' and 'Gitanjali'. Though living in abroad they share the indigenous culture, language, customs and tradition in their poetry, they described it through the Indian English language which not only helped in India but also to the western part of the world. Both the poets united with the God and spiritual things related to the God.

In the poem 'The Golden Light', Sri Aurobindo says that the God's golden voice came in his throat and it converted it in a melodious tune which is so much pleasant in listening and his sang praising divinity and the words were mesmerizing and which are filled with immortal's wine.

*Thy golden Light came down into my throat,  
And all my speech is now a tune divine,  
A paean song of Thee my single note;  
My words are drunk with the Immortal's wine.*  
-The Golden Light

In the last lines of the same poem, Sri Aurobindo says that the light is came into his feet and the area where he stands that converted into heaven.

*Thy golden Light came down into my feet;  
My earth is now Thy playfield and Thy seat.*

- The Golden Light

Here the golden light is the symbol the divine light and throughout the poem, Sri Aurobindo step by step says that the light is transmitted from divine to his body organs from top to bottom i.e. from brain, throat, heart to feet.

In the poem 'Light, oh where is the light?', Rabindranath Tagore was in search of spiritual or divine light. He says that,

*Light, oh where is the light? Kindle it with  
the burning fire of desire!*

*There is the lamp but never a flicker of a  
flame, - is such thy fate, my heart! Ah, death were  
better by far for thee!*

- Light, oh where is the light?

In the very first line of this poem he says that being a seeker he is not able to find the light which is the symbol of divinity. Tagore explains that he wanted to kindle his lamp, which is the symbol of soul with the "fire of desire" i.e. the divine flame and he then only able to see the light when he increases the intensity of his devotion. He also says that the darkness of death is far better than the "light".

*Misery knocks at thy door, and her message  
is that thy lord is wakeful, and he calls thee to thy  
love-tryst through the darkness of night.*

- Light, oh where is the light?

In these lines the poet uses the personification misery and he portrays it as a kind and optimistic lady who guides him in the darkness. It is misery that inspires one to do better by kindle the spirit. So misery is part of spirituality it helps the seeker in realizing the significance of divine light.

Both Sri Aurobindo and Rabindranath Tagore reveals their the intense spiritual experiences and enlightenment through their poetry.

### Conclusion:

When we compare the two poems of Sri Aurobindo and Rabindranath Tagore in spiritual point of view, we come to know that there are number of similarities between both the poets and their poetry. Both Sri Aurobindo and Rabindranath Tagore belongs to the Bengal and both of them believes in spirituality. Though they wrote in English but their writing is about India and the Indian religion. Their use of symbols in the poetry shows the spiritual path towards the divinity. Both Sri Aurobindo's 'The Golden Light' and Rabindranath Tagore's 'Light, oh where is the light?' bears many similarities. Sri Aurobindo in his poem he describes his transformation into a holy being with descend of God's Golden light and Rabindranath Tagore describes in his poem describes that though he has traveled through a path

engulfed with disappointments and failures but now he wants to find peace through spirituality. We can aptly say that both Sri Aurobindo and Rabindranath Tagore were indeed the 2 representatives of Indian culture. Both the poets focused on the themes of spirituality, pessimism and love in their poetry and the divinity is a kind of passion for both of them. These dual personalities with their writing made an remark on Indian English Poetry and Indian English Literature also.

2. <https://motherandsriaurobindo.in/Sri-Aurobindo/poems/the-golden-light/>
3. <https://overmanfoundation.wordpress.com/2015/12/10/the-rainbow-bridge-a-comparative-study-of-tagore-and-sri-aurobindo-a-review/>

**Books:**

1. Dwivedi, A.N., "Indo-Anglian Poetry". Allahabad: Kitab Mahal, 1979
2. Naik, M.K., "Indian English Poetry". Delhi: Pencraft International, 2006

**References:**

**Online sources:**

1. <https://www.tagoreweb.in/Verses/gitanjali-190/light-oh-where-is-the-2842>





## Introduction To Famous Heritage Textile of India

**Prof. Suvarna Lavand Naik**

Dayanand Arts College Latur

H.O.D.Fashion Design Dept.

### Abstract :

*Indian textile artist have developed a globally and land of varieties explores to global market. Researchers in fashion design field truly not just the outfits but even the fabric used which is our heritage to make them are unique to each state of India from Kashmir to kanyakumari , every region has its own techniques that are used unique fabrics. The government keen interest to link this sector to the tourism, textile hub exhibition will get the opportunity explore various heritage across India. To aware all people about our Indian proud textile heritage and go with make in India scheme local to global.*

### Introduction

**I**ndia to be a proud of a rich textile and craft heritage. These traditions not only give meaning to the existence of the people of India, but also provide domestic, social and religious framework.

Hence textile crafts serve a dual role as they signify cultural values and at the same time is an important source of livelihoods for economically challenge. The textiles sector is the second largest supplier of employment after agriculture. The textiles industry has made a major contribution to the national economy in terms of net foreign exchange earnings and contribution to the GDP.

Indian hand-woven fabrics have existed since beyond the reach of memory. This sector involves.

large number of artisans from rural and semi-urban areas, most of which are women and people.

Excavations at Harappa and Mohenjodaro, have unearthed household items like needles made of bone and wooden spindles, suggesting that the people would spin cotton at home to make yarn and finally garments. Fragments of woven cotton have also been found at these sites. The first literary information about textiles in India is available in the RigVeda, which refers to weaving. The ancient Hindu epics, the Ramayana and the Mahabharata mention a variety of fabrics in vogue during those times.

- a meager proportion of Indian exports in global market, thus calling for efforts to promote and

channelize the offerings of the textile heritage to tap its hidden potential.

The present study is an effort to bring out the cultural importance of this precious handloom, printing, embroidery ,block print, dyes by giving an overview of its history, role of its beauty and aesthetic awareness varieties of textile heritage prevailing in India

So, I purposely choose this topic to aware all people about our Indian proud textile heritage and go with Make in India scheme local to global.

**KEY WORDS** ----Textile, heritage, Indian textile hub, fabric tour

### Objective

- Awareness about the glory of Indian textiles
- To pass on the legacy of Indian tradition on the next generation
- To intricate identification of regional textile developed by various communities to understand the origin, techniques ,design ,motif, color, layout of different textile
- To increase viable business plan and scheme of Make in India and get opportunities to local to global.
- Circulate money in our country and boost Indians economic growth.
- Indian textile and craftsmanship join with fashion designers will make a successful business on global level.
- Introduce to new generation they will try to go with ancient classic traditional clothing with natural and sustainable textile.

- fashion designer should use Indian heritage will make innovative pattern with apparel global brand.
- To make every woman in the society aware of Indian heritage so that they can get lot of choices and fulfill their wardrobe with exclusive collection.
- know about different varieties of traditional fabrics and get help from some of the oldest textiles to reform that art.

### Methodology

- Primary Data
- Methodological approach- To aware our Indian textile heritage to each and every people to get opportunity new business and style using traditional textile.
- Sample Design/Data collection—since my subject is related to women I have consciously given preference to women because women are very much aware of this tradition and clothes and give both time and money for dressing and outfits
- Area -Latur I have purposely choose because of my native and start with myself and also need to aware
- Quantity– 80 women's
- Classification of women's for collecting Data.
- 20 women's will be from educated like professor, teacher.
- 20 women's will be from fashion, textile, apparel, interior designer.
- 20 women's will be from clothing related business.
- 20 women's will be housewife and fashion students.
- Tools or material used.
- The research for this study can be done through the use of conducting interviews and the use of questionnaires.
- From various women's categories will be used as participants in the study
- Interview questions through survey will investigate the knowledge and awareness about Indian textile heritage.
- Secondary data-Government publications, websites, books, journal articles, internal records etc. Always specific to the researcher's needs.

### Aim and purpose!

Indian's rich heritage is one thing that makes it unique in several ways. Legacies touch every nook and corner of the country and world, and there are distinct ones. . The roots of the culture are engraved so deep that the entire world takes note.

- It goes without saying India has a lot to offer. But it is the Indian traditional textile sector that is creating a wave.
- India—being one of the largest traditional textile sectors of the world textile tourism, textile hub, textile museums,
- The country is brimming with great artisans and brains who have a lot to offer in terms of techniques and fabrics. To know what Indian textile heritage has in store and its making, *Entrepreneur India* spoke to old traditional and contemporary wear brand.
- Awareness in between all participation who involves fashion, apparel, textile, manufacturer, retailer , skill and innovators artisans ,stylists, workmen, chirographers ,teacher and student each one contributing in their own special way enchanting journey of Indian fashion so they all maximum utilize our heritage and create new invention in apparel Design

### Scope of the study

- Every state is bestowed with its own cultural identity. And an essential part of that is the attire of the people. Truly speaking not just the outfits, but even the fabrics used to make them are unique to each state of India. From Kashmir to Kanyakumari, every region has its own techniques that are used to weave, color and design many unique fabrics. Because of this unique heritage of India, the government is taking keen interest and will be develop in future.
- Textiles tourism by establishing textile parks in different states of India. With these tours, tourists will get the opportunity to explore various centers of textile industry, across India. Moreover, it will generate additional revenue for the government.
- This sector has the potential to double the employment in the sector as per the vision document of the union textiles ministry. It is a sector which not only provides

livelihoods to millions of households, but is a storehouse of traditional skills, crafts, and a carrier of heritage and culture. Artisans, weavers, handloom workers are the custodians of this heritage. Nearly 24 textile parks have been established by the government.

- handloom and handicraft museum. It will help attract tourists. And generate money this will help reduce unemployment.
- Fashion designers can revolutionize fashion in the future by using textile heritage and give them new life in fashion world as they are replaced by western culture.
- Lots of viable fashion business plan for long term
- This study will be help to national and international apparel brand for men, women and children also can home furnishing and handicraft.

### **Hypothesis**

- Creating innovative craft using the concept of old is gold.
- It will help to promote the glorious textile of India.
- If anyone Indians want to start a new business, they will get a platform.
- Many women will come to know that our India has such an old royal tradition and craftsmanship, and all those old traditions will defiantly come to use maximum in their daily life
- In future can create a exclusive brand on national or international level.

### **Limitation**

- India has been very famous for its handicrafts and textile since very long, India boasts of a rich textile and craft heritage.
- But I have purposely selected and study only one traditional origin textile Unique Fabrics of 29 Different Indian States for example Bandhani Textiles from Gujarat Phulkari from Punjab Chambarumal from Himachal Pradesh paithani from Maharashtra etc.
- Introduction of all state textile heritage and special focuse on Maharashtra textile in Maharashtra deep study on paithani saree.

### **Conclusion**

- The regional textiles of India include the designing on fibers, yarns and fabrics. Designing can be done in the way of dyeing, printing, embroidery, embellishments on the surface of the fabrics. Each state of India
- Review on regional textiles of India such as Pashmina, Kachchh, Kullu, Naga, Panja weave, Phulkari, Chikankari, Shisha work and Kasuti is highlighted. There is a need to touch the sensibility of Global fashion clothing lovers through reviving the ancient hidden treasure of various Regions of India. Fusion of one regional ethnic design with the other and incorporation of them into new style is trending on the way these days. Economic and social growth can be enhanced by having introspection into the ancient wisdom and skills hidden behind textiles and handicrafts. Ving its own indigenous regional art and culture. Novelty in design can be brought by developing new fashion. And viable business plans

### **Table of content**

- Introduction
- Objective
- Methodology
- Aim Purpose
- Scope Of the Study
- Limitation
- Review Of Literature
- Chapters
- Field Survey
- Result And Discussion
- Summery And Conclusions
- Bibliography
- Annexure
- Questionnaire
- Reference

### **Reference**

1. The Time of India. Textiles give tourism a fillip in the state. Ashish Ittyerah Joseph | TNN |
2. Sep 27, 2017, 09:53 IST.
3. <https://www.indianholiday.com/tour-packages-india/textile.html#>
4. The Times of India City. Textile tourism the new buzzword in Banaras. Meera Vohra | TNN |
5. Jan 8, 2016, 05.01 PM IST
6. <http://www.storyofindia.com/Textiles-Tours-India.html>



7. <https://www.clothroads.com/>
8. <http://www.indiatourismecatalog.com/index.html>
9. The Hindu. TN grows as textile tourism hub. Zubeda Hamid. CHENNAI:, JANUARY 28, 2016 00:00 IST, UPDATED: SEPTEMBER 23, 2016 23:02 IST
10. 2016 00:00 IST, UPDATED: SEPTEMBER 23, 2016 23:02 IST
11. Nitika Rana. Traditional Indian Textiles – Appreciating and preserving the heritage Special
12. focus: Traditional Textiles of Maharashtra..<http://www.textilevaluechain.com/>
13. <http://www.travelandleisure.com/articles/the-fabric-of-india>
14. <http://colouricious.com/textile-art-holidays-trips/>
15. <http://www.craftsvilla.com/blog/indian-arts-crafts-culture/>
16. <http://www.heritagetoursorissa.com/tour-packas/textile.php>
17. <https://soumyamukherji.wordpress.com/tag/textile-tour/>
18. <http://www.fromlosttofoundtravel.com/tourprograms/craftsandtextiles.html>



## Promotion of Language, Literature and Culture.

**Sushamsbai Rajendra Lavand**

Research scholar SRTMU,  
Nanded

**Dr.Meena S.Kadam**

Research Supervisor,SRTMU, Nanded

*India's culture is a treasure house of culture, works of literature, language arts, heritage sites etc. Indian culture has been reflected in the languages like Sanskrit, Pali and Andhrmaghi. These languages are ancient. Indian culture is also visible in Yoga and Ayurveda etc. Our ancient glorious epics Ramayana and Mahabharata also reflect through the language, literature and cultures. Unfortunately, the rule of Mughal and the British empire affected the tradition badly. This empire broke Indian traditions with the use of westernized mannerisms and English education. In the 21st century, this is the need of the hour to seek a fine balance between rich Indian culture and westernized modernization culture*

*The ancient texts, language, classics and culture has been alive today through the translations and analysis. Through the creation of a piece of literature the life style of contemporary society, socio-political condition, life style has been reflected. The language, culture has been evolved over the time and the society gets the rich literature as per the era. The Indian language arts and cultures are becoming rich through the literature. The Indian cultural tradition pragmatically nurtures the idea of Universal brotherhood, Vasudev Kutumbkam.*

**Key Words** universal brotherhood, history, languages, literary

### Introduction

**I**ndia is the land of saints. British rule has changed several things. Many foreigners criticized India. But Pt. Nehru rebut the criticism of foreigners as India is religious, philosophical, speculative and so on." Unconcerned with this world and lost in dreams of the beyond [bygone] and the here after." Nehru replies, "She has known the innocence and consciousness of childhood, the passion and abandon of youth, and ripe wisdom of maturity that comes from long experience of pain and pleasure." (Discovery 152)

In the development of any nation, culture plays an important role. Culture reflects values, goals, attitudes and practices. In other activities like social, economic, culture and creativity have been reflected respectively. India has a collection of songs, music and dance, theatre, folk traditions etc. which are known as the 'Intangible Cultural Heritage' of humanity. The Ministry of Culture Government of India implements a number of schemes, programs to perform various arts. The promotion of Indian culture is important for both the nation and an individual.

### Language

Language is a powerful tool to express one's thoughts. In the Post-independence era various languages were on the verge of extinction. Language is important for preserving the culture of a society, the heritage, now many communities, languages are losing their identity. Hence to preserve the cultural heritage of the communities it's important to introduce so as to retain the cultural heritage of the varied Indian communities, it's important to introduce various courses on Indian languages to the students.

### Arts and culture

Art is an important medium for imparting culture among students. Arts strengthen cultural identity, awareness and uplift society. It is the prominent medium for imparting culture among the students. It helps to enhance not only the cognitive and creative abilities of individuals but also increase happiness. Since early childhood care and Education Indian arts offer students holistic Education. Literature as a form of art includes plays, music, film etc. but the most important thing is that we cannot appreciate art without language. Hence we should promote cultural language to preserve and promote culture.

## Inculcation of Indian Cultural Traditional Values

Indian culture is diversified. Indians have preserved the famous arts, and architecture in the form of sculptures, caves and palaces, works of literature. Sanskrit in ancient times and now in vernaculars, the world appreciates, matchless customs and traditions it reflects through the various festivals, linguistic expressions, and countless regional and sub-languages. Pt. Nehru states, "She [India] was like some ancient palimpsest on which layer upon layer of thought and reverie had been inscribed, and yet no succeeding layer had had completely hidden or erased what had been written previously."

Many scholars propagated Indian culture across the world. At that time the centre of learning was the universities like Nalanda and Takshila they produce scholars like Aryabhata, Bhaskaracharya, Chanakya, Patanjali and many more who were born in India and got remarkable achievement in their respective fields like design, astronomy, technology, chess, fine arts and many more.

In India, various religious practice plays an important role to spread, preserve the art and culture. Vipashyana in Buddhism become popularized today, the world too has a great regard for this. Yoga taught peace and love to the world. The one thing that connects the Yoga and Vipassana is that of postures and.

In Indian culture, tolerance, equality and empathy are the main features. In Indian culture, the teaching and preaching of Lord Krishna, Bhagwan Mahaveer and the thoughts of Mahatma Gandhi need to get assimilated into the pedagogy. At various stages, they introduced through their preaching the

values and morals of life. In Indian culture human values, ethics and morality have important. The need of the hour is value based on Education. A bright future is based on a strong cultural foundation. The new generation needs to be aware of our Indian culture. All this is possible only through the invocation of it by integrating it into our educational system. The young generation of students should feel that the education system is successful, relevant and engaging.

## Conclusion

India is the land of saints. Her culture is rich and reflected through the great epics Ramayana and Mahabharata. She preserves all this throughout the centuries. It has been possible only because of the unique nature of spreading patriotism, Democracy, brotherhood, character empathy, humanity, empathy and sympathy and so on. The call of the hour is to bring back the lost culture and make our new generation students aware of our glorious culture. India will be promoted a centre for world study which provide in affordable cost hence it reconstruct the role as a "vishva Guru".

## Works Cited:

1. Jawaharlal Nehru, 'Glimpses of World History', New Delhi: Jawaharlal Nehru Memorial Fund, Oxford University Press, 1999.
2. Jawaharlal Nehru, *The Discovery of India*, New Delhi: Jawaharlal Memorial Fund Oxford University Press, 1982.



## Impact of National Education Policy 2020 on Higher Education

**Dr. Laxmikant Nandkishor Soni,**

Dayanand College of Commerce, Latur

Email Id.:laxmikantsoni001@gmail.com

### Abstract:

India completed the 75th year of Independence. Even that we can see that there is no 100% literacy rate in the country. It is necessary to reflect on the vision and goals that had been laid for independent India. The vision of India is to see equality in nation and so equality in education. It helps to improve the educational system in India. The new National Education Policy has come into force under the chairmanship of eminent scientist Dr. K. Kasturirangan. The National Education Policy contributes directly in sustainable transformation of our nation into an equitable and vibrant knowledge society, by providing high quality education to all. The new National Education Policy was approved by Union Cabinet of India. NEP 2020 is a comprehensive framework for elementary education to higher education as well as vocational training in both rural and urban India. The new policy aims for education from pre-school to secondary level. There are many opportunities and challenges to the education society in implementation of NEP 2020. This paper Impact of National Education Policy on Higher Education, tries to trace the history of Educational System in India, to review the NEP in relation to higher education, to analyses the impact of NEP on teachers, and also expresses the opportunities and challenges in implementation of NEP and also describes the way ahead to New Education Policy.

**Keywords:** New Education Policy, National Education Policy, NEP 2020, Higher Education, impact on teachers

### Introduction:

**N**ational Education Policy is a new policy related to an important issue faced by Indian education system. The NEP 2020 was approved by Union Cabinet of India on July 29<sup>th</sup> 2020. The vision of this policy is to outline the scenario of India's new education system. National Education Policy 2020 envisions an India-centric education system that contributes directly to transforming our nation sustainably into an equitable and vibrant knowledge society by providing high-quality education to all. This NEP replaces the previous National Policy of Education 1986. The new policy is based on a draft prepared by a committee led by Former Indian Space Research Organization (ISRO) Dr. K. Kasturirangan. The committee is working on the policy from last six years and Kasturirangan Committee is the second Committee to work on the policy. The NEP enacts several changes in the India's Education Policy. NEP is a comprehensive framework of education from elementary level to higher education as well as vocational training in both rural and urban areas.

The NEP 2020 has outlined an determined task of nearly doubling the GER in higher education from 26.3 per cent (2018) to 50 per cent by 2035 while improving quality of Higher

Education Institutions(HEI) and positioning India as a global education hub. The focus is on providing a flexible curriculum through an interdisciplinary approach, creating multiple exit points in what would be a four-year undergraduate program, catalyzing research, improving faculty support and encouraging internationalization.

One of the most essential shifts will be seen in setting up of the Higher Education Commission of India (HECI) for the entire higher education segment. The HECI will act as a single regulator and several functions, including accreditation, funding and academic standard setting, will be carried out by independent verticals. These entities will eventually replace other regulatory bodies like the University Grants Commission (UGC) or the All India Council for Technical Education (AICTE).

### Objectives of the study:

1. To analyze the impact of NEP 2020 on Higher Education.
2. To trace the history of Indian Education System and its present status.
3. To know about opportunities and challenges in implementation of NEP.

### Research Methodology:

The methodology consists of a conceptual discussion on the idea of the national educational policy framework, highlighting various sections of

the policy of NEP 2020 in relation to Higher Education System. Impact of NEP on Higher Education is made using the focus group discussion method.

### **Evolution of India's Education Policy:**

1. The first committee after India's independence was the University Education Commission 1948-49 also known as the Radhakrishnan commission. This committee was led by Sarvepalli Radhakrishnan which focused on higher education.
2. The Secondary Education Commission 1952-53 focused mainly on education after primary school and before University Education begins.
3. The Education Commission 1964-66 also known as Kothari Commission led by Dr. D. S. Kothari. This Commission had a holistic approach and advise the government on the national pattern of education and general policies taking into account each stage from primary to post graduation.
4. In 1968, The National Policy on Education was announced by government based on the recommendations by Kothari Commission and a policy for equal educational opportunities in order to achieve national integration and greater economic and cultural development.
5. The National Policy on Education 1986 gave special emphasis on the removal of disparities in education system and aimed to equalize educational opportunity for all. This act was modified in 1992 "Common Minimum Program" especially for women, Scheduled Tribes (ST) and Schedule Caste (SC).
6. In 2009, the Right of Children to Free and Compulsory Education (RTE) Act was passed which made elementary education a fundamental right for every child.
7. The T.S.R. Subramanian Committee or Committee for Evolution of the New Education Policy in 2016, sought to improve the quality and credibility of education by addressing implementation gaps.
8. Finally Dr. K. Kasturirangan Committee was framed to draft the new National Education Policy and submitted its report on May 31, 2019. This draft sought to address the challenges of access, equity, quality, affordability and accountability faced by current education system. The committee reframed the HRD ministry to Ministry of Education.

### **Highlights of NEP 2020 for Higher Education System:**

#### **Policy Changes:**

1. The Gross Enrolment Ratio in Higher Education including Vocational education will increase from current 26.3%(2018) to 50% by 2035.
2. HEIs which deliver the highest quality will get more incentives from the Government.
3. Reputed international universities to be encouraged to setup campuses in India.
4. Higher education institutions will promote multidisciplinary education and flexible curriculum structure that will offer multiple entry and exit points to create new possibilities for lifelong learning.
5. Greater focus on online education and open distance learning (ODL) as a key means to improve access equity and inclusion
6. Integration of vocational education within higher education. At least 50% of learners to have exposure to vocational education by 2025.
7. HE quality will be improved to global quality level to attract more international students and the credits acquired in foreign will be counted for the award.

#### **Governing Body:**

1. HE monitoring and controlling institutions like UGC, AICTE, MCI, DCI, INC, etc will be merged with the Higher Education Commission of India (HECI) as a single regulator for HEI.
2. The current Accreditation Institutions like NAAC and NAB will be replaced by a robust National Accreditation Council (NAC).
3. An Academic Bank of Credit (ABC) will be established which would digitally store the academic credits of all registered candidates earned from various recognized HEIs (SWAYAM & ODL mode) that can be taken into account

while awarding degrees by the college or university.

4. The various nomenclatures used currently such as deemed to be university, affiliating university, central university, affiliating technical university, unitary university, etc will be replaced by 'University' after fulfilling the required criteria as per norms.
5. National Scholarship Portal will be strengthened and expanded to universities help the financial needs of merit-based students. Private HEIs will be encouraged to offer larger numbers of free ships and scholarships to their students.

#### University level:

1. Consolidation of existing fragmented HEIs into two types of Multidisciplinary Universities (MU) and Multidisciplinary Autonomous Colleges (AC).
2. Multidisciplinary Universities will be of two types as (1) Research-intensive Universities, and (2) Teaching-intensive Universities.
3. Establishment of a National Research Foundation (NRF) to fund research in universities and colleges.
4. Research will be included in UG, PG level and have a holistic and multidisciplinary education approach.
5. All HEIs will focus on research and innovation by setting up (1) Start-up incubation centers, (2) Technology development centers, (3) Centers in frontier areas of research, (4) Centre for Industry-academic linkage, and (5) Interdisciplinary Research Centers including humanities and social sciences research.
6. All HEIs will have professional academic and career counseling centers with counselors available to all students to ensure physical, psychological and emotional well-being.
7. All HEIs will develop, support, and fund for topic-centered clubs and activities organized by students with the help of faculty and other experts as needed, in the area of science, mathematics, poetry, language, literature, debate, music, sports, etc.

8. The Degree program may contain in-class teaching, Online teaching components, and ODL components with 40:30:30 ratio model to achieve a global standard of quality.

#### Institution Level:

1. Multi disciplinary Autonomous College's campus will have more than 3,000 students. The Timeline to become multi-disciplinary is by 2030 and to have 3,000 and more students by 2040.
2. Every existing College will develop into either degree granting autonomous College or migrated into a Constituent College of University and becomes fully a part of the University.
3. All existing affiliated Colleges will eventually grow autonomous degree-granting colleges with the mentoring support of affiliated University by improving and securing the prescribed accreditation level.
4. Four years Bachelor degree with multiple exit options, one to two years Master's degree based on the number of years spent in Bachelor degree as four or three respectively, and option to do Ph.D. for four years Bachelor degree with research are possible.
5. Two years Master degree with full research in the second year, One year Master degree for four years Bachelor degree holders, and Five years integrated Bachelor/Master degree.
6. HEIs will be encouraged to prepare professionals in agriculture and veterinary sciences through program integrated with general education. HEIs offering agricultural education must focus on the local community and involvement in setting up Agricultural Technology Parks in the region to promote technology incubation and dissemination.
7. All HEIs have autonomy in deciding their fees structure and surplus if any should be reinvested in the expansion projects with a transparent accounting system.



### Student Level:

1. Student Centered teaching & learning process instead of Teacher centered teaching model.
2. Choice Based Credit System is revised by an innovative and flexible Competency Based CreditSystem.
3. Examination system will change from high-stakes examinations (Semester End system) towardsa more continuous and comprehensive evaluation examination system.
4. Pedagogy in HEIs will focus on communication, presentation, discussion, debate, research, analysis, and interdisciplinary thinking.

### Impact of NEP can be studied as:

1. Large-scale consolidation will help in quality universities and colleges
2. Faculty shortage and need for improvement in faculty quality
3. Focus on multidisciplinary education
4. Catalyzing Research Activities
5. Improving access and equity through Open Distance Learning (ODL) and online program

### Conclusion:

To reinstate India as an educational leader in the world, it is necessary to implement the NEP 2020 in full fledged and proper manner. The new national education policy 2020 is a good policy as it aims at making the education system holistic flexible multi-disciplinary align to the needs of 21<sup>st</sup> century and the 2030 sustainable development goals. The NEP is a product of an extensive exercise that strives to achieve 100% gross enrollment ratioby 2030. With an aim to create a more inclusive cohesive and productive

nation the recently unveiled national education policy 2020 has come a groundbreaking reform by the Ministry of human resource development MHRD. The intent of policy seems to be ideal in many ways but it is the implementation where lies the key to success. Under the NEP 2020, the focus areas of the reforms seek to cultivate 21<sup>st</sup> century skills among students including critical thinking problem solving creativity and digital literacy. As technological advancements rapid globalization and unprecedented developments such as the covid-19 pandemic – transform the future of work, the existing education models need to be reassessed in keeping with the challenges of the global economy.

### References:

1. [https://www.researchgate.net/publication/343769198\\_Analysis\\_of\\_the\\_Indian\\_National\\_Education\\_Policy\\_2020\\_towards\\_Achieving\\_its\\_Objectives](https://www.researchgate.net/publication/343769198_Analysis_of_the_Indian_National_Education_Policy_2020_towards_Achieving_its_Objectives)
2. [https://www.researchgate.net/publication/346654722\\_Impact\\_of\\_New\\_Education\\_Policy\\_2020\\_on\\_Higher\\_Education](https://www.researchgate.net/publication/346654722_Impact_of_New_Education_Policy_2020_on_Higher_Education)
3. “Impact of National Education Policy 2020 on Higher Education”, Prof. Smt. Teena P. Darbar, IJCRT, ISSN-2330-2882
4. [https://www.education.gov.in/...PDF/National\\_Education\\_Policy\\_2020\\_-\\_Ministry\\_of\\_Education\\_Government\\_of\\_India](https://www.education.gov.in/...PDF/National_Education_Policy_2020_-_Ministry_of_Education_Government_of_India)
5. <https://www.google.com/amp/s/www.hindustantimes.com/education/new-education-policy-2020-highlights-key-takeaways-of-nep-to-make-india-a-global-knowledge-superpower/.html>
6. [https://niepid.nic.in/nep\\_2020PDF](https://niepid.nic.in/nep_2020PDF), National Education Policy 2020 – NIEPID

## Endangered Language

**Mahammad Rauf Ibrahim**

(Research Scholar)

**Research Centre:** Dayanand Arts College, Latur,  
Swami Ramanand Teerth Marathwada University,  
Nanded

### Abstract

*Communication is the simple and effective way of interaction. Men's identity recognised by their languages. The World is filled with thousands of languages and various styles of languages (pronunciation). Language is the identity of today's men. But due to negligence and interest in foreign languages now creating perilous situation for vernacular. Indians also avoiding their vernacular and due to that many ancient languages are now endangered or extinct. Indigenous languages are the national heritage and identity of cultural nation so protection and preservation of vernacular is most important challenge for modern men.*

**Keywords:** Mother tongue, endangered Language, language extinction, vernacular preservation, SPPEL, CIIL.

### Introduction

“A language is a system of arbitrary vocal symbols by means of which a social group cooperates” ( Bernard Bloch & George L. Trager).

Language has a set rules by particular Regional inhabitants to make their communication easy. Language means not just limited to the spoken language but it includes Sign and Written language. Human beings intention to express anything and that specific messages understanding by receiver is the key of effective communication; not matters the form of the communication either its spoken or written. Gestures or sign language also has its own importance but as compare to spoken and written language the sign language understanding depends upon the receivers understanding & analytical ability.

Language is the prominent part of our day to day life because social relations , sharing thoughts etc. needs effective language presentation. Acceptance of new word in society and effective use of that particular language needs hundreds of years to reach its perfection. Antecedent set rules and identity with things make them easy to circulate and understood by the same language speakers. Language existence in human life is the most unique and gifted thing. Language works to make our day today life more simple and easier.

Ancient times before the existence of any set rules of language oral or written, Communication

through the gesture and paintings considered as a authentic way of sharing thoughts but as the development of human being new languages emerged. Now 7151 languages are spoken by human beings throughout the world , it means that humans created different symbols and their utterances (pronunciation) according to their understanding. Every spoken language has its own variations, Chinese language has 13 variations and Arabic language has 20 variations. In number Spoken languages are more than written languages. Continuous practice and orally transfer of the language helps that language to survive but written languages due to lack of continuous usage and written materials tenuousness responsible for lost or endangered.

Human beings and animals has a different ways to interact and everyone has own style of communication. Humans are social animal so to survive in society they must need to use appropriate language to represent themselves. Humans journey from stone age to today's modern Era; language plays essential role. Humans are different than all living beings on earth because they can successfully convey by using written or spoken form. Interaction between humans and animals also has own language such languages we can say affection , sentiments or emotions but here also nonverbal or sign language plays Important role. Lack of communication creates misunderstanding and demented society, so for the ideal place humans need proper channel and medium

to share their message. Language either verbal or nonverbal has its own meaning and that depends upon the past incident and receivers personality. Language is the part of civil society . Animals , birds and all they living things with vocal cords uses their signs to communicate with their homogeneous mates.

Indian history uphold the most advance civilization evidences. Indians' communication and interaction ways are changed with place to place. Indians use various accents, pronunciation, intonation and vice modulations in their speech. Indian language has two distinct families which were used by *Indo-Aryan* and *Dravidians*, former language speaking speakers almost 78.05 % of Indian inhabitants and later language spoken by 19.64 % Indian. Both language families together known as *Indic* language.

Indians learned various new language with the arrival or invasion of new invaders or traders. Indians had a deep impact of foreign languages like Arabic, Chinese, Dutch, German, English etc. various languages were adopted or words borrowed by Indians. Indian language is a mix-up of worlds most prominent languages. India after the freedom needs one common language to use at all domain but due to language dissension no language is considered as National Language. Indian constitutions *article 343* recognised Hindi(*Devanagari Script*) as a official language of Union. Constitution of India accepted 22 languages as a official language. Indian all states has a authority to promulgate and use their mother tongue as their primary or official language. English as a universal language got the states of a *Subsidiary* official language. Official languages listed in constitution known as *Scheduled* languages.

Indian administrative and official governing body needs a common language to interact with their respective states, so that need full filled by the English language. English and Hindi speaking speakers has the majority in India so these both languages are used as a Central and state governments official languages. India is home of hundreds of languages. Indian after the Indo-Aryan and Dravidian use *Austroasiatic* ,*Sino- Tibetan* and *Himalayan* languages. Status of Hindi and English changed into language of official usage after the 1987 amendment , rule 1976. According to 2011

census 41.1 % native speakers in India speak Hindi as their primary or secondary language. 26.6% Indians use Hindi as their mother tongue. 10.67 % of Indian prefer to speak in English language. 26% Indians are Bilingual and 7% are trilingual. Most of the Hindi speaking speakers living in Northern part of India and such Hindi regions are known as *Hindi Belt*.

Indian 28 states and 8 Union territories prefer to use their primary language as their official language. Constitution of India gives them the liberty to choose and use their mother tongue as their official Language '*Official Language act , 1963*' also offers them the right to use official language at Union, parliament state and Union work and Law.

### Meaning of Endangered Language

Humans respect for language is as same as they respect their mother. They show their concern towards the language but lack of homogeneous user speaker can't communicate. Effective communication needs two way communication and for two communication speaker need to speak in listeners language, but any how if the speakers speaking language listener ( Receiver) is not exist then what worst than that. Here sign language can help to express limited number of words but emotion, affection, pain and happiness can be only possible by language.

If the person unable to use and speak his language with others due to the lack of same language understanding listeners then it has adverse impact on social, mental, emotional & physical health. Speaker must need to practice his mother tongue daily otherwise he also started to forget his own language. Once the vocabulary is started to fade from mind of person then this is the moulder of any languages. Modernisation and western thinking adoption or use of that language instead of your mother tongue push the man away from his roots, specially if he accepting other language and giving the priority to that ( foreign) language. Same language, culture and manners play very vital role in friend making but If initial stage (speaking) is not initiated then all other things became inferior. If person can't speak in his own language and can't understand by other then that man is most lonely person in crowd. Unfortunately such problems are facing by Many peoples because there is no one has



the knowledge about rare or decaying language and lack of teacher or scholars of that languages making situation adverse, but such problems are real. SIL Ethnologue (2005) showed 473 out of 6909 living languages inventoried (6.8%) as extinct with saying only few elderly speakers are still living and this dropped to 6.1.% in 2013.

The worst condition of endangered Language is now the reality of many people. Endangered languages are now studied and protected by linguistics . But study and exact form of pronunciation of endangered Language is a risky attempt. Critical condition of language is now fasten a world into limited vocabulary , Grammar and pronunciation, because beauty of every language is not same and endangered condition of language is limits the world. Modernisation is need of society but our language and their heritage is the base of society.

### Endangered Language

Endangered language is losing its speaker or very few speaker left . Ancient languages has a traces of history so world's scholars trying to save language before it's gone with time. UNESCOs after study of past ,present and future of vernacular language levelled endangered Language into four level which is started with safe ( Not endangered) to extinct ( not single speaker).**1)Vulnerable:** Language used at home or by children but not outside the home.**2)Definitely endangered:** Influence of mother tongue is not followed by family and langue now not considered as mother tongue.**3)Severely endangered:** Rising generations not knows their grandparents language and their parents just understood but can't speak their mother tongue.**4)Critically endangered:** Most of the language users rarely or partially use that language. Language diversity is seen in the world and due to that more 7100 languages are spoken and 300 writing systems. According to linguistics assumed that between 50% and 90% of them possibly endangered or dead by the year 2100. 0.2 % of the world's language is spoken by more than half population of world and only 4% speaker remains 96% of language, these 96% of languages due to their less number of speaker these languages are in endangered level. Endangered languages are only remained a live because their active speaker and as

soon as their speaker stop to use it then that language also going to vanish.

### Causes behind language endangerment

**Natural calamity:** Impact of natural calamity perilous on vulnerable or less speaking language speakers living in remote areas. Most of the languages are limited by boundaries and any natural calamity causes the extinction of specific humans and that extinction also hunt the language of that area.

**Speakers Loss:** As soon as the risk of speakers life raised due to any genocide or disaster then it leads to Loss of speaker and language of speaker.

**Written:** world's many languages has no written alphabets or Grammar so death of speakers due to any man-made of natural attack can cause the death of language .

**Status Symbol:** In the modern time speaking of mother tongue is considered as a insult of personality so most of the speakers accepts other languages as their primary language. E.g. Hindi speakers choose English over their vernacular.

**Restrictions:** This is the serious problem now affecting the use of parent language. Many trade, schools, businesses prefer only one common language or mostly speaking language as their source of conversation so unintentionally speaker must need to use other language.

**Invasion:** war or tyranny force their menial to use particular language.

**Bilingual:** Speaking of two languages need same listeners but due to the above reasons only few listeners left those who can speak with speaker and continuously use of other languages cause the extinct from speakers mind.

English language is dominating the world. English language is spoken by 400 million natives and understood/ spoken by 1.6 billion people. English language after the East India Company Era became most dominant and inflentional language across the world. Today most of the medium to reach the people are using English as a main language. Any language as gain the more modes to reach at any place that also gaining the new audiences simultaneously.

Today's modern Era is creating lots of opportunities through the virtual reality or free access of multimedia. Online binge watching or

surfing all activities primarily use the one language as a medium of information. Lack of local language use in the internet platform not giving the appropriate justice to other languages. Development of technology is the need of society but the way it's serving is most Important issue. One language monopoly over the society is suppressing the other languages and creating endangered situation for them. Internet usage primarily targets the young audience and if they habitual with one language then they can't able to speak and listen in other languages. Negligence of vernacular and acceptance of foreign language is purely depends upon the users of that language. Today British, American , Canada, Australia and New Zealand English is mostly spoken English variants and these are called as ' *Core Anglosphere*'. The craze of English caused many indigenous languages into endangered languages, some endangered languages in the world Ainu (Japan), Okanagan ( Canada), Yagan( Chile), Apiaka ( Brazil), Ongota ( Ethiopia), Patwin ( U.S), Alawa ( Australia), Rapa Nui ( Polynesia) etc.

### Steps to protect Languages

Indian English is mostly inspired by British English. English missionaries spread the English education in early 1900s. English schools in India focused on only English language and priority to avoid native languages of students. Many languages defunct from Indian but recent time two Assam languages Tai Ahom and Tai Turung (Assam ) extinct, and Tai Khamyang has less than 50 speaker. According to Devy in also 60 years nearly 250 languages disappeared in country. Language protection is the need of today's Era so *International Covenant on Civil and Political Rights* (ICCPR, 1976) state " In those states in which ethnic ,religious or linguistic minorities exist, persons belonging to such minorities shall not be denied the right , in community with the other member of their group ,to enjoy their own culture, to profess and practice their own religion , or to use their own language". This attempt was taken by international organization.

Indian government is very serious about protection and reservation of endangered languages so government initiated new policy " *Scheme for Protection and Preservation of Endangered Languages of India*" ( SPPEL). Governments policy

acted by " *Central Institute Of Indian Language*" ( CIIL), Mysore and main aim is protection, Preservation and documentation of all indigenous languages of India spoken by less than 10000 inhabitants and its considered as endangered language. Initial phase is working for Preservation of 117 languages. The UGC also initiated two schemes 1) ' *Funding support to the State Universities for study and Research in indigenous and Endangered languages in India*' and ' *Establishment of Centres for Endangered Languages in Central Universities*' .

In 2013 ' *peoples Linguistic Survey Of India*' stated 197 languages are in endangered category. Out of 197 languages Boro and Mei Meithei have the official recognition and they are written form. The negligence towards the indigenous language causes the extinction of native languages.

### Solutions to Revive Endangered Languages

Citizen must need to understand the value and importance of the vernacular. Inhabitant must need to use their mother tongue in daily conversation and use of language at offices , Home, Internet etc. As soon as the modern technology unbiasedly started to use all language as a medium of instruction or communication then there is possibility of endangered Language revival and protection. Governments initiatives to protect indigenous languages must need strict implementation and observing committee to analyse outcome of program.

### Conclusion:

Language preservation is the major challenge in India because Indians attention to English language and negligence to the indigenous language is gaining everyday. Indian governments initiatives like SPPEL working to preserve Indians indigenous languages. Preservation and collection of endangered Language in the form of digital documentation is priority of mission. Active actions of the CIIL also trying hard to raise awareness to protect indigenous languages before their extinction. Regular workshops , Grammar data collection, pronunciation recoding, Digitalization etc. Attempts are carried out by CIIL.

UNESCO recognized India as linguistically diverse country. Indian diversity contains 19500 dialects. International platform also worried to protect Indian diversity so endangered 197 languages preservation is the priority of UNESCO. UNESCOs *Atlas Of The World's Language In Danger of Disappearing* working to protect endangered Language.

Dictionary making, awareness, data collection, Daily practice, gaining confidence, Official Status, Historical valuation, traditional festival celebrations, Home schooling of Mother tongue etc. various ways to protect any endangered Language. Languages protection is not just the responsibility of International, National or state government but individual's active participation is needed to protect indigenous language.

### Reference

1. Boyd.D.L ( 1974).The Significance of Language. Journal of Thoughts .vol.no 1 .Pub. Caddo crap press
2. Brooks. R. (2017). Why are there so many languages?.  
<https://www.k-international.com/blog/why-are-there-so-many-languages/>
3. Central Institute Of Indian Language.  
<https://www.ciil.org/Programmes.aspx>
4. Gandhi V. (2018). Preserving India's endangered languages  
<https://economictimes.indiatimes.com/blogs/et-commentary/preserving-indias-endangered-languages/?source=app&frmapp=yes>
5. [https://en.m.wikipedia.org/wiki/List\\_of\\_endangered\\_languages\\_in\\_India](https://en.m.wikipedia.org/wiki/List_of_endangered_languages_in_India)
6. Journals of India. (2021). Endangered languages in India.  
<https://journalsofindia.com/endangered-languages-in-india/>
7. Kaggle. (n.d). Extinct Languages.  
<https://www.kaggle.com/datasets/the-guardian/extinct-languages>
8. Laliberte M. (2022). 15 most endangered languages in the world.  
<https://www.rd.com/list/endangered-languages/>
9. Language.<https://www.google.com/amp/s/www.india.com/explainer/explained-what-indias-constitution-says-about-hindi-and-national-language-5362766/amp/>
10. Nations Online. (n.d). Languages of the world.  
<https://www.nationsonline.org/oneworld/languages.htm>
11. Ministry of Education. SPPEL. <https://sppel.org/>
12. Robins. R..Crystal D. (n.d)Language .  
<https://www.britannica.com/topic/language>
13. Sengupta. P. (2009). Endangered languages: some concern.  
[https://www.researchgate.net/publication/228673685\\_Endangered\\_Languages\\_Some\\_Concern](https://www.researchgate.net/publication/228673685_Endangered_Languages_Some_Concern)
14. Shaurya. S. (2022). Explained: What India's Constitution Says About Hindi and National
15. Sociology Discussion (n.d).Language and its importance in society.  
<https://www.sociologydiscussion.com/essay/language-and-its-importance-to-society-essay/2176>
16. The Guardian. (n.d). Endangered languages.  
<https://www.theguardian.com/news/datablog/2011/apr/15/language-extinct-endangered>
17. UNESCO. Atlas Of The World's Language.  
<https://unesdoc.unesco.org/ark:/48223/pf0000192416>
18. Ynsitu.(2021). 8 reasons of English is the Dominant Language.  
<https://www.ynsitu.com/en/8-reasons-english-is-the-dominant-language/>



## The Plight of Dalits in Sharankumar Limbale's *The Outcaste*.

Malve Sulochana Ganesh

Research Scholar, SRTMU, Nanded.

### Abstract:

The reflection of caste and its importance in contemporary society is the central focus of the author. *The Outcaste* presents a realistic image of poverty stricken Dalits and their struggle for survival. The main concern of the author is to compel his reader to ponder over the serious issue of caste system and its consequences on Dalits. Being an illegitimate child of a Mahar woman, his whole life is a kind of quest for survival and identity. He has faced discrimination on every path of his life such as social, economical, political and educational as well. He also highlights the condition of women in contemporary society. He has witnessed various incidents where women have exploited and tortured by high caste Patils. The rich high caste Patils and lenders try to assault and want to take the advantages of their poor condition. The present article focuses on the Dalit's life in the post-independent India of sixties which points out their humiliation, suffering and exploitation. *The Outcaste* is a landmark in Marathi Dalit Literature. The condition of Dalits and his real life experiences are written in his autobiography, *The Outcaste*.

**Key Words:** Poverty, Dalit, illegitimate, Caste, humiliation and experiences.

Sharankumar Limbale is a Marathi writer, a poet and a literary critic. He has written more than forty books. He is known for his autobiographical work *Akkarmashi* and the critical work *Towards an Aesthetics of Dalit Literature*. The book *Akkarmashi* is translated into English by Santosh Bhoomkar entitled as *The Outcaste* in 2003. He has written this book at the age of 26 in 1984. It is originally written in Marathi. It is translated into many Indian languages like Panjabi, Kannada, Malayalam and Tamil. His literary contribution is vast. He has written novels, poems and plays. His Marathi novels consist *Bhinnlingi*(1991), *Upalya*(1998), *Hindu*(2003), *Bahujan*(2006) and *Zhunj*(2008). His famous Marathi poems are *Utpaat*(1982) and *Udrek*(2008). His contribution in Hindi Literature include *Akkarmashi*(1991), *Devta Aadmi*(1994), *Dalit Sahitya ka Saundarya*(2000), *Hindu* (2004) and so on.

The title of the book '*The Outcaste*' signifies the condition of the author, a half-caste born of high caste Marathi Patil and an untouchable Mahar woman. The present book has digressions. Sharankumar Limbale used simple and terse language to narrate his own heart rending experiences. He has also employed religious symbols. The novel takes place in the village, Haanur in Maharashtra.

Sharankumar Limbale talks about his identity. The word '*Akkarmashi*' implies a person who is born

as illegitimate or impure or incomplete. The author has written his first hand experiences in his autobiography. His experiences are the mirror of his community where Mahar and Mangs are living a degraded life owing to their lower caste. While talking about this work, Thomas Ashly quotes that,

"*Akkarmashi*, the autobiographical work of Marathi writer Sharankumar Limbale, is a poignant narration of the anguish of his own status as an outcaste and of the Dalit community in general, under the yoke of caste hierarchy prevalent in India for centuries." (Ashly, 2006)

Limbale was tortured by the accident of birth. His mother Masamai, who belonged to Mahar community was in relationship with the Patil of village Baslegaon, Hanmantha Limbale who belonged to the high caste Maratha community. This relationship was developed without marriage. So, the birth of Limbale out of this relationship was a stigma. Mahar community considered him as a bastard and half caste because his father was not a Mahar by caste. And he was untouchable for the high caste village people due to his mother who belonged to Mahar community. So, he was not only an untouchable but also an illegitimate child. The school life of Limbale highlights segregations and contrasts towards the Dalits. The rules and patterns are already set for the Dalits. While depicting this issue, Limbale says,

"The Vani and Brahmin boys played Kabbadi. Being marked as Mahar we couldn't join them. So Mallya, Umbrya, Parshya, all from my caste, began

to play touch and go. We played one kind of game while the high caste village boys played another. The two games were played separately like two separate whirlwinds." (Outcaste, 2)

The above statements clearly point out the miserable conditions of the Dalits. Limbale gives another bitter experience of his school life. The picnic was arranged. In the picnic, the higher caste classmates brought delicious foods and shared their food with the teacher. The Dalit boys were asked to collect the leftover food by the teacher. On the very next day, the teacher asked the students to write about their experiences about the school picnic. Limbale was unable to write anything as he saw only humiliation from his classmates and his teacher. He was insulted by the teacher in the class. The teacher called him 'a son of bitch'.

Limbale explores the cursed life of the Dalit community. The Dalits are identified by their hunger and poverty. They deserve to eat garbage food to appease their hunger in his book *The Outcaste* Sharankumar says,

"Bhakari is as large as man. It is as vast as the sky, and bright like the sun, hunger is bigger than man. Hunger is more vast than seven circles of hell. Man is only as big as a bhakari and only as big as is hunger. Hunger is more powerful than man. A single stomach is like the whole earth." (The Outcaste, 50)

These sentences show the picture of hunger among the Dalits. They are ready to do anything to satisfy their hunger. Masamai and Santamai had separate liquor kilns. The high caste people were the customers for them. They were gods for them. They used to drink till late night. At times they quarreled. They spitted everywhere in the house. They even held hands of Limbale's mother. But, he was helpless. There was also the continuous terror of the police. There was fear of a raid by the police. At such times, Masamai and Santamai had to vacate the cans filled with liquor in the bathroom. To satisfy hunger, Limbale's grandmother, Santamai used to collect lumps of dung, make a round cake out of the dung, and sell it in the market. She was also using the dung differently. She picked up the lumps of dung and washed it to get yellow and swollen grains out of it. She grounded the dried grains and made Bhakarries. But, she never gave such bhakarries to Limbale. Once, he ate this type of bhakri which was impossible for him to eat. Here, Limbale reveals the poverty in

which the Dalits live. Santamai's eating the stinking Bhakari made of the grains taken from the cows dung describes the pathetic picture of untouchables. The untouchables were landless and poverty stricken. They had only alternatives before them, either work on daily wages or have many children who by begging would fill the bellies of the family. Masamai had nine children. She used to send her children for begging.

Limbale was in love with shewanta, eleven years old Mahar girl. This news was spread throughout Maharwada. Santamai was ready to accept her his bride, but it was impossible because Limbale was an illegitimate son. She alerted him by telling the story of Uncle Rohidas, who was in love with a Mahar girl. When this incident came to know, all the people of Maharawada went to him with sticks and axes. But, he managed to escape. Limbale loved shewanta deeply, but she got married with someone else. In this way, his caste did not allow him to complete his dream and to be happy in his life. While talking about caste system, Raj Kumar aptly states,

"The caste system with its myriad variations of super ordination and subordination. Its confusions and contradictions, rites and rituals, voices and virtues, dogmas and doubts, profession and protests is able to sustain itself across different regions of India in varying degrees of rigidity.( Kumar, 2010)

Sharankumar also portrayed the Dalit women. They are marginalized and are doomed to vices like rape, sexual exploitation and forced prostitution in the name of religious practices like Devdasis and Jogins. The life of Limbale's mother, Masamai, was ruined by a Patil, Hanmantha Limbale. Masamai was married to Ithal Kamble who worked in the farm of Limbale. They led a happy life in their poverty. But, Hanmantha Limbale forced Masamai to divorce her husband. He made her his whore. Out of this relationship, she gave birth to Sharankumar Limbale. Then, Sharankumar was disowned by his father, Hanmantha and he abandoned both mother and child. Therefore, Sharankumar was identified as 'outcaste' by the society. Nobody celebrated his birth and admired him. There was no naming ceremony. But, there was only a rejection and resentment. The Patil's in every village have made whores of the wives of Dalit farm laborers. It was not allowed to

the Dalits to look at a high- caste woman from the village. It was a kind of serious crime. Those who did this act were sentenced to prison for a year. They were shocked, when they returned. They found the babies in their house. This was the result of rape done by the upper caste people, when Dalits were in the prison. The women from Dalit community were badly abused and molested. Some farmers harassed them sexually, pulled them into the crop and raped them. Limbale pointed out how his forefathers worked as a security guards at Patil's mansion. They were so loyal to their masters. They never dared to see the face of Patil's wife. Limbale states,

"On the contrary they sacrificed their daughters, wives, sisters and daughters-in-law to dark nights in the Patil's mansion.

They were sacrificed like animals at the time of laying the foundation stone of building." (Outcaste, 79)

The above statement reveals that how Dalit women were exploited by the upper caste people. Limbale talked about an incident of his mother, Mantamai. When she went to money lender, he was staring at his mother's breast which was peeping from her torn blouse. He did not give money, but keep staring at her breast. The custom of dedicating girl child to god is practiced only among backward community. The Devdasi system created havoc for the children born out of it. They were not accepted in the society.

Mahars and Mangs used to drag the dead animals of the land owners. They would do this job alternatively so every family could get equal share. The death of cattle was like a feast for them. It was difficult to fulfill the bellis, if there was no death of animals. At this juncture, Mankunna and Pralhadbaap would go to a distant village to steal a buffalo and to give its meat of it to them. To talk about the identity crisis of Sharankumar, Mini Babu asserts,

"The narrator-protagonist is someone more inferior to a Dalit.

It is surprising to note that he is an untouchable among the untouchables.

His identity is that of an "Akkarmashi" all this is what the narrator tries to present through the many episodes of his life..." (Babu, 2012)

The Dalits were not allowed to enter temples. It was impossible to get a house on rent in an upper-

caste locality. When Sharankumar was transferred to Latur, he faced this problem. Mahars are not permitted to enter the sanctuary, not contact the open well or attract water from to extinguish their thirst. Limbale also threw light on throwing stones at Maharwada and barbers refusing to shave the head of Mahar. The untouchables were not properly paid for their labour. Their only remuneration was stale food or ragged clothes. They sometimes poisoned the cows of villagers for the sake of food.

However, Limbale has poignantly the portrayed caste system which is deeply rooted in Indian social order. *The Outcaste* gives a detailed account of Sharankumar Limbale's life not only as a Dalit but as an Akkarmashi (illegitimate child) as well. The Dalits were forced to kill and eat animals, collect leftover food by begging, and other menial kind of works. They stole and sold liquor for the sake of stomach. They dug the well, but they could not take water. The utter poverty and the responsibility of family forced Dalit women to sell their bodies. The plight of Dalits and their exploitation compel the readers to ponder over the serious issue of caste system which is made by the upper caste people for their benefit. The caste is a rigid system in India which not even bother about another human's emotions, pains and condition. Dalits are tortured and treated in a very low manner. They are forbidden to fetch water from Patil's wells, to enter in the temple of Lords and to sit in the classroom among the other upper caste boys and girls. These incidents shows their struggle for survival where they are treated and given animal like treatment in society.

#### References:

1. Ashly, Thomas. (2006) Interrogation Casteism: An Althuserian Reading of Sharankumar Limbale's Akkarmashi *The Outcaste*. 7 (II). 1-17.
2. Babu, Mini. (2012) *The Dalit Vision And Voice : A Study of Sharankumar Limbale's Akkarmashi*. Vol. 3. Issue7(1). 143-145.
3. Kumar, Raj. (2010). *Caste, Culture and Politics Towards a Definition of Dalit Autobiography : Dalit Personal Narratives : Reading Caste, Nation and Identity*. Kolkata Orientation Blackswan.
4. Limbale, Sharankumar. (2003) *The Outcaste* Translation Satish Bhoomkar. New Delhi: Oxford University Press.



## Issues and Concerns of Bi / multilingualism

**Prof. Dr. Rajabhau Sidaji Mane**

Department of English,  
Shivjagruti Senior College,  
Nalegaon. Tal. Chakur Dist Latur.

### **Abstract:**

*The study of bi/multilingualism is an independent discipline in itself rather than just being a collaboration of information from different areas of research such as anthropology, linguistics, psychology and neuroscience etc. The existence of regional diversity in India gives rise to different languages and dialects and in the face of globalization, language diversity further increases. Sociolinguistic approach towards bi/multilingualism handle issues related to language maintenance, functional distribution of communication patterns, code mixing and code switching, whereas the fields of psycholinguistics and cognitive psychology are particularly keen on examining complexities related to language access and representation and overall involvement of cognitive mechanism in language organization in the brain.*

**D**escriptions of bilingualism as a multifaceted phenomenon range from the liberal view where the bilingual is one who knows two languages, to the extremist view, where a person is called bilingual only if one knows both languages to native like competence. There is also little consensus on what the construct of bilingualism consists of - is it the age at which a language is acquired, or the nature of usage of the language(s), or the levels of proficiency in more than one language. An interesting question to answer would be how much knowledge of language is enough to be called as bi/multilingual? Only awareness of two or more languages may not be enough. In an attempt to address this issue, Cummins (1979) drew upon studies with multiple bilingual groups to suggest that if L1 has not reached a certain threshold of competence, then the child may become "semi-lingual", which reflects low levels of competence in both languages. This theory proposes that "negative cognitive and academic effects result from low levels of competence in both languages". Bilingualism has generally been considered to be of cognitive benefit (e.g. Costa, Hermader & Sabastia-Galle, 2008 based on work with Catalan-Spanish biliguals; Bialystok 2007), but some past studies have also shown that it has negative effects on cognitive and academic progress (Saer, 1923; Darcy, 1946, cited in Bialystok, 2001). The phenomenon of bilingualism, while widely prevalent, is so multifaceted that it is very difficult to define the phenomenon in a manner that can cover

all aspects. Behavioural manifestation of negative effects of bilingualism is predominantly discussed with respect to language skills, especially in the domain of syntax and vocabulary development (Study on French-English bilinguals Coppetires, 1987). Similar deficiency in processing L2 in pronoun usage was reported by Cook (1990). Magiste, 1979 reported language processing deficiency (Reaction time was measured) in L1 also in German- Swedish bilinguals in a longitudinal study. These results are overshadowed by a large number of works projecting the positive effects of bilingualisms not just in linguistic skills (phonological and metalinguistic skills, grammar as well as arbitrariness in usage of signs) but also in cognitive skills (in the domain of attention, memory etc).

Defining bilingualism becomes further complicated when one starts to consider what knowing a language actually means. Bilingualism is often referred to in terms of categories and scales, such as ideal vs. partial and coordinate vs. compound; these are the constructs which are related to factors like proficiency (i.e. an ideal bilingual would be fully proficient in both languages, whereas a partial bilingual would have varying levels of proficiency) and context of language acquisition (i.e. coordinate bilinguals learn both languages in different contexts and compound bilinguals have the same context of learning) (Romaine, 1995, cited in Norlund, I, 2005). With growing research there is an inflation of new terminologies and extinction of the old. So, based on age of acquisition, we have

early/late bilinguals and level of language proficiency gives us high/low proficient bilinguals and balanced/unbalanced bilinguals. These are the commonly used terminologies in current bi/multilingual research.

An interesting observation in the field of bi/multilingualism by Francois Grosjean (1998) is that the studies in the field of linguistics, psycholinguistics, language development and neurolinguistics have often produced conflicting results, and that these conflicts could be directly attributable to methodological and conceptual issues. *Language mode* (monolingual/bilingual mode), the choice of who the bilingual participants were, the stimuli, the specific tasks and the models of bilingual representation and processing being examined were the important issues surrounding the concept of bilingualism and could have been major sources of conflicting results. But, despite the conflicting results, findings from research in language diversity, bilingual language processing, acquisition and learning are important to understand core issues in cognitive psychology such as the nature of attentional control in bilingualism (Colzato et al 2008), language representation in our mind (Chauncey, Holcomb and Grainger, 2009) and *lexical access* (Kroll and Stewart, 1994).

In the recent past, bilingualism has always been considered as a *categorical variable* based on the level of language proficiency, age of acquisition or language use. Most researchers have used methods like *confrontation naming* (i.e. in the form of Peabody Picture Vocabulary Test) or self reported questionnaires to depict the level of bilingualism (Carlson and Meltzoff, 2008; Yang and Lust 2004, Bialystok et al, 2004). Only recently are researchers acknowledging the use of *both* self reported measures of proficiency and some form of objective language test, to establish the level of bilingualism.

Early research suggested that learning two languages in childhood was detrimental to a child's cognitive development. This was due to the idea that the two languages were learnt independently and there was lack of cross language transfer. However, researchers like Bialystok and Hakuta (2004) suggest that the benefits from being bilingual go much further than simply knowing two languages. One of the benefits is the increase of *metalinguistic awareness*, along with *general purpose cognitive*

*control* and literacy acquisition (Bialystok, 2001). Similar results in the Indian context for Hindi-English language group(s) was corroborated by Kar, Khare & Dash (2011). It is interesting that this advantage of bilingualism is also reported in the *clinical population* (Bialystok, Craik and Freedman, 2007; Chengappa 2009). One of the current line of research is looking at the factors influencing the bilingual advantage in cognitive tasks. Yang and Lust (2004), for example, give supporting evidence from Korean-English bilingual studies for language proficiency being an important measure of bi/multilingualism; and propose that it is the influence of this language proficiency that explains the bilingual advantage seen in *executive attention tasks*.

Within the Indian context there are empirical evidences supporting the influence of bi/multilingualism on cognitive and sociolinguistic aspects, but it is far from enough. Few of the studies from the sub-continent, continually emphasize that no single language could fulfill all the needs of a people in a multilingual society and that language choice is socio-linguistically depended not only on language proficiency but also on situational demands, as well as the interlocutor's language (Vasanta, Suvarna, Sireesha, & Bapi Raju, 2010 while commenting on the Telugu-Dakkhini-Hindi language context). Many past researches on Kannada-Hindi-English speakers in Mysore and Hindi-Bengali/Tamil speakers living in New Delhi, for example, do emphasize the use of mother tongue and Hindi over English while listening to the interlocutor (Taylor, Mahadevan, & Koshal, 1978; Saghal, 1991).

On the other hand, clinical researches have pointed to the implication of bi/multilingualism on the assessment and management of various communication disorders. For example, a review by Chengappa (2009) highlighted that simultaneous exposure to different languages in regional contexts such as the Mysore, Karnataka, is emerging as a rule rather than an exception. It also supports the notion that bilingualism aids better cognitive-linguistic skills (studies with Malayalam-English bilingual groups, Sreedevi and Sathish, 2005) and proficiency in each language can be an influential factor in language recovery in language disorders such as Aphasia (Tamil-English groups, Sreedevi, 1999).

One recent study on cognitive-linguistic abilities shows clear advantage for bilingual children and suggests that children with communication disorder can be taught two or more languages, provided they have the potential to learn the languages (Kannada-English language mix, Stephen, Sindhpriya, Mathur and Swapna, 2010). Dyslexia research in bilinguals holds interesting implication on the understanding of the brain and language processing. Karanth (1992) with the help of two case studies on developmental dyslexia, suggested differentially affected reading acquisition skills in their two languages – Kannada better preserved than English and Hindi/Kannada than English. In the area of intervention with Kannada-English bilingual children, *phonological intervention* tend to improve decoding and manipulation of phonological representation, thus improving literacy skills in non dominant language. The phonological intervention in the study did not explicitly focus on orthography phonology linkage (Nag-Arulmani, Reddy and Buckley, 2003).

In conclusion, there are different aspects of bi/multilingualism which have to be addressed in greater detail for better understanding of bi/multilingual population and influence

bi/multilingualism on cognitive processes and sociolinguistic aspects. There is a great need for research in India to conceptualize the theoretical and methodological concerns related to bi/multilingualism.

#### Bibliography:-

1. Bialystok E, Craik F. I. M., Freedman M. (2007). Bilingualism as a protection against the onset of symptoms of dementia. *Neuropsychologia*, 45, 459 – 464.
2. Carlson, S. M. & Meltzoff, A. N. (2008). Bilingual experience and executive functioning in young children. *Developmental Science*, 11, 282-298.
3. Grosjean, F. (1998). Studying bilinguals: Methodological and conceptual issues. *Bilingualism: Language and Cognition*, 1, 131-149.
4. Stephen, S., Sindhpriya, C., Mathur, R and Swapna, N. (2010). Cognitive-Linguistic abilities in bilingual children. *Journal of All India Institute of Speech and Hearing*, 29(1), 2010.



## The Role of Translation in Cross-Cultural Communication

**Ms. Pooja Subhash Medhe**

Assistant professor  
Dayanand College of Arts, Latur  
Latur: 413 512

### Abstract

*The practice of translation is not new to the world. The translation is nothing but the transformation of symbols from one source to another. Language, culture and literature are interdependent. Translation has an elongated and glorious history in many important languages such as Greek, Latin, Hebrew, Sanskrit, English and so on. It is believed that the earliest translation known was the translation of the Hebrew Bible into English. The translation should carry the cultural, social, and political message as mentioned in the original text. The present paper aims to highlight how translation can be an important tool of communication across various communities and its effective development through sociocultural and linguistic experiments. It is an important tool to build bridges between cultures. It helps us to understand the cultural phenomenon that would otherwise be too foreign and out of grasp through our cultural lens. The present paper is an attempt to interrelate cultural studies, linguistics, communication and globalization. In the present age, communication and travel are advancing. The world has become a global village. People are migrating in large numbers in search of identity, business purposes and many other reasons. The migrated people are supposed to transform and translate themselves in terms of language and culture to communicate with others.*

*Keywords: Translation, cross-cultural, communication, globalization, linguistics, socio-cultural, Information Technology.*

**E**tymologically speaking, the word ‘translation’ is derived from the Latin word ‘translatio’ meaning ‘a carrying across’. It is the process of communication of the meaning of a source language to an equivalent target-language text. In the translation process, at least two different languages are involved – the source language and the Target language. Language remains at the core of communication. A translator is supposed to communicate the message as described in the original language which is a challenging task. Meaning and message in both source and target language are profoundly affected by their cultural context. There are many customs, beliefs and traditions that appear in one culture and don’t appear in another culture. A translator who is familiar with the culture of both languages can communicate effectively. Culture functions like an umbrella and encompasses the social behaviour, beliefs, customs, norms, arts, laws, rituals, manners, religion and habits of individuals as well as society. As culture and language are inseparable, they must be carefully observed and understood in each other’s context. Language, a complex system of communication, is adopted by individuals of different cultures. A

human being uses either verbal or non-verbal modes of communication.

Information Technology plays a vital role in communication in the globalized world. Globalization is the process of interaction and integration among people, companies, and governments worldwide. It, in the words of Paul James, “is the process of world shrinkage, of distances getting shorter, things moving closer. It pertains to the increasing ease with which somebody on one side of the world can interact, to mutual benefit, with somebody on the other side of the world” (2001: 09). The process of globalization offers an opportunity for contact among the people belonging to the different culture, hence promoting cross-cultural communication.

The field of Cross-cultural communication (or intercultural communication) developed in the 1970s. The field is developed as a prominent application of the Cross-Cultural paradigm. In the wake of globalization, training in cross-cultural awareness becomes a necessity in various sectors. The term "Cross-Culturalism became prevalent in cultural studies in the late 1980s and 1990s. An early proponent of the term was the Guyanese writer Wilson Harris.

We can study the culture of any nation with the help of translated literature. Translation plays a significant role to make culture universal. Language and cultural communities are inseparable. People move and migrate and how we respond to and interact with one another changes over time. Cultural translation might just offer us a means of thinking critically about the many ways in which different works in the world around us.

*The term 'cultural translation is used in many different contexts and senses. In some of these, it is a metaphor that radically questions translation's traditional parameters, but a somewhat narrower use of the term refers to those practices of literary translation that mediate cultural differences, try to convey the extensive cultural background, or set out to represent another culture via translation. In this sense, 'cultural translation' is counterposed to a 'linguistic' or 'grammatical' translation that is limited in scope to the sentences on the page. (Sturge, 67)*

Cross-culturalism offers us an opportunity to interpret an arena of learning the change. Cross-culturalism stimulates the reader's curiosity regarding other cultures. The translation is the art to decode the message given in the original text or SL and communicate it in TL. However, it may not possible every time because of cultural-specific elements and the failure of a translator to understand a particular culture. Comments Bauman:

*Culture is as much about inventing as it is about preserving; about discontinuity as much as about continuation; about novelty as much as about tradition; about routine as much as about pattern-breaking; about non-following as much as about the transcendence of norm; about the unique as much as about the regular... the genuine opposition between the conditions of legislating and being legislated about, managing and being managed, setting the rules and rule-following (the opposition sedimented in equally genuine social divisions of rules and potentials for actions, had to subsumed, reconciled, overcome and*

*obliterated on one concept: a project unlikely ever to be successfully completed.*

(xiv)

For a better understanding of different cultures, there must be some common things. If we think about India, there is diversity in culture, language, festivals, arts, religion and so on. The culture of Europe is different from that of India. The difference is visible in almost all the areas such as language, festivals, religion, clothes, seasons and atmosphere. There are many glorious passages on pleasant summers in English literature. Many great English poets, including Shakespeare, used the pleasant summer conditions to explore romance. But if we think about India, summer is not as pleasant as described in English literature. Indian summer conditions have a negative connotation compared to European summer. Translation and culture have an inbuilt relationship. Culture "is both structure and something dynamic" (Desjeux: 02).

Verbal communication is supposed to be important in effective cross-cultural communication. India has a legacy of great epics such as the Ramayana, the Mahabharata and the Geeta. All these epics are written in the classical language 'Sanskrit' which is not the language of the common man. In other words, the common man was unable to understand Sanskrit and couldn't read those epics. The translation of these epics into regional languages as well as other nations' languages is an example of cross-cultural communication. Indian books are translated into other languages in the world as well as the great books of other nations are translated into Indian languages. Thus, both readers can establish cross-cultural communication. It brought the people together and opened the treasure of knowledge which was confined to the language. Observes Thiravasagam:

*Throughout the history of mankind, translations have not only brought people together but have helped the explosion of knowledge hitherto confined to the language in which it is created. Think of what the translations of ancient Greek and Roman classics did to English. Think about what the translation of the great Russian novels did to the genre of fiction. Think of what the translations of works in science and technology have done for*

*countries like China and Japan. Then we can gauge how important it is to assert our presence in the world and how crucial is translation to achieve that end. (01)*

The above quotation underlines the importance of translations and their effectiveness in cross-cultural communication. Translation has emerged as a powerful tool for the transfer of culture from one place to another. Comparison of literature helps to understand the culture in a better way. We can compare the English way of living and eating with the Indian ways of living and eating. This understanding of cultural differences through comparison strengthens cross-cultural communication.

Globalization has made its impact on almost all parts and brings a change in every field of day-to-day life. It makes the transfer of ideas and knowledge from one entity to other very easy and convenient. Google search engine and other media are examples used to transfer ideas and knowledge. In a global environment, the ability to communicate effectively can be a challenge. Even when both parties speak the same language there can still be misunderstandings due to ethnic and cultural differences. Global communication is possible through translation. There are many governments, non-government and private institutions working on translation. The Government of India's National Education Policy 2020 promotes the use of regional language in teaching-learning. It is expected to make translations not only in literature but also in science, technology, economics, sociology and other fields of knowledge. India has a glorious tradition and possesses a treasure of classical literature. In addition, it is a multilingual and multicultural nation. There are a lot of scopes to translate Indian literature and present it on the international horizon. Translation provides an opportunity to make regional literature global and global literature regional.

*The translation is the vehicle that can carry forward the rich treasure of native*

*literature to the global arena. It can also play a pivotal role in conveying prolific literary output in one language to other parts of India. In the Indian context, translation is indispensable since India is a multilingual country. Indian literature has a rich tradition. Without translation, a large number of masterpieces in the Indian language will remain locked up as treasures to readers not acquainted with the language in which they are written. (Thiruvassagam, 02)*

To sum up, translation in general can be classified into two groups – literary translation and non-literary translation. Both types are useful to spread ideas and knowledge in cross-cultural communication. Translation and communication are the two sides of the same coin and hence, inseparable. Translation becomes an effective way of cross-cultural (intercultural) communication.

#### **References: (Print)**

1. Bauman, Z. (2011). *Culture in a Liquid Modern World*. Cambridge: Polity Press.
2. Desjeux, D. (2002). Les echelles d'observation de la culture, *Communication Et Organisation*.
3. Larson, Thomas. (2001). *The Race to the Top: The Real Story of Globalization* Washington, DC: Cato Institute.
4. Sturge (2008), qtd in *The Role of Henry Borel in Chinese Translation History*, (2020) Audrey Hejins. Routledge Studies in Chinese Translation.
5. Thiruvassagam, G. (2010). *Translation's Role in Global Scenario*, New Delhi: University News 48.

#### **References: (Web)**

1. <https://en.wikipedia.org/wiki/Translation>
2. <https://en.wikipedia.org/wiki/Globalization>
3. <https://theintactone.com/2019/02/11/bc-u2-topic-2-impact-of-globalization-on-organizational-and-multicultural-communication/>



## Endangered Languages in India

**Dr. Kranti More**

Dept. of Eng.

Shivaji Mahavidyalaya, Renapur

**Mr. More J. G.**

Dept. of English

Kai. Bapusaheb Patil Ekambekar Mahavidyalaya, Udgir

### Abstract

*India is a linguistically diverse country with variety of languages and dialects, but many of these languages are endangered due to various socio-political and economic factors. This paper provides an overview of the issue of endangered languages in India, including the causes, impacts, and efforts to preserve these languages. The research is based on a review of existing literature, reports, and case studies. The loss of endangered languages in India has severe impacts on cultural heritage, identity, and knowledge. However, efforts to preserve these languages have been made by various organizations and government bodies. The paper concludes with recommendations on policies and strategies to safeguard the linguistic diversity of India.*

### Introduction

**E**ndangered languages are languages that are at risk of disappearing or becoming extinct. This can happen for a variety of reasons, including the decline in the number of people who speak the language, the lack of written records or documentation, the suppression of the language by the government or dominant culture, and the adoption of a more widely spoken language.

According to the UNESCO Atlas of the World's Languages in Danger, there are currently over 2,500 languages that are considered endangered, with more than 600 of them being critically endangered. This means that there are very few, if any, speakers of these languages left, and the language is in immediate danger of disappearing.

The loss of an endangered language can have significant cultural and societal impacts, as it can result in the loss of unique knowledge, traditions, and ways of life. Therefore, efforts are being made by governments, organizations, and communities around the world to preserve endangered languages through language revitalization programs, documentation and archiving, and other measures to ensure their continued use and transmission to future generations.

India is home to one of the world's most diverse linguistic landscapes, with over 19,500 languages and dialects spoken across the country. However, this linguistic diversity is under threat due to a variety of socio-political and economic factors,

resulting in many of these languages being classified as endangered. The loss of endangered languages in India is a serious issue that threatens the cultural heritage, identity, and knowledge of communities across the country.

The Indian Constitution recognizes 22 official languages, but many other languages and dialects are spoken by marginalized and indigenous communities. These communities face significant challenges in preserving and promoting their languages, and the loss of these languages would mean the loss of a significant part of India's cultural heritage. The issue of endangered languages in India is complex, with various factors contributing to the decline of these languages.

### Causes of Endangered Languages in India

India is a linguistically diverse country. However, many of these languages are classified as endangered due to various socio-political and economic factors. Understanding the causes of endangered languages in India is crucial to developing strategies to preserve linguistic diversity and cultural heritage.

- **Globalization:** One of the major causes of endangered languages in India is globalization. With the increasing influence of global culture, many communities are abandoning their traditional languages and adopting major languages like Hindi and English. This trend is particularly prevalent in urban areas, where people migrate in search of better economic opportunities. The adoption of major languages is often seen as

a symbol of upward social mobility, leading to the marginalization of minority languages. This process can lead to the loss of cultural practices, traditions, and knowledge associated with these languages.

- **Education System:** The Indian education system is another major cause of the decline of endangered languages in India. The education system is largely focused on teaching Hindi and English, which marginalizes minority languages. Many children in these communities are forced to learn these dominant languages and neglect their own, leading to the loss of cultural and linguistic diversity. The education system also fails to recognize the importance of mother-tongue education, which has been shown to be crucial to the cognitive and academic development of children. The neglect of minority languages in the education system leads to the gradual decline of these languages.
- **Economic factors:** Economic factors also play a significant role in the decline of endangered languages in India. In many cases, the economic benefits of speaking a dominant language outweigh the cultural and social benefits of preserving a minority language. Communities often abandon their languages in pursuit of economic opportunities, leading to the loss of cultural heritage and identity. In some cases, the language is seen as a barrier to economic opportunities, leading to its abandonment.
- **Government policies:** Government policies are another contributing factor to the decline of endangered languages in India. The Indian government's focus on the development of major languages has led to neglect of minority languages and communities. Government policies need to change to promote the preservation of endangered languages. Policies should focus on providing support for the documentation, preservation, and promotion of minority languages. The government needs to recognize the importance of mother-tongue education and the role it

plays in preserving linguistic diversity and cultural heritage.

- **Urbanization and migration:** Urbanization and migration are also factors contributing to the decline of endangered languages in India. As more people move to urban areas, the use of minority languages decreases, and the use of dominant languages increases. This process leads to the gradual loss of minority languages and the cultural heritage associated with them. The loss of a language can lead to social and economic marginalization of the community that speaks it, further contributing to the decline of the language.

### Impacts of the Loss of Endangered Languages in India

The loss of endangered languages in India has several impacts, including the loss of cultural heritage, knowledge, social marginalization, and psychological impact.

- **Loss of Cultural Heritage:** One of the most significant impacts of the loss of endangered languages in India is the loss of cultural heritage. Languages are an integral part of culture, and they contain a wealth of information about a community's history, traditions, and customs. The loss of a language means the loss of this cultural heritage, which can have far-reaching consequences for the community that speaks it. The loss of cultural heritage can lead to a sense of displacement and identity crisis, particularly among the younger generation, who may feel disconnected from their cultural roots.
- **Loss of Valuable Knowledge:** The loss of endangered languages also means the loss of valuable knowledge. Many endangered languages contain valuable information about medicinal plants, environmental conservation, and traditional practices that can be lost forever. The loss of this knowledge can have serious consequences for the preservation of the environment and the well-being of local communities. For example, the knowledge of traditional medicine, which is often passed down

through language, can be lost, leading to a greater reliance on modern medicine, which may not be as effective or affordable for the local community.

- **Social Marginalization:** Another impact of the loss of endangered languages is social marginalization. When a language is lost, the community that speaks it can become marginalized, particularly in urban areas. Minority language speakers may face discrimination and exclusion, which can lead to social and economic inequality. This social marginalization can have a negative impact on the well-being of the community and can lead to a breakdown of social cohesion and community identity.
- **Psychological Impact:** The loss of endangered languages can also have a profound psychological impact on individuals and communities. The loss of a language can lead to feelings of loss, displacement, and identity crisis. It can be particularly challenging for the younger generation, who may feel disconnected from their cultural heritage and may struggle to find their place in the world. The psychological impact of language loss can also have physical health consequences, such as increased levels of stress, anxiety, and depression.
- **Economic Consequences:** In addition to these impacts, the loss of endangered languages can also have economic consequences. Languages are often linked to economic activities, and the loss of a language can lead to a loss of economic opportunities. For example, traditional crafts and practices that are linked to language may be lost, leading to a loss of income for the community that engages in these activities. The loss of a language can also make it more challenging for minority language speakers to access education and employment opportunities, leading to economic marginalization.

## Conclusion

It is crucial to acknowledge that language endangerment is not solely an Indian issue but a global one. The loss of languages is a loss for humanity as a whole, and efforts should be made to preserve linguistic diversity worldwide. The United Nations has recognized the importance of indigenous languages for cultural diversity, identity, and sustainable development, and more sustained efforts need to be taken to ensure the survival of endangered languages.

The preservation of endangered languages is not only a matter of linguistic and cultural heritage but is also an issue of human rights. Language is a fundamental right of every individual, and the loss of a language can lead to a loss of identity and social marginalization. The Indian Constitution recognizes the importance of linguistic diversity and provides for the preservation and protection of minority languages. Therefore, efforts to preserve endangered languages in India should be seen as a matter of human rights and social justice.

The preservation of endangered languages in India is a critical issue that needs to be addressed urgently. The preservation of endangered languages is not only a matter of linguistic and cultural heritage but is also an issue of human rights and social justice. We must work together to ensure that India's linguistic diversity is protected for future generations.

## References

1. Crystal, D. (2000). *Language Death*. Cambridge University Press.
2. Maffi, L. (2001). *On Biocultural Diversity: Linking Language, Knowledge, and the Environment*. Smithsonian Institution Press.
3. Ghosh, A. (2019). Endangered languages in India and their preservation. *International Journal of English Linguistics*, 9(5), 25-32.
4. Endangered Languages Project: <https://www.endangeredlanguages.com/>
5. People's Linguistic Survey of India: <http://www.peopleslinguisticsurvey.org/>
6. Linguistic Survey of India: <http://lsi.gov.in/>
7. Ethnologue: <https://www.ethnologue.com/country/IN/languages>



## National Education Policy 2020: Promotion of Indigenous Languages, Art and Culture

Mrs Namrata Nilesh Patil

### Summary:-

*Since the British rule in India attempts have been made to establish a system of formal education based on assessment. The creation of the National Education Policy, to make the process of education development dynamic and society oriented was first established in 1932 under the guidance of an English educationist Macaulay. This process is going on till today. On this backdrop, the National Education Policy 2020 promotion of Indigenous Languages Art and Culture has been taken through a theoretical, analytical and research review paper. Education policy formulated in the year 2020 will promote Indian diversity of knowledge, Language, arts and culture. This policy will have impact on the society. The awareness of Language, Art and Culture will be advanced in society.*

### Objectives :-

1. To study the impact of the National Education Policy 2020 on Society.
2. To study the National Education Policy which promotes diversity of languages in the country.
3. To study the promotion of National Education Policy to diverse arts in country.
4. To study the promotion of National Education Policy to diversity of Indian Culture.
5. To study socially inclusiveness of the National Educational Policy.

### Research Method :-

For this research paper sociolinguistic, linguistic, survey and analysis methods have been used.

### Hypothesis :-

1. There is the impact of the National Education Policy on society.
2. The National Education Policy Promotes diversity of languages in the country.
3. The National Education Policy promotes the diversity of Indian culture.
4. The National Education Policy promotes the diversity of arts in the country.
5. The National Education Policy is socially inclusive.

### Scope and limitation :-

The interest of this research paper is to study the impact of the National education policy at the

national level as well as to study the promotion of the National Education Policy to language ,art and culture.

### Education - A Medium for all round human development

Through formal education human emotions and Human behaviour can be developed in well planned direction. Manifesting has a goal of education. We can see the process of education in whole world is working towards this object. This reference are applicable to the spread of Indian education from the rule of British in 1932. There were universalization of education and compulsory education. Education has inclusiveness of arts, history, science,language, culture, geography etc. Scope to education was broadened and it made the education human and society centered. Modern Indian education has the impact on global educational policy. Creation and implementation of planed policies have been adapted in country. While formulating the National education policy one should consider the fundamental considerations set by the Indian constitution. Putting democracy and human resources at the core National policies have been formatted . These all things are included in the National education policy 2020. One can verify this while considering National Education policy.

The impact of thoughts of Indian educational philosophers Mahatma Gandhi, Rabindranath tagore ,Dr Babasaheb Ambedkar, Mahatma Phule and J.P. Naik has at the root of Indian educational process as well as on The National Educational Policy. Thoughts of this philosophers based on the

development of language, art and culture. From this point of view thoughts of Mahatma Gandhi are thought provoking and worth studying. He says, "Education which develops the human mind emotionally and thought provokingly which develops human mind linguistically and intellectually, which develops healthy mind and body, creates the nation, imparts morals with goodwill and give the ability to see the environment around us with a conscience".<sup>1</sup> Gandhiji's views on education are based on development of emotion and sentiments adding rational values. Mahatma Gandhiji's has put his thoughts at the center of education that human is National asset and art, culture, music, literature, education are incommixed treasure. There is similarity between the thoughts of Mahatma Gandhiji and National education policy.

#### **The objective of the National education policy are following<sup>2</sup>**

1. The union cabinet has approved the new National Education policy (NEP) in 2020 which aims to introduce many changes in the Indian education system from schools to collages.
2. National Education Policy 2020 aims to make India a global knowledge super power.
3. The cabinet has given a approval to change the name of Ministry of Human Resource Development to Ministry of Education.
4. Ensure pre-primary to Secondary Education with 100% gross enrollment ratio ( FER ) In schooling by 2030

Similarity between thoughts of Mahatma Gandhiji and the national education policy is that the arts, literature, education, languages and culture of India society are strongly considered. It is clear that this sharing of Indian concern is more important.

#### **National policies can achieve widespread adoption**

Education required a national education policy for the development of education and universalization of education is so much required to achieve the objects of education as well as for socialization of education considering the education policy of 1832 an all subsequent policies. This is as confirmed that the national education policy of 2020, the development of quality can be seen at the global

level. It is an important feature of the National education policy 2020. This policy will promote the development of art, literature, language, as well as improve the quality of Indian educational. At the time the quality of Indian education will be capable of competing with global. Indian traditional folk art and its invict , cultural quality, education quality, Indian literature in different languages ,if it goes to the global level it will help to fine out similarities between literature art, culture ,language from other countries .From this only Indian art, literature, language itself will be developed.

Human resource is considered as national wealth. Education is the source of development of Human Resource. If this education has a planned structure it will accelerate the learning. So far these policies have helped to bring out positive change in social life. In the same manner national education policy 2020 will help to bring positive changes

#### **The National Policy 2020 language, Art , literature**

The national education policy is comprehensive and will cover a wide range of education process. Literature in Indian language, Indian standard languages, bidactyle is considerable. Emphasis is placed on the production of literary works. This will speed up the creation process of the literally work. National education policy is characterized by an attempt to emphasize the conservation and development of culture in different sectors, we can understand this by following characteristics,<sup>3</sup>

1. Mainstreaming 2 crore out of all children
2. The system of 10 + 2 respectively 3-8 , 8-11, 11-14 , 14-18 , will change as per 5+3+3+4. We can understand the depth of the National education policy by considering characteristics of National education policy. One can understand its social, educational and cultural importance.

#### **Conclusion :-**

1. The National Education Policy has formatted for the development policy of human being and society. To promote the development of art, literature and language is major feature of this National Education Policy. This policy promotes national development.
2. Features of The National Education Policy :- There will be opportunities for educational

competitions, self examination on the global scale. This will lead to finish the limited access to the region and the region's borders.

3. According to the core elements of Indian education the National Education Policy 2020 has been formatted, in which importance has given to art, language, culture and literature.
4. Human is universal wealth of society. The development of human being has been emphasized in this National Education Policy. This is the major feature of the national education policy.

The National education policy 2020 promotes the development of language ,art, culture. It promotes the growth of real national integration and unity. This policy has got references as per changing time.

**References :-**

1. Mahatma Gandhi – Speech volume 12<sup>th</sup> Maharashtra sahitya Sanskruti Mandal, Mumbai,1960, Page no 340.
2. Google.com/amp/s/byjusexam page no 4.
3. Google.com/amp/s/byjusexam page no 4.





## Indigenous Literary representation to decolonise and challenge Cultural hegemony: A Study

**Shashikant Patil**  
Research Scholar

### Abstract

*This paper examines the role of language and literature in shaping ancient Indian culture. The paper also studies the history of Indian culture. The study uses colonialism and cultural hegemony concepts to understand the impact of cultural dominance and supremacy created by power structures. The paper studies how India as colonized country seen by Britishers and finds out post-colonial impact of the multifaceted power structures. The study Challenges cultural hegemony by creating indigeneity as an alternative system in the form of Indian literature to restore the cultural identity at global level which India once enjoyed.*

*Key Words: Colonialism, Cultural Hegemony, Cultural Identity.*

**L**anguages play a major role in transmission of cultures from generation to generation. Human civilization in different parts of world flourished due to the interactions among the people of a group. Language serves as a medium of communication, so that people can share their values, thoughts, and define the rules by which a way of living can be ensured. Developed cultures of human race dates back to few centuries before BC. The history of education systems dates back to ancient cultures of Egypt, Greece, China, India and their impact is observed across globe till the date. India was famous in the world for its world known universities of Nalanda, Takshila. Foreigners used to visit these universities. These universities spread Indian diaspora in many parts of the world. History reveals that in ancient times India traded with Egypt, Rome, China. The rich heritage of India attracted foreigners. In earlier times when Indian culture came into contact with foreign cultures it is observed that commingling of cultural impact was seen. Later when Invaders came India, they destroyed the Indian culture and settled. Universities like Nalanda and Takshila were burnt and the rich knowledge for which these universities boasted were destroyed forever. Later came Britishers who with the help of power left a long-lasting colonial effect on Indian's way of living which is still felt. India has great traditions, culture and art. India is burdened with cultural hegemony and colonialism. India needs an alternative system which will give it back its own lost identity at a global level. National Education Policy 2020 is seen as that alternative which

promotes indigenous language, culture and art. Literature is one of the mediums which gives the indigenous art and culture that global representation.

### **Role of Language and Literature in upholding Indian diverse culture in Ancient Times:**

R.S.Sharma writes about the cultural aspects of ancient India as "a remarkable feature of ancient Indian culture has been the commingling of cultural elements from the north and south, and west and east...In the third century BC Prakrit served as the lingua franca across the major part of India". (Page 2,3) This is noticeable that ancient India was connected with all the parts of it culturally and language serves that purpose. Cultural dominance was rarely found, rather new forms of art tied the culture together. During the Kushan empire artisans came in contact with artisans from other cultures like Greeks, Romans. This gave rise to new form of art. Kushans were sensible enough to adopt to indigenous language and scripts and thus they used Greek, Prakrit, and Sanskrit. It suggests commingling of different scripts and languages. Indians were known to languages in the form of scripts as R.S. Sharma States "it is stated in Tamil commentary of the middle of the eighth century that three sangams lasted for 9990 years and were attended by 8598 poets...sangam literature was compiled in AD 300-600". (Pages 218,219) It proves that art of writing was known to Indians before the beginning of Christian era.

The Gupta Period is remarkable for the production of secular literature. Bhasa is poet known for his plays written in Sanskrit. He also used Greek terms in his writings. Next to Bhasa was Kalidasa who lived in the second half of the fourth and first

half of the fifth century. Abhijana Shakuntalam is his famous work which is highly regarded in world literature. (Sharma, 246)

### **Rise of Regional Identities:**

The regional identities that today we know began to form in the sixth-seventh centuries approximately. The identity of various cultural groups is recognised by both foreign and local sources. “The Jaina texts of the late eighth century notice the existence of eighteen major people or nationalities and describes the physical features of sixteen...Vishakhadatta, an author of about ninth century speaks of different regions inhabited by people different in customs, clothing and language” (Sharma, 292) In the seventh century, several indigenous languages came to prominence: Apabhramsha, Bengali, Assamese, Maithili, Oriya, Hindi, Gujarathi and Rajasthani in north and in south Tamil was oldest and Kannada developed in the same period. Till the Gupta period there used to be one script known to all despite of their own script. With the decline of Gupta empire these regional groups developed their own scripts and thereby their own identities.

### **Description of India by Foreign Travellers:**

Till the medieval period Indian Culture holds up high its status in the world. The foreign travellers who visited India in Medieval period shocked to see a country which is flourished in trade, culture, education. The visitors' descriptions of India are self sufficient to glorify its rich heritage. One of the earliest visitors to India is Marco Polo who calls India the most prosperous of all countries in his book *The Travels*. Next important traveller is Vasco da Gama who writes in his log book which is now kept in Lisbon Maritime Museum that “he saw Indian ships ten times the size of his own ship...the making of these large ships prove that the Indian shipping Industry was highly developed and formed the backbone of Indian trade then”. (Bharat Gyan) Mountstuart Elphinstone Governor of British India writes “all the descriptions of the parts of India visited by Greeks give the idea of a country teeming with population and enjoying the highest degree of prosperity”. (Page 12)

### **British Colonialism and Cultural hegemony:**

There was a debate on whether to give grant to widespread of eastern languages and Indian literature or to make English as medium to give

western scientific knowledge and knowledge of western literature to Indians when a question of social reforms arose at the beginning of nineteenth century during British rule. Lord Macaulay's remarks as head of the committee in this matter gives a clear idea about what he thinks of India and Indian people and his plans for the future of India. Colonial propaganda can be observed when Macaulay writes “are we to teach false history, false astronomy, false medicine because we find them in company of false religion”. Moreover, he wanted to produce a class which is culturally influenced by western thought. He expects “Indian in blood and colour, but English in taste, in opinions, in morals and intellect”. (Roberts)

Not only through education system but creating new historiography and under the name of modernisation, peoples' ideology was drastically affected by colonialism. Anirudh Deshpande states “the historical construction of communities and later nations was the historical needs of modernity. The departure from tradition and syncretic popular practices was essential to this modernizing project. At the same time colonial policy for obvious political and academic reasons, encouraged such community history-based imaginations”. (Deshpande, 1313) Deshpande further talks about long term impact of such imaginations in various walks of post-colonial Indian society. Martial races are product of such community history which is till the date prevalent in our society. For example, various battalions present in our military services. Class of landlords is also a community history imagination introduced by Cornwallis and Munro in the interest of British colonialism. Thus, the impact of colonialism on India is multifaceted. It produced modern intellectual and political class as it was desired but destroyed traditional Indian social structures and values. This colonialism left a legacy of inequality and cultural disharmony that still exists in India.

Throughout the British reign different aspects of Indian Indigenous culture suppressed. This suppression is caused by what Italian Marxist philosopher Antonio Gramsci calls it as cultural hegemony by which he means domination of a particular culture or ideology over others. He also ascertains the way to challenge cultural hegemony through the development of counter cultural

practices and by creating new forms of cultural expression and identity.

### Need to Promote Indigenous Art and Culture:

India has been dominated by western manners, cultures, art, education, literature, philosophical and literary theories as a result of cultural hegemony even after independence. Though India has a rich culture, but Indians need to have a strong platform to challenge the cultural hegemony created by colonial effect. There are certain manners and customs we still follow even after 75 years of our independence. Literature can best represent our culture irrespective of what language we are communicating through. English, by or large serves as lingua franca in India. Indian English has become a variety of English language. India has produced its own literature and contributed to world literature. Rabindranath Tagore, Sarojini Naidu has established it in early twentieth century. Indian English writers created a literature that reflected their unique cultural experiences and perspectives. Tagore explored themes of nationalism, spiritualism and humanism which has roots in Indian culture and tradition. In the post-independence era Indian English Literature continued to grow and evolve with writes like R.K. Narayan, Mulk Raj Anand, Raja Rao who focussed on the lives of ordinary people and explored social and political issues. In recent decades, Indian English literature has become diverse. Arundhati Roy, Salman Rushdie, Jhumpa Lahiri and Amitav Ghosh have gained international recognition and popularity. They bring a diverse range of themes in their works such as colonialism, post-colonialism, globalisation.

Literature can promote indigenous art and culture, the loss of tradition and traditional knowledge, Our lost identity in the world as an individual and nation at large. Jhumpa Lahiri's 1999 book *Interpreter of Maladies* explores themes of identity, cultural dislocation by focussing on the experiences of Indian immigrants in United States. Kiran Desai's *The Inheritance of loss* also examines themes of identity, belonging and cultural conflict depicted through the character of Jemubhai Patel who very well represents colonial legacy but fails to find his identity and his place in the world. More and More literature which represents Indian art and culture needs to be encouraged to challenge the cultural hegemony imposed by colonialism so that we can create more inclusive and democratic societies that are able to meet the needs and aspirations of all people and get back that ancient Indian spirit and unity in diversity.

### References

1. Deshpande, A. (2011). Colonial Modernity and Historical Imagination in India. *Proceedings of the Indian History Congress*, 1311-1324. <https://www.jstor.org/stable/44145742>
2. Sharma, R. S. (2005). *India's Ancient Past*. (1<sup>st</sup> ed.,2-3) Oxford University Press.
3. Elphinstone, Mountstuart. (1841). *The History of India*. (1<sup>st</sup> ed.,12) London: John Murry.
4. Roberts, P.E. (1938). *History of British India*. (300-301) Oxford.



## Role of Indian English Literature in Culture and Language Teaching

**Mrs. Nikhat Parvez Akhtar Shaikh**

Associate Prof.,  
Head of English Dept., U.E.S. Mahila Mahavidyalaya,  
Solapur

### Abstract:

*Language and Culture have fish and water relationship, the presence of one in the absence of another is improbable. But in reality, English language teaching has given less consideration to the regional culture. It is commonly supposed that the addition of foreign cultural values is not the same with regional cultural values. The addition of regional culture plays vigorous role in promotion of nationalism, various regional cultures and regional cultural wisdom. In the same way, it provides cultural distinctiveness and expressive milieu for learning. Therefore, the key purpose of this article is to enlighten the importance of regional culture in the English language teaching space. It purposes at defining culture, language, shows bond between them and some educational strategies.*

*Key words: Culture, regional culture, foreign culture, language*

### Introduction:

**E**nglish is an international language. The expansion of the English language started in the era of European colonization i.e., from the 16th century to the mid-20th century. In due course it honoured the economic and political supremacy of English-speaking countries, specifically Britain and America. English has been used for various fields all over the world such as education, science and tech, commerce and tourism. The English language expanded all over the world vastly because of the fast growth of globalization.

The dialectic connection among language and culture has created a challenge to the teachers and educators vastly, the problem of teaching culture with the English language can be listed as:

1. Target language culture with English
2. No target language culture with English
3. Regional culture with English, and
4. Culture free English

Literature is the replication of life. It reflects the society in which it is created. The word literature comes from the Latin word 'litaritura' meaning "writing organized with letters". We categorize literature according to language, origin, historical period, genre, and subject matter.

Originally, literature was a way of entertainment for the people. Over time, it achieved the purpose of improvement as well. The writers detailed importance of the social problems in their

writing. Therefore, it became a way of drawing the audience's consideration to certain matters and longed them to think about the reform. From early era to the modern civilization, indeed, all the works of literature have given us perception into the problems and tendencies predominant at that time. Literature also gives exit from the 'grim realities' of life. While many people read to avoid the dullness of their life. Moreover, the upper type of literature assists the reader to escape from unimportant reality into important reality.

- Culture is the method of life of people who express it. It can be anything like language, religion, clothing, food habits, social habits, music and arts. Culture refers to the cumulative deposit of knowledge, experience, beliefs, values, attitudes, meanings, hierarchies, religion, notions of time, roles, spatial relations, concepts of the universe, and material objects and possessions acquired by a group of people in the course of generations through individual and group striving.

Culture is the method of thinking and understanding the world and our own life. It can differ within a country, community, and society, sub-group and within a family. Culture is a critical tool for survival too. Also, culture is an evolution in itself since it is associated with the origin of people. People not only use language as a method of communication, but they also define morals, trust

and world views through it “When a language becomes extinct, a part of the cultural patrimony of humanity is lost”. In this manner, culture is a basic and a common identity of the people of the group who express the same world view. But it is a delicate fact too since it is continuously changing and easily gone as it occurs only in our mind. Since culture includes language as its part and it finds its existence in the way of language, it can be said that culture and language are involvedly connected. Language has two main roles: as a way of communication and a carrier of culture. Therefore, a specific language is a replica of a specific culture.

### **Importance of regional culture in English language teaching:**

Usually, natural culture of the foreign language pupils can be stated as ‘native culture’ or ‘regional culture’ – though both terms have somewhat different meanings. The native culture normally refers to the culture of indigenous people of a land used for centuries for survival and everyday presence. Regional culture denotes to the culture of native people who have lived in a specific place for a phase of time. These both can be the source of regional culture while teaching foreign language because both can be foundations of knowledge and can affect the language pupils.

It is frankly visible that teaching a language means teaching its culture too. The interconnection of language learning and culture learning is so obvious that one can conclude that language learning is culture learning, and language teaching is cultural teaching. Learning and teaching foreign language stays unfinished until and unless the learners acquire culture fitting to the language. Highlighting the certainty of foreign language teaching, proclaims, “Foreign language teaching is foreign culture teaching and foreign language teachers are foreign culture teachers”. Though, here rises a question whether foreign culture is capable to teach foreign language or not. What happens when the regional culture of the learner is ignored while teaching a foreign language? For example, Sun (2007, as cited in Neff & Rucynsi 2013, p. 12) mentions that when a Chinese speaker asks “Have you eaten supper?”, it is a communication starter other than a question related to someone’s eating habits. Also, in Nepali speaking community also, asking “Have you taken

tea?” is not a question. Not knowing these types of cultural sayings may cause difficulty in communication. Thus, “in order to truly communicate effectively, the students of a foreign language need both linguistic and intercultural competence”. In this connection, a language teacher should be alert of both regional culture, target culture and their rules and principles. Along with target culture, s/he urges to participate regional culture and its norms and values in the foreign language classroom. Emphasizing on the necessity for regional culture, Sudartini (2012) opines that the fundamental reason of introducing regional culture is for the good of national identity. In this regard, regional culture is local perception that endorses character education as well as promises national identity. The addition of the regional cultural values can be a method of making the learners’ cultural background and identity that finally forms nationalism in their mind. Hence, the only emphasis on target learning and target culture makes foreign language learning unfinished and handicapped. The importance of indigenous culture, Barfield and Uzarski say “integrating local indigenous culture into English language learning not only educates learners about indigenous people in their own countries and through the world; it also makes learning English more relevant for indigenous students in those classrooms”. Here regional culture is not limited to the culture of the foreign language learners; it means the culture of his or her neighbouring regions. These local or neighbouring cultures not only develop their foreign language learning procedure, but also enlarge their knowledge of native cultures. It clearly shows the urge for employing the regional culture along with foreign culture while learning a foreign language.

### **Strategies for teaching regional culture:**

It is tough to identify a cultural problem in language classroom. It is inspiring for teachers to have ability in target culture, TL, regional culture and methods of teaching them. Byrnes (2008, as cited in Frank 2013) says many EFL teachers have had no proper training in integrating cultural elements, and there is no commonly acknowledged set of criteria that teachers can use as a guide. It stresses research and reformation in the field of teaching cultural elements in foreign language

classroom. Since the necessity of teaching regional culture along with foreign culture popped up in the surface of English Language Teaching, various methods have been seen on the surface. Choudhury (2014) claims that beginners' own culture is not allocated with as a nonconcrete concept; they need to be a part in it. He added by saying beginners are focused to imitate their cultural involvement in TL. It offers easy matters to exhibit in the TL. It also asks the questions about which culture we need to teach first – whether the target culture or regional culture. But it looks easy to start with regional one since the beginners have its vast ideas. Byram (1997) wishes teachers to start by reflecting on beginners' own culture and only later announce the target culture. The resemblance among these two cultures can also help the beginners to construct a intellectual framework and learn TL titbits.

When the style of teaching (pedagogy) comes, there comes the content of teaching. In this way, Bodley (1994) says that culture is “what people think, make, and do”. For Bodley culture is a communally spread set of mutual belief that includes mental behaviour, physical connection of mental behaviour and an outline for society to lead the method of doing. Hence, the teacher can also make their students think what people ‘think, make and do’. Teachers can make their students think about standards and manner, food and cuisine, religion, music, customs and traditions, etc. Also, teachers can ask their students to connect these practices of society with real life of the native people. Debate of distinctiveness of cultures, set values and beliefs, and their important features can make class energetic and motivating. Regarding the ‘what’ feature of culture teaching, Frank (2013) states, “Teachers need to go beyond introducing traditional holidays, food, and folk songs of the target culture and incorporate a framework that enables students to understand the social aspects of the culture as well”. So, to give complete knowledge of culture, the teachers need to include social norms, values, belief and other such practices in the classroom stimulates.

Renaud and Tannenbaum (2013) have recommended four levels of cultural consciousness. They trust that “cultural awareness is advanced through mutual reflection and interaction at four levels: (1) self, (2) family, (3) community, and (4) the region and world at large”.

### **Level 1 and 2: Self and family,**

Everyone is associated with at least one culture. Their culture influence how they think, interrelate, communicate and share knowledge from one generation to another. Thus, in classroom, teachers must give chances for students to talk about themselves and their families in TL. In a diverse cultural country like Nepal, allocating information about themselves with the peers brings variety in the substance of the classroom along with cultural and language acceptance. It also inspires the students to express in the class in TL. At this level, teachers can inspire their beginners to talk about their own and their family's likes and dislikes about food habit, music, sports, dress, work and duties, etc. using their TL.

### **Level 3: Community**

At this stage, the students start to narrate themselves to the community in the classroom and the bigger community around. Classroom in Nepal is like a community in itself since it holds mixed groups of students. Here, it is very problematic to find all students from mono-cultural and mono-linguistic background. Therefore, the teachers can initiate the students to talk about their native forms of behaviour, values, belief, costumes, etiquette and manners, music etc. What varies in this stage is it gives students with the occasions to talk about their community in TL? Also, they express their ideas; may be the same ideas they practice at level 1 and 2 in pair and group also. Discussion with the peer, telling stories that originate from the beginners' shared personal experience (Language Experience Approach, Renaud & Tannenbaum 2013, p. 28) in the class are some of the methods that teachers can use in the classroom.

### **Level 4: Region/world**

Finally, students spread their cultural alertness as the members of a greater region and the world. It assists them to explore their identity and a wisdom of shared responsibility as citizens of the greater region. It allows them to spread their cultural knowledge and the knowledge of the world. It makes their language use flexible and adaptable. This stage can be taken as the verge level among local and foreign cultures. At this stage, the students not only discuss about their own culture but also about foreign culture using TL. This stage also shows the



need of the local culture in foreign language learning.

The important purpose of teaching culture in language classroom is to make students' intercultural communication possible. Byram (1997) states that interculturally capable people have an excellent understanding of their own culture and how it has moulded them, and make bridges between how cultural elements patent in behaviour across cultures. For Byram, interculturally capable people are open and inquisitive to other culture. They have the capability to critically assess the cultural practices and products of one's own culture and that of other countries. At this stage, the students should have crystal clear understanding of their own culture and the target culture. If so, they can make their culture understandable to the foreign language community. Likewise, they can make foreign culture understandable to their own community too.

### **Conclusion:**

Due to the attached relation between language and culture, teaching language is difficult without teaching its culture. It is largely known that the usual practice of English language teaching has been engrossed for preparing the students to be able to communicate efficiently. The students are also learning English culture. Although mixing English culture while teaching English is the necessary tool, teachers are hardly mixing local culture in it. Though additional research should be carried out to know that fact, it can be indirect that the nonappearance of regional culture in foreign language classroom has raised two problems. The first one is that the beginners' foreign language capability remains partial. As various cultures may have something in common, the process of evaluation and distinction can be a diagnostic tool to get control over the target culture/TL. Similarly, since TL beginners already have an amount of world knowledge, sometimes the beginners have to unlearn their earlier knowledge and relearn new things. Their earlier world view may have no roles or restricted roles to play in learning TL. It can affect their learning process time consuming and complex. Another thing is that it can make the students overlook their own culture and grasp foreign culture as their own that can finally cause vanishing of culture and language. Thus, keeping these facts in mind, all the teachers

connected to foreign language teaching need to participate the local culture while teaching foreign culture. However, carefulness is a must while designing syllabus and teaching FL as this may unintentionally encourage nationalism or ethnocentric view of the foreign language and culture. A subtle balance in the syllabus design and teaching learning process is mandatory to safeguard neither culture erodes the values of the other.

English is educated as an international language and/or lingua franca. Because of its larger use and popularity, it is inevitable in our daily life. There are other ways round of using the English language. First of all, it can be considered that indigenous and regional culture triggers the learning methods of foreign language by easing learning process. Proper use of cultural substance makes intercultural acceptance in the class, eventually in the society too. It can also be a means to safeguard and encourage indigenous and regional language and culture. Likewise, addition of indigenous and regional culture conserves and promotes beginners' cultural values and typical individualities. It eventually preserves their nationalistic feeling which is also one of the main characters of educational goals.

### **References:**

- 1} Bhattarai, G.R. & Gautam, G.R. (2008). More eclectic and interdisciplinary approach to English: Call of time. *Journal of NELTA*, 13 (1-2), 11-14.
- 2} Byram, M. (1997). *Teaching and assessing intercultural communicative competence*. Clevedon, UK: Multilingual Matters.
- 3} Choudhury, R.U. (2014). The role of culture in teaching and learning of English as a foreign language. *Express, an International Journal of multidisciplinary research*, 1 (4), 1-20.
- 4} Renaud, S. and Tannenbaum, E. (2013). Making connections: Language activities for creating interpersonal tolerance in the class. *English Teaching Forum*, 51(2), 24-31.
- 5} Neff, P. & Rucynski, J.J. (2013). Tasks for integrating language and culture teaching. *English Teaching Forum*, 51 (2), 12-23.

## National Education Policy 2020: Promotion of Indigenous Languages, Art & Cultural.

**Kranti Todkar**

Dayanand college of commerce, Latur.

E-mail ID- krantimaliltr@gmail.com.

### Abstract:-

*Three-Language Formula was first incorporated in the national education policy in 1968 by the Indira Gandhi government. In Hindi speaking States English or Hindi and a modern Indian language and in Non Hindi speaking States English Hindi and one Indian language.*

*Key-Words: Three Language, Hindi, English, Government Policy, Kothari Commission, National Education Policy*

### Introduction:

**A**fter 1968 in 1986 then Prime Minister Rajiv Gandhi also continue with the same recommendation of Three-Language formula. In 1998 Prime Minister Mr. Atal Bihari Vajpayee appointed national policy of education for some reform in education system and now in 2020 the working Prime Minister of India Mr. Narendra Modi in New Education Policy has supported the Three-Language formula.

"A Language is not just words It's a culture, a tradition, a unification of a community a whole history that creates what a community is. It's all embodied language".

-Noam Chomsky

-India is the country of "Unity in Diversity". After independence to cope with the speed of other developing Nations it's a need of the hour to follow national education policy. First national education policy was promulgated by the government of India by Prime Minister Indira Gandhi in 1968. The second was by Prime Minister Rajiv Gandhi in 1986 and third by Prime Minister Narendra Modi in 2020. The policy covers elementary education to higher education in rural and urban India. The Indian constitution in 1950 declared Hindi in Devanagari script to be the official language of the union. Unless parliament decided otherwise, the use of English for official purpose was to cease 15 years after the constitution came into effect, that is on 26 January 1965.

Kothari commission (1964 to 1966) was appointed by central government to look into the educational aspects and revamp the sector. It was a

significant event in the history of education in free India.

Dr. Daulat Singh Kothari was requested to give advice to the government on the action to be taken for the development of education at all the level and he submitted a report in 1966.

Dr. D.S. Kothari, the then chairman of University grants commission. It was 4th commission post in independent India, its report to the government on June 29, 1966 the report and entitled -

Education and National development

The opening sentence of the common report, "The destiny of India is being shaped in her classrooms" - denotes the value of education that determine the level of prosperity, welfare and future of the country. Its objectives include- promoting social and national integration developing social, moral and spiritual values.

The Three-Language formula sought to serve three functions namely

1. Accommodating group identity
2. Affirming National Unity and
3. Increasing administrative efficiency.

In 1968, Three-Language formula was implemented across the country, barring Tamil Nadu that adopted a Two-Language formula.

It was incorporated because teaching system across several regions was not uniform in the country. Also Hindi was the general medium of instruction in the north, regional languages and English was the medium of instructions in the other parts. However it leads to the chaos and generated difficulties for inter-state communication.

### **In Three-Language formula:-**

first language: It will be the mother tongue or regional language.

Second language: In Hindi speaking States, it will be other modern Indian languages or English. In non-Hindi speaking States, it will be Hindi or English.

Third language: In Hindi speaking states, it will be English or a modern Indian language.

At the secondary stage, The State Government should adopt and vigorously implement the Three Language formula which includes the study of a modern Indian Language.

- Hindi: Every effort should be made to promote the development of Hindi. Hindi as the link language should be encouraged. The establishment in non-Hindi States, of colleges and other institutions of higher education which use Hindi as the media of education should be encouraged.

- Sanskrit: Considering the special importance of Sanskrit to the growth and development of Indian languages and its unique contribution to the cultural unity of the country facilities for its teaching at school and university stages should be offered on more liberal scale.

Special emphasis needs to be laid on the study of English and other International languages. World knowledge is growing at a tremendous pace specially in Science and Technology. For this purpose, study of English deserves to be specially strengthened.

What was the reason for opposing the Hindi language historically by Tamil Nadu? (The Hindu, August 3, 2020)

- \*The first reason is that language is a vehicle to protect the culture of that particular place and is protected by the civil society and politicians of the state. If any attempt is taken at diluting the importance of the Tamil language can be viewed as an attempt at homogenisation half culture. Also one of the reasons for opposing the Hindi language is that many in Tamil Nadu see it as a fight to retain English. There the English language is a well-known language of empowerment and knowledge.

- \*Section of the society impose the Hindi language because they fill that it will lead to the elimination of English which is a global link

language. However, voluntary learning of the Hindi language has never been restricted in the state. The only compulsion is made with resistance.

\*Three-Language formula according to national education policy 2020:-

As a medium of instruction-Whenever possible the medium of instruction until at least grade 5 but preferably till grade 8 and beyond it will be the same language/ mother tongue /local language/ regional language.

According to the 2011 linguistic census data released in 2018, there are more than 19,500 languages and dialects spoken as mother tongue in India.

The eighth schedule of the Indian constitution recognises 22 different languages. Article 343 to 351 of part XVII of the Indian constitution address the country's official tongue.

The three language formula will continue to be implemented to promote your lingualism as well as promote National Unity.

National education policy states that there will be greater flexibility in the three language formula. But no language will be imposed on any state.

To learn three languages will be the choice of States, regions and students themselves as long as at least two of the three language are native to India.

"Language is not just means of communication but it has a deep connection with culture."

Three language formula (Kothari commission 1968) [National Council of Educational research and training, Ministry of Education 1966]

First language-it will be the mother tongue or regional language.

The first is acquired naturally through interacting with family members and friends with much formal institutions. Since this is the only language that we know best and used in our daily life the government decided that the medium of instruction at the primary stage should be the mother tongue. Example Marathi, Gujarati, Kannada, Bengali.

Second language-the learner needs to learn the second language which in India is usually either Hindi or English. The sounds, letters and grammar of the second language can be learn properly only



when they are deliberately thought by your teachers and consciously learn by the students.

The third language-in the language formula the third language has been introduced a year after the introduction of the second language. This language is thought and useful for the students for communication and higher education. Mostly in India English is taught as third language in school except from Southern States.

Macaulay in his "Minute On Indian Education" said that-

"A single shelf a good European library was worth the whole native literature of India and Arabia"

He wanted to make Indians Englishholic. After 75 years of independence English became incredibly important. It is world's common language , English can change lives - open up various doors of opportunities.

The English language bridges the gab between and offers everyone the possibility of attaining wide exposure.

The English language helps individuals to Transcend international boundaries and get a global reach.

English is the language in medical science, engineering, technology, humanity, IIT, research, social science, commerce, business and so on. Out learning English we fail to achieve academic excellence. It's a language of internet, content writing, music, social media, print media and public event. Now a Days English become a Lifestyle.

#### **Effects Of Three Language Formula:**

- It's helpful to educate children in a regional language that they understand in early years of there lives and make their Education comfortable.

- Better acceptability for government school children specially from rural areas.
- Introducing Second and Third Language gradually will develop fundamental abilities such as counting reading and writing.
- The local language helps us stay rooted in our culture and English helps stay engaged with the World as the common business language should always be respected.

#### **Conclusion:-**

Language is a Powerful tool whether you communicate verbally or in written form, The Language we use affects how the message is perceived. Learning multiple languages improve communication, increase optimism in others and can portray the speaker/writer as credible and respectable. Learning a Second-Language boosts Problem-solving, Critical thinking and Listening skills. In addition to improving memory, concentration and the ability to multitask. Children proficient in other languages also show signs of enhanced creativity and mental flexibility. Thus The Three Language Formula is well intended to bring about National Unity by bridging the linguistic gap between the States.

#### **References:**

1. Report of the Education Commission, 1964-66, Ministry of Education, 1966 Pg. No.13 & 14
2. National Education Policy 2020
3. The Hindu, August 3, 2020 , Sept 7, 2022
4. Indiatoday.in October 29, 2020
5. Macaulay's Minute on Education, Feb 2, 1835.

## Language And Culture: A Study

**Trivikram**

Assistant Professor of English  
Govt. First Grade College, Sedam, Kalaburagi-585222  
e-mail:trivikram7@gmail.com

### Introduction:

“If culture was a house, then language was the key to front door, to all the rooms inside”-Khaled Hosseini.

Language is one of the most important parts of any culture. It is the way by which people communicate with one another build relationship, and create a sense of community. Communication is a core component of any society and language is an important aspect of that. As language began to develop, different cultural communities put together collective understandings through sounds. Intellectual conversation is a symbolic process where by social reality is constructed, maintained and transformed.

As people with different cultural background interact, one of the most difficult barrier they face is that of language. Cultural identity is heavily dependent on a number of factors including ethnicity, gender, geographical location, religion, language and so on.

Communication is necessary for any person who wants to understand and get along with people whose backgrounds and beliefs are greatly dissimilar from their own language. Language helps in understanding unique objects in our culture. Language is essential for communication and cooperation. The knowledge of other language facilitates knowledge of other countries and the specific culture of each one. So relationship between language and culture is more vital. Language plays a vital role in establishing and maintaining culture.

### Definition Of Culture:

According to Condon, culture can be defined as a way of life. No matter where people live, their behavior and thoughts are generally based on their own culture. Culture has many different dimensions. It include ideas, customs, skills, arts and tools that characterize a group of people in a given period.

Culture is also matter of habit, and it is habit that become tradition and tradition that gives rise to culture. Without culture, we cannot understand the lives and motivation of others and connect with their concerns and interest. Culture is inherent in our beings and a powerful human tool to develop our society; add to our knowledge and establish the relationship between people.

It can also be defined as a “historically transmitted system of symbols, meanings and norms”. Knowing a language automatically enables someone to identify with others who speak the same language. This connection is such an important part of cultural exchange.

### The Relationship Between Language And Culture:

Language and culture is intertwined. A particular language usually points out to a specific group of people. When interact with another language, it means interacting with the culture that speaks the language. One cannot understand one’s culture without accessing its language. Culture is transmitted in a large part by language. Language is the reason why humans have histories that animals do not have.

Learning a new language is not only involves learning is alphabet, the word arrangement and rules of grammar, but also learning about the specific society’s customs and behavior. When learning or teaching a language, it is important that the culture where the language belongs be referenced, because language is very much ingrained in the culture.

### Language Affects Culture:

Language is formed to present our ideas or concepts; these can change depending on which cultural elements are dominant at any given moment. Whenever language expands the cultural changes. Language has infinite flexibility. This means that the meaning of word can be changed; then a new symbolism is created. For example, the English word “Nice” now generally means pleasing, agreeable, polite and kind.

But in 15<sup>th</sup> century, “Nice” meant foolish, wanton, and lascivious. This shows that language can evolve in response to the changing historical and social condition. Understanding new culture is an important element in achieving success in language acquisition. When we are infants, we acquire our first language in a natural way because our society, our environment and our culture continually feed us. Similarly, when we acquire a new language, we also need to ingest the new culture’s nutrients.

### **Culture Affects Language:**

Culture can be defined as a learned system of values, beliefs and norms among group of people. Culture includes ethnic background, nationality, gender, race and religion. Culture not only changes people’s values and habits but also affects people’s language and behaviors. Cultural knowledge is crucial in achieving language proficiency and culture of society can be changed depending upon the language used.

For instance, some old words remain even when they are no longer used. New word emerge as they become identified with particular cultural activities. Different eras often have differing “Pop languages”. These languages are mostly likely to be influenced by TV programs, politics or music create their own cultural trend. Language should be conceptualized an integrated as a part of a society and its culture.

### **Functions of A Language:**

Language is a system of signals, including voice sounds, gestures or written symbols, which encodes and decodes information. The goal of

language is to communicate meaning. The main purpose is to communicate or interact with others. Language stands for the whole culture because language represents culture in the mind of its speaker. Culture also symbolizes language and is summed in the economic, religion and philosophical system of a country.

### **Conclusion:**

It is inseparable relation between culture and language. Cultural learning helps us to discover that there are multitude of ways of viewing the world. After all, the more cultural concepts we learn, the more language abilities we gain; the more language we gain the more competitiveness we have.

### **References:**

1. Ming-Mukuo, Cheng-Chieh Lai-*Linguistic across Cultures: The Impact of culture on Second Language Learning*.
2. [www.greenheart.org/blog/greenheart-international/language/language-the-essence-of-culture/](http://www.greenheart.org/blog/greenheart-international/language/language-the-essence-of-culture/)
3. [www.google.com/amp/s/www.daytranslations.com/blog/relationship-between-language-and-culture/amp/](http://www.google.com/amp/s/www.daytranslations.com/blog/relationship-between-language-and-culture/amp/)
4. [www.eolss.net/sample-chapters/C04/E6-20B-07.pdf](http://www.eolss.net/sample-chapters/C04/E6-20B-07.pdf)



## Three Language Formula and NEP 2020

Priyanka Sopanrao Ugile

(M.A.,B.Ed.,Ph.D.(Pursuing) Research Scholar

Email : [priyashivk@gmail.com](mailto:priyashivk@gmail.com)

### Introduction:

India is a multi-religious as well as multilingual country. There are 22 official languages and over a thousand other languages. It is influenced by globalisation and liberalisation on one hand and a social thrust for maintenance of regionalism or local culture on the other. Language in education has been widely debated from the formative years of India's independence. The State Reorganisation Commission divided states on the basis of language as a technique to ease administration. However, the issue of language planning and the necessity of a proper language policy in the field of education perennially exists, given the complexities faced by a multilingual society. The three-language policy was created with a vision to achieve equality of opportunity, linguistic rights for every ethnic group, and ultimately attaining universal education among all citizens. The policy mandates the learning of three languages at the primary education level. This paper examines the provisions of the three-language formula. It attempts to critically analyse the challenges posed by the three-language formula and the failure of its proper implementation across the country.

### What is Language? :

Many definitions of language have been proposed. Henry Sweet, an English phonetician and language scholar, stated: "Language is the expression of ideas by means of speech-sounds combined into words. Words are combined into sentences, this combination answering to that of ideas into thoughts." The American linguists Bernard Bloch and George L. Trager formulated the following definition: "A language is a system of arbitrary vocal symbols by means of which a social group cooperates."

*People acquire a single language initially their first language, or native tongue, the language used by those with whom, or by whom, they are*

*brought up from infancy.* Subsequent 'second' languages are learned to different degrees of competence under various conditions. Complete mastery of two languages is designated as bilingualism; in many cases such as upbringing by parents using different languages at home or being raised within a multilingual community children grow up as bilinguals. In traditionally monolingual cultures, the learning, to any extent, of a second or other language is an activity superimposed on the prior mastery of one's first language and is a different process intellectually.

### The Three Language Formula:

The Three Language Formula (TFL) which emerged as a political consensus on languages in school education was a strategy to accommodate at least three languages with in the ten years of schooling. The All India Council for Education recommended the adoption of the Three Language Formula in Sept. 1956. It was first incorporated in the National Education Policy in 1968 by the Indira Gandhi government. In 1968, the three-language formula was implemented across the country, barring Tamil Nadu that adopted a two-language policy. Incidentally, the NPE 1986 does not make any change in the 1968 policy on the three-language formula and the promotion of Hindi and repeated it verbatim.

According to this formula, every child has to learn the following:

1. The mother tongue or the regional language;
2. The official language of the union or the associate official language of the Union so long as it exists (official language of the union is Hindi and its associate official language is English);
3. Modern Indian language or a foreign language, not covered under (1) and (2) above and other than that used as the medium of instruction.

### a) The First Language :

The language that we learn from our childhood is usually spoken by our parents, family members and the other people around us. This is

known as our first language or L1. Since this is the language we know best and use commonly, the government decided that the medium of instruction at primary stage should be one's own regional language. First language is acquired naturally, through interacting with family members and friends without much formal instruction. But even though we may communicate effectively in our first language, many of us do not have a complete knowledge of all the sounds and letters of the language or its grammar. This is because we acquire it informally. Therefore, formal instruction in the first languages is provided in the School.

**b) The Second Language :**

One of the aims of education is to expose the learner to various situations and develop such ability which enables him/her to gain knowledge from every possible source and share the same with others. Therefore, the learner needs to learn the second language (L2) which in our country usually is either Hindi or English. The second language is learnt consciously and deliberately for a specific purpose i.e., to gather information and acquire knowledge. The sounds, letters and grammar of the second language can be learnt properly only when they are deliberately taught by the teachers and consciously learn by the students. Under the three-language formula, second language (L2) is taught at a later stage in the primary school curriculum, after the child has already learnt one language well i.e. his/her L1. We use first language to communicate and to express our feelings and thoughts in our day-to-day life situations. On the other hand, second language is used in situations other than personal.

**c) The Third Language:**

For instance, if a child's mother tongue is Tamil and he/she learns English as his/her second language. When he/she goes to a village in Bihar he/she may not be in a position to speak to people either in the first language (Tamil) or second language (English). In such cases, communications or interaction with other people becomes difficult, and may even be impossible at times. This is where third language (L3) has a significant role to play.

**About the progress of the Three-Language Formula:**

Education is the state subject and so the implementation of the formula also lay with the states. Only a few states adopted the formula in

principle. In several Hindi-speaking states, Sanskrit became the third language instead of any modern language mainly in the south Indian language. Therefore, the purpose of the three-language formula was defeated to promote inter-state communications. Also, a non-Hindi-speaking state like Tamil Nadu adopted a two-language policy and did not implement the three-language formula. And since then, in Tamil Nadu two-language policy is working. In two languages one is English and the other in Tamil.

National Education Policy of 1968, the three-language formula means that a third language (apart from Hindi and English), which should belong to Modern India, should be used for education in Hindi-speaking states. In the states where Hindi is not the primary language, regional languages and English, along with Hindi shall be used. This formula was altered and amended by Kothari Commission (1964–66) so as to accommodate regional languages and mother tongues of the group identities. Also Hindi and English remained at the two ends of the line.

- The First Language: That students should study Mother tongue or the regional language.
- The Second Language: In Hindi-speaking states, this would be English or some other language belonging to Modern India. In Non-Hindi states, this will be English or Hindi
- The Third Language: In Hindi-speaking states, this would be English or some other language belonging to Modern India, but the one that is not chosen as the second language. In Non-Hindi states, this will be English or some other language belonging to Modern India, but the one that is not chosen as the second language.

**Need for Three-Language Formula:**

The committee's report observes that learning languages are an important part of a child's cognitive development. The primary aim is to promote multilingualism and national harmony.

Issue in implementation the states like Tamil Nadu, Pondicherry and Tripura were not ready to teach Hindi and Hindi-speaking states did not include any south Indian language in their school curriculum. State governments often do not have adequate resources to implement the three –language

formula. The inadequacy of resources is perhaps the most important aspect of the challenge.

**Constitutional Provisions :**

- Article 29 of the Constitution of India protects the interests of minorities. The Article states that any section of the citizens who have a "...distinct language, script or culture of its own shall have the right to conserve the same."
- Article 343 is about the official language of the Union of India. According to this Article, it is to be Hindi in Devnagri script, and numerals should follow the international form of Indian numerals. This Article also states that English will continue to be used as an official language for 15 years from the commencement of the Constitution.
- Article 346 is about the official language for communication between the states and between a state and the Union. The Article states that the "authorised" language will be used. However, if two or more states agree that their communications shall be in Hindi, then Hindi may be used.
- Article 347 gives the President the power to recognise a language as an official language of a given state, provided that the President is satisfied that a substantial proportion of that state desires that the language be recognised. Such recognition can be for a part of the state or the whole state.
- Article 350A facilities for instruction in mother-tongue at the primary stage.
- Article 350B provides for the establishment of a Special Officer for linguistic minorities. The Officer shall be appointed by the President and shall investigate all matters relating to the safeguards for linguistic minorities, reporting directly to the President. The President may then place the reports before each house of the Parliament or send them to the governments of the states concerned.
- Article 351 gives power to the union government to issue a directive for development of the Hindi language.

- Eighth Schedule of the Constitution of India contains a list of 22 languages recognised schedule languages.

**New Education Policy 2020 - Facts at a Glance :**

**What was the reason for opposing the Hindi Language historically by Tamil Nadu ?** The first reason is that language is a vehicle to protect the culture of that particular place and is protected by the civil society and politicians of the State. If any attempt is taken at diluting the importance of the Tamil language can be viewed as an attempt at homogenisation of culture. Also, one of the reasons for opposing the Hindi Language is that many in Tamil Nadu see it as a fight to retain English. There, the English language is a well-known language of empowerment and knowledge. Certain sections of the society impose the Hindi language because they felt that it will lead to the elimination of English which is a global link language. However, voluntary learning of the Hindi language has never been restricted in the State. The only compulsion is met with resistance.

**Three Language Formula according to NEP 2020 :**

- As a medium of instruction: Wherever possible, the medium of instruction until at least Grade 5, but preferably till Grade 8 and beyond it will be the home language/mother-tongue/local language/regional language.
- The three-language formula will continue to be implemented to promote multilingualism as well as promote national unity.
- NEP states that there will be greater flexibility in the three-language formula. But no language will be imposed on any State.
- To learn three languages will be the choice of States, regions, and students themselves, as long as at least two of the three languages are native to India.
- According to the HRD Ministry of Education, the three-language formula will continue to be implemented in schools "with greater flexibility" but "no language will be imposed on any state."

**What do experts say about the three-language policy?**

- This version has received quite some praise. As per Sridhar Rajagopalan, Co-Founder and



Chief Learning Officer, Educational Initiatives, This approach have a lot of benefits. Pedagogical research has established beyond much doubt that children learn best if they learn in their mother tongue or local language in the primary classes."

- He also added that "This does not mean that children should not learn English, it only means that English should not be the medium of instruction in the primary years. The medium of instruction should be the language that is most prevalent in the child's surroundings." "In several European universities, Sanskrit is being explored as a coveted academic discipline."
- According to IIT Kharagpur Director VK Tewari, "The emphasis on primary education in regional languages and the introduction of Sanskrit, following the three-language formula, will turn out to be a great boon to the people of the country especially in the rural areas."
- As per IFIM Business School Chairman Sanjay Padode, "Whilst everyone is quite enthralled about the liberal framework, I am highly impressed with the recommendation of conducting the foundation years in the mother tongue." He also added that "this will surely help our students learn the basic concepts quickly without having to deal with an alien language."
- According to Aekta Nandwana Chanda, Technical Specialist Education, ChildFund India, "Promotion of mother tongue in education system till class 5 as a medium of instruction is a very welcome step but teaching-learning material is actually available in few standard languages only, so investments would be required on more content in most of the languages including the tribal languages."
- The New Education Policy 2020 has supported the three-language policy. But the Tamil Nadu has rejected the three-language formula in NEP 2020. And says that it will stick to the existing policy of two languages. For the past 50 years, Tamil Nadu has been following two language formulas and is able

to achieve significant positive social and economic changes.

### Recommendations :

In order to make a more workable model of the three-language policy, the following recommendations can be taken into consideration:

1. English will continue to enjoy a high level of importance. A working knowledge of the English language with reasonable proficiency is necessary for all students who wish to pursue their higher education.
2. Hindi, being the official language, is equally important as the student's mother tongue. It is both the student's and his/her parent's choice to decide whether he/she will learn his mother tongue or Hindi as the first or second language, in addition to English. Schools should have provisions to teach all the local languages of the region.
3. Any modern Indian language, classical Indian language or foreign language can be learnt as the third language. Learning four languages will not be made compulsory at any stage. However, a student is free to learn four languages if he/she wishes to.
4. A student is required to exhibit a certain degree of proficiency in each of the three languages. The number of years for which a language is learnt is irrelevant.
5. The secondary schooling level i.e Classes VIII-X is the ideal time for learning the second additional language. This is because, at this point of time, the student would have mastered the first additional language to some extent, and it would be easier to learn another additional language.

### Conclusion:

There exists a highly positive relationship between multilingualism and greater achievements. Multilingual children not only have control over several different languages but they are also academically more creative and socially more tolerant. Multilingualism in India is widely praised by the scholars. Bhatia and Ritchie (2006)<sup>16</sup> have stated that language rivalry and conflict in India often does not lead to linguistic and national disintegration.

The Government of India should make every conceivable effort to sustain multilingualism rather than suppress it. Our educational system has constantly weakened the multilingualism that characterises our society. Education planners need to make every possible effort to empower the languages of the underprivileged, Dalit and Tribal and endangered communities. The current need is for a clear policy to promote and utilize different languages in schools as a medium of instruction and to make knowledge in every known discipline available in all the Indian languages so as to promote every language equally. The three language formula may enrich the school education and give space to regional balance.

**References :**

- 1) Vaishnavi Srinivasan, Asian Law & Public Policy Review volume 4, 2019
- 2) Indian Constitution
- 3) Ministry of Education, Government of India, Report of the Education Commission of India 1964-66- Education and National Development
- 4) NCERT, National Curriculum Framework for School Education, November 2000
- 5) Ministry of Education, Government of India, Report of the Education Commission of India 1964-66- Education and National Development
- 6) Burnaby, Barbara, Language Policy and Education in Canada, Volume 1: Language Policy and Political Issues in Education, Memorial University of Newfoundland
- 7) Singh, Yogendra, Culture Change in India, Rawat Publications, New Delhi, 2000



## The Issues and Challenges in English Language Acquisition: In Rural Areas of India

Vaghmare Bhagyashri Tukaram

Research Scholar

Email: [bhagyshritwaghmare96@gmail.com](mailto:bhagyshritwaghmare96@gmail.com)

### Abstract:

*Language is an integral part of human life. We cannot imagine human life without language. Language is a means of living. In today's modern age, language is the most important element in human life. Economic, social, political, global, private, and moral life cannot be completed without communication. Language is a perpetual process of human life from birth to death. Today, language has become the best medium to learn about different cultures, traditions and practices. The existence of different languages and their importance could be understood in order to acquire knowledge of different languages through educational institutions. In a way, the language has come to be informal to formal. Dialect is a language made up of the sounds of a language. The dialect is often a little different than the written language. Many languages are dialects only and are not written. Some languages in the world are becoming major places of global communication. Everyone is fluent in his / her language but he/she has to face different difficulties in learning and speaking languages other than his / her mother tongue.*

**Keywords:** Language Acquisition, Dialect, Communication, Human, Tradition, Global Speaking.

### Introduction: -

**L**earning a second language is one of the most difficult things the brain can do. The effort we have to make to transfer to linguistically complex structures makes the other language so difficult. Learning how to think in another language is also challenging. Most importantly, it requires time, hard work, and dedication. Some people find learning a new language very challenging. The journey of learning almost every language starts with the alphabet, which can be difficult for some people. When they pass it, another one comes along, like greetings and everyday sentences. If their native language is very different from the language they started learning, this is another obstacle that can be overcome.

They just need to be more discriminating by learning a foreign language, we can understand ideas and thoughts different from our own culture. We can learn practice and how people interact in a given society. Language helps preserve culture, but it also allows you to learn about others and spread ideas quickly. The importance of language in business today is incomparable. Without language here, we can't share ideas and make them into something else. Whether it's learning a foreign language, so that we can share ideas with people from different countries, learning how to use the language to master the interview, soliciting

a presence in a room, or networking with others, language is essential. All human beings learn to speak at slightly different times and when the child starts using the language it can be an indicator of how well he is developing. But this does not only apply to babies. It also applies to children learning a second language at school that is different from the language they speak at home, to adults learning a second language, or to those whose language was lost in an accident and are working to regain it. With the help of other people. It's hard, but remember that it's another challenge in life that they will overcome and eventually make them a better person. Think of the day they will be successful and start talking to the locals. Language makes us human beings. This is how people communicate. By learning a language, it means that you have mastered a complex system of words, structure, and grammar to communicate effectively with others. For most people, language comes naturally. We learn how to communicate before we speak, and as we get older we find ways to change the language to really say what we want to say with words and complex sentences. Of course, not all communication takes place through language, but mastering the language certainly helps speed up the process. This is one of the reasons why language is so important. Language helps us to express our feelings and thoughts - it is unique to our species because it is a way to express



unique ideas and customs from different cultures and societies.

Although much of human communication is not verbal (we can express our thoughts, feelings, and ideas through our gestures, expressions, tones, and emotions), language is important for personal communication. Whether we are able to communicate with our friends, our spouse, or our family, this type of communication requires a common language.

India is the most intact ancient culture and we can safely assume that language is central to the preservation and propagation of its history, culture, and society. Therefore, it is not surprising that the oldest languages in the world are after Sanskrit. Indeed, there are other Indian languages that may be very ancient, but their records are not entirely available. On this basis, it is fair to assume that these ancient languages and their origins and relationships are true of Indian origin.

#### **Problems of English Speaking In Rural Areas of India:**

English is not our mother tongue and that is why it is not enough to express many of our experiences and feelings accurately in this language. English does not capture many aspects of our lives. Literature in Indian languages is richer than literature written in English, no wonder. Since the time of colonialism, the English language has travelled to many countries around the world, adopting numerous linguistic and cultural features along the way. But Britain's presence in India gave the English dictionary an amazing boost as colonial travellers saw new civilizations and cultural practices that were not heard in Britain at the time.

What exactly are the problems of not being able to speak English fluently in rural India? To have English as the international language. This is the demand of today's world. In order to survive in society, people need to understand and speak English fluently.

#### **Background of the Household:**

In rural India, there is no educational environment for students from poor families who work hard, are farmers, and do housework. The English language seems foreign to them. Since the majority of students are first-generation learners, how can a student learn a foreign language?

English without the guidance of their parents and others? Even if students are learning English, they cannot form a sentence without grammatical errors in English. Uneducated parents and neighbors. They have their language. India has many languages, they have dialects. So they don't know English.

#### **The Educational System of Rural Areas of India:**

In their primary education, students are promoted to higher classes without knowledge of the subject. This adversely affects the learning process and makes students inactive and sluggish. Our exam system is such that it allows students to memorize rather than test their analytical and creative skills. In the process, they memorize the lessons, reproduce them in the exam hall and forget them on the same day. Students learn basic grammar at the school level only with the aim of passing tests and exams and not facing any situation in life. Schools do not teach application oriented advanced grammar. Moreover, students are not given enough practice to learn the language. Exposure is too low for them. Such students find it difficult to cope with the English curriculum at the degree level. Students filled with new dreams and aspirations enter college but have to face the problem of this language. They fail the English learning exam period, often creating complications and stopping their studies.

#### **The Medium of Teaching and Learning in Rural Area of India:**

In rural India, English is taught in their mother tongue which leads to unwanted confusion when comparing languages. The English teacher is in a position to adopt a bilingual approach. ELT experts believe this is the wrong method. In schools, students are being taught that English is an international language. Learning this language requires constant practice and patience. There is a feeling among the students that it is not possible to master the English language. This kind of tendency prevents students from learning new languages like English. This kind of tendency prevents students from learning new languages like English. Learning a second language is like mastering a system of rules, but just as there is very little knowledge about these rules, there is very little knowledge about how such rules are mastered. Students find it very difficult to qualify

in those rules and in fact they have no idea of proper syntax. They do not even know the correct pronunciation, spelling, and grammar rules. On the inside, they don't like the English language and so the only goal for teachers and students is to pass the exam. So students never understand the importance of learning English. Teachers also translate everything into the mother tongue.

The system followed in colleges is different from that in schools. Furthermore, the tremendous influence of mass media, such as theatres and satellite channels, allows students to have their own desires and preferences about college life. These media create misconceptions about colleges and students. Students assume when they see such things in movies. As a result, he has created an image for the college and wants to work on those images. The general perception of the college in the student community is that the college is very liberal in its dealings with students. Nobody cares. They have no responsibilities at all. They can do whatever they want. Attending class is not mandatory. These opinions make it difficult for them to sit in the classroom and listen to the lessons being taught. When a teacher enters a classroom and starts teaching and imposes some restrictions on them, all their opinions about college fall apart. At this point, the serious problems of the slow learner begin. These students pass the Higher Secondary Examination. For them, sitting in a language class is a difficult task, while other classes listen attentively. The student was never given a chance to show his little knowledge; He is often pointed out for his ignorance. Moreover, even at the graduate level, teachers fail to make students aware of the language. Teachers blame the primary education system and they do not have time to train students even from the elementary level.

#### **Challenges for the Rural Areas of India:**

Students in rural areas face various challenges. English is their later language. Subsequent language learning means securing a set of rules, however, very little thought is given to these guidelines and very little thought is given to how such standard frameworks are achieved. They find themselves incapable of communicating in English. They know nothing about proper syntax. They do not know the proper

pronunciation, spelling, and linguistic standards. Passing the exam is the only goal of the teacher and the student. Ignorant people never understand the importance of learning English as a language. In the past, in the rugged region, English was familiar to fifth graders. Anyway, at present, there is no shortage of English medium schools in such zones, yet the proportion of English is declining rapidly. The coach needs to keep in mind the age of the learner, his or her local language, his or her social background, and his or her previous involvement in English. The teacher's experience and his degree in English authority are equally significant. To achieve the ideal result, the objective of the course should be to keep in mind that it is intended for study, familiarity with discourse, or teaching aptitude for interpretation. All of these objects process shapes. The teaching of English is in dire need of change in order to serve students in schools and universities. Students in the rural and semi-urban zones of India face major problems as English is not their mother tongue. English is their later language. In many places, English changes to a third language because it is the language closest to them, whereas Hindi comes after English. In contrast to students in urban zones, students in rural areas face more challenges during the language acquisition process. Parents are mostly instructed in urban zones. In this way, residential status enables the less educated in urban areas to secure language faster.

#### **Some Remedies for English Learning Acquisition in Rural Areas of India:**

- 1) A student's motivation to learn and use a new language can also influence the rate and level of language development.
- 2) Providing encouragement, tools, and resources will empower English language learners and accelerate their progress in English acquisition.
- 3) A language-learning strategy is to use circumlocution, which is to overcome vocabulary gaps by describing something when you don't know the word for it.

Another important strategy is to use and interpret nonverbal gestures such as facial expressions, shrugging shoulders, and pointing to support communication.



- 4) A student's cultural background can influence the student's preferred learning process and how the student interacts with teachers and peers in the classroom.
- 5) Some students feel more confident about speaking or sharing their writing when they have had the opportunity to rehearse or check the grammatical accuracy of their oral or written text. Some students focus less on grammatical accuracy and more on comprehension.
- 6) Creating an educational environment where students feel comfortable taking risks is important to foster English language development. Also, support for learning grade level content helps ensure that the student experiences academic success and develops a positive self-identity.
- 7) Schools and colleges often have to conduct in-service training to train teachers to use the English language in the classroom. They should try to improve the examination pattern. Separate marks may also be given to test students' spoken language. Efforts should also be made to give prizes to rural students who perform well in English exams. They should provide language labs in all schools. They can encourage management to develop the aural and oral skills of students.
- 8) English teachers should encourage students to communicate in English. They may offer the spoken aspect of the language once/twice a week. Teachers should create a student-friendly and student-centered environment. They should motivate students to participatory learning. Also, they should strengthen the communication skills of the students and express their doubts in English. While conducting the class, the teacher should give personal attention. They should make students interested in reading English newspapers and magazines.
- 9) Children in rural India will be more successful when their parents are involved in their education. Parents have to create a conducive environment for learning English. Their role is to encourage their children to communicate in English at home as well. They should provide English newspapers, magazines, and magazines to enrich their children's reading skills. They

can encourage them to listen to English news and watch English programs. A student's mind should always be ready to learn. They should read English newspapers, journals, novels, etc. as advised by their parents and teachers. They should also develop the habit of listening to English news and referring to the dictionary. They should not study English from the point of view of examination. If they study English from the point of view of exams, they will not be able to write on their own. Their communication with parents, teachers, and peers should always be in English. To learn English, opportunities have to be used effectively and efficiently.

### **Conclusion:**

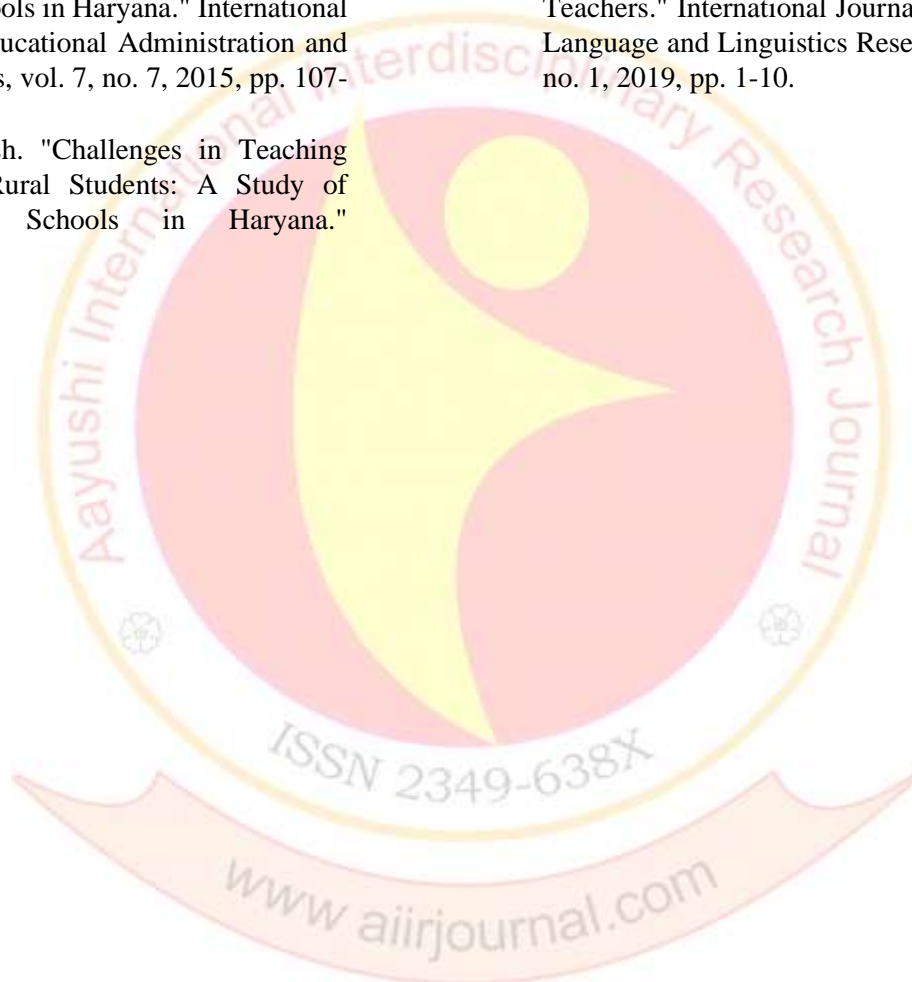
In this world, wherever you go, people can speak English or understand English. The English language plays a very big role for the people in society. English is an important subject for those who do not have English as their mother tongue. To survive in society, they need to learn, understand and speak English fluently. A common language to communicate and share ideas with people from other provinces who speak different languages. Teachers need to create an environment where students feel comfortable speaking English and asking questions. Learning English is the process of speaking English fluently with other people and with people. Teachers have to focus on oral communication to learn English instead of learning through books and exercises. Through verbal communication, students can easily learn and communicate easily and feel comfortable talking to other people.

### **Citation:**

1. Bhardwaj, Neeru, and Anil Kumar. "Issues and Challenges in English Language Acquisition in Rural India." *Language in India*, vol. 18, no. 7, 2018, pp. 293-307.
2. Choudhary, Sunita. "Challenges in Teaching English Language to Rural Students." *International Journal of Research in Social Sciences*, vol. 7, no. 4, 2017, pp. 265-275.
3. Devi, Rani, and Sujit Kumar. "Challenges in Teaching English to Rural Students: A Study." *International Journal of Education*



- and Research, vol. 4, no. 4, 2016, pp. 319-332.
4. Gupta, Praveen Kumar. "Issues and Challenges in English Language Teaching and Learning in Rural India." *Journal of Education and Practice*, vol. 7, no. 12, 2016, pp. 135144.
  5. Jindal-Snape, Divya, and Roslin Arlinah Isa. "Challenges and Strategies for Teaching English in Rural India." *Journal of Multilingual and Multicultural Development*, vol. 38, no. 8, 2017, pp. 706-718.
  6. Kalia, Ajay. "Challenges Faced by Rural Students in Learning English: A Study of Selected Schools in Haryana." *International Journal of Educational Administration and Policy Studies*, vol. 7, no. 7, 2015, pp. 107-116.
  7. Kumar, Akash. "Challenges in Teaching English to Rural Students: A Study of Government Schools in Haryana." *International Journal of Research in Humanities and Social Sciences*, vol. 6, no. 4, 2018, pp. 23-36.
  8. Malik, Haneef, and Ram Niwas. "Challenges and Issues of Teaching English in Rural India." *International Journal of Research in English Education*, vol. 3, no. 3, 2018, pp. 80- 92.
  9. Patel, Jaimin. "Challenges in Teaching English to Rural Students in India." *Journal of Education and Practice*, vol. 9, no. 11, 2018, pp. 68-79.
  10. Yadav, Shalini, and Arpita Yadav. "Challenges in Teaching English Language in Rural India: A Study of Primary School Teachers." *International Journal of English Language and Linguistics Research*, vol. 7, no. 1, 2019, pp. 1-10.



## A study of Importance of National Education Policy-2020 in Imparting Education

**Shrawan Baban Bansode,**

Assistant Professor,

Dayanand College of Commerce, Latur

Email ID: [shrawandada@gmail.com](mailto:shrawandada@gmail.com)

### Abstract:

*The year 2020 has been unique for nations all over the world. Apart than Covid-19, one of the significant changes that occurred in India was the creation of the New Education Policy (NEP) 2020. Researchers have become interested as a result of the several committees' recommendations to raise the budgetary allocation for education to 6% of the GDP over time. The purpose of this essay is to outline the issues and priorities of NEP 2020. With the aim of giving everyone access to high-quality primary and secondary education as well as post-secondary education with the expectation of comprehensive and research-oriented progress, NEP-2020 is an innovative and futuristic plan having both positive and negative features.*

*This paper begins with an overview of NEP-2020, identifies the policy's strengths and weaknesses in the higher education and research sectors, evaluates the implementation recommendations made in the policy, and identifies and analyses potential generic strategies for NEP-2020 implementation to achieve its goals based on focus group discussions. The paper also makes numerous prognostications on topics like creating high-quality universities and colleges, institutional restructuring and consolidation, more holistic and multidisciplinary education, the best learning environment and student support, changing the higher education regulatory system, technology use and integration, and online and digital education. Lastly, suggestions are given for properly implementing the NEP2020 despite numerous limitations.*

### Introduction:

Countries design their educational systems to advance (Rizvi & Lingard, 2009). The Government of India (GOI) has developed the National Policy on Education to advance education across all socioeconomic classes and to include commoners/ordinary people in society (NPE). This policy covers a wider range of educational settings, including both rural and urban settings, from elementary school education (literacy level) to colleges for higher education (focusing specialisation). The GOI proposed and released the first NPE in 1968. The second policy was released in 1986. The current Indian Prime Minister, Narendra Modi, released the third major reforming policy in 2020. (Govt. of India, 2020). Education National Policy (NEP-2020) In order to achieve the fourth Sustainable Development Goal of the United Nations (SDG), which aims to "provide inclusive and equitable quality education and promote lifelong learning opportunities for everyone," by 2030, India has a task and a goal to elevate the nation as a developed one. India believes it can accomplish this aim by 2040 at the very least with its new national education strategy 2020, providing equitable access to high-quality education to everyone, regardless of

social or economic background. The new policy NEP-20 was created with the vision of building a platform to provide quality school and higher education to every citizen of the nation with Indian ethos and values to transform the nation into a fair and vibrant knowledge society and global knowledge superpower by improving the quality of education at every stage by revising and revamping the existing educational structure, including policies, regulations, and control systems. As a result, it is anticipated that the new policy, NEP-2020, would be a full reform with less material and more problem-solving abilities, creativity for innovation, and multidisciplinary and holistic thinking for unity and integrity. The policy anticipates a new set of rules that will make education pedagogy more innovative, inquiry-driven, discovery-oriented, learner-centered, analysis-based, flexible, enjoyable, and futuristic so that the educated output can support national integration, social justice, economic growth, and advancement of science.

Aithal P. S. et al. published a paper titled "Analysis of Higher Education in Indian National Education Policy Proposal 2019 and Its Implementation Challenges" in July 2019. This paper used content analysis to review the relevant literature from the previous few years on Indian Higher Education Policies and their effects, salient

features, and their focuses on the draught of National Education policy 2019. The draft's many policies were highlighted in the paper, with a focus on the part on higher education, and they were contrasted with earlier policies. The report also contrasted the potential implications of the NEP 2019 proposal for facilities and constraints on private and public HEIs. The new policy proposal's advantages and disadvantages are noted in relation to various stakeholders. The report also offers some recommendations for implementing the strategy, making it flawless and effective from a public relations standpoint as well as for the growth of the nation.

A new instructing method was highlighted by Sunil Kumar and colleagues in August 2020 in order to see significant changes in schools and advanced edification. He made it clear that filling the gap between the mission and the vision will call for more than just action plans and execution strategies. In order to verify that implementation fulfils expectations, the appropriate steps are taken.

Aithal, P. S. et al. also published a paper in August 2020 titled "Analysis of the Indian National Education Policy 2020 towards Achieving its Objectives" in which they discussed several policies that had been announced for the higher education system and contrasted them with the system that was already in place. The merits of various innovations and the anticipated effects of NEP 2020 on the Indian higher education system are discussed. Some recommendations are made for its successful implementation in order to accomplish its goals.

In an effort to compare teacher education in Indian and Chinese universities, Suryavanshi, S. (2020), used a case study and came to the conclusion that autonomy is crucial for faculty members and institutional leaders who want to innovate and explore in their teaching, research, and service. The article also made the case that NEP-2020's proposal that universities should have individual autonomy is unquestionably the proper next step.

## Methodology

This article employs an exploratory research strategy to go through secondary materials such as published research works, Government reports, government publications, and so on. SWOT analysis was used to evaluate important strengths,

weaknesses, opportunities, and threats for the growth and prospects of NEP 2020.

## About NEP-2020

The National Education Policy-2020 aims to make India into an equal, sustainable, and thriving knowledge society by integrating its tradition, culture, values, and ethos into the educational system. The NEP-2020 was created by taking into account the nation's rich and varied historical past as well as the contributions of numerous scholars to various fields as the cornerstone for constructing high quality multidisciplinary liberal education at both the secondary and higher & professional education levels. With the aim of increasing the gross enrollment ratio (GER) of school education enrollment and higher & professional education enrollment to increase from 28% and 05% to 50% and 20% respectively by 2030, by introducing accountability in each stakeholder and making significant changes to the current education policies and governance systems

## School Education

NEP-2020 aims to focus on universal access to early child care and education through the following key principles: I respect for diversity and local context; (ii) equity & inclusion; (iii) community participation; (iv) emphasis on conceptual understanding; (v) building unique capabilities; (vi) imparting critical thinking and creativity; (vii) use of technology; and (viii) continuous review. This will be accomplished through early childhood preparatory programmes, multifaceted learning approaches, and basic learning curricula. To guarantee that all students have access to education at all levels, school education places an emphasis on numerous paths, re-engaging drop-outs, developing schools, supporting alternative and creative education centres, attaining targeted results, and peer tutoring at all levels. According to NEP-2020, the key characteristics of education in schools are:

## Higher Education

Using the guiding principles of I respect for diversity and local context, (ii) equity & inclusion, (iii) community participation, (iv) emphasising conceptual understanding, (v) building unique capabilities, (vi) instilling critical thinking and creativity, (vii) use of technology, and (viii) continuous review, NEP-2020 has intended to



concentrate on universal access to early child care and education. This will be accomplished through a fundamental learning curriculum, multidimensional learning methods, and early childhood preparatory classes. In order to guarantee that all children have access to education at all levels, schooling places a strong emphasis on multiple pathways, bringing dropouts back into the classroom, building new schools, supporting alternative and creative educational settings, achieving desired results, and peer tutoring at all levels. The NEP-2020 highlights the following characteristics of school education: The event was divided into several segments, including the opening remarks, conversations with the governors and lieutenants governors, the interaction with the ministers of education from the states and union territories, the special session on NEP-2020, the technical session, and the debate. Governor of Manipur, Dr. Najma Heptulla, observed that the New Education Policy-2020 will undoubtedly be a landmark in the history of education in India since it is comprehensive, holistic, and far-sighted and will undoubtedly play a crucial role in the future development of the Nation. After being first framed in 1986 and then revised in 1992, this Policy was finally adopted. "Significant changes in our country's socioeconomic climate and the world at large were observed during this time span of more than three decades. Hence, it seems fairly reasonable that the education sector likewise needs to strengthen itself in order to meet the needs of the people and the nation as well as the demands of the twenty-first century." India will build its knowledge superpower status on the pillars of innovation, research, and high-quality education. A new education policy is required at this time in this situation "She spoke. Dr. Najma Heptulla continued, "Accordingly, the Government of India proposed the process of formulating a New Education Policy, to begin with, through the consultation process in which expert opinions, real-world experiences, stakeholder feedback, and lessons learned from best practises were taken into consideration." She was adamant that the New Education Policy 2020 would undoubtedly signal a turning point in the history of education in India since it is comprehensive, holistic, and far-sighted and will undoubtedly be essential to the country's future development. "The policy, which aims to make India into a thriving knowledge

society, is embraced by the entire country. In addition to accepting the best concepts and methods from around the world, India takes pride in doing so. It gives me great satisfaction to note that one of its loftier objectives is to enrol millions of children who are not currently enrolled in school and to lower the staggering number of dropouts. Most crucially, NEP places a strong emphasis on environmental education and vocational education, two key topics that will lighten the weighty syllabus. The ability to select the courses they want to take will give students a lot more power, she continued. This will enable a more holistic development of children in the formative age group of 3-6 years. Setting up a National Mission on Foundational Literacy and Numeracy is a much needed, timely step to improve the quality of education at the primary education level NEP recognises the importance of nutrition to the all round development of children and has therefore included a provision for an energy filled breakfast, in addition to the nutritious midday meal, to help children achieve better learning outcomes. It may be mentioned that Prime Minister Narendra Modi addressed the inaugural session and President Ram Nath Kovind graced the conference. Minister of Education, Government of India Ramesh Pokhriyal 'Nishank' attended the conference too.

### **Teachers Education**

The following highlights of NEP-2020 for higher education's teacher education section [1], [2], and [4] are provided:

- 1) By 2030, all independent teacher education institutions must transform into multidisciplinary HETs and only provide a four-year integrated B. Ed. curriculum.
- 2) All foundational, preparatory, middle, and secondary schools should hire teachers with dual major specialities who have completed a 4-year integrated B. Ed (Education & Subject).
- 3) Up until 2030, there will be a one-year B. Ed. programme for people with a Master's degree in another field and a three-year B. Ed. programme.
- 4) A one-year M. Ed. with a research emphasis will be offered. With Ph. D.s in many fields, the faculty profile in departments of education will be diverse.
- 5) Senior and retired academics who are interested will be used for short- or long-term guidance,

mentoring, or professional support for research, training, and innovation. There will be a distinct national mentoring mission formed.

## Conclusion

India is prepared to put the National Education Policy 2020 guidelines into effect across the nation in order to reform and make radical changes in school education and higher education with the goal of creating a new education system that should empower children and boost their confidence to create new knowledge, new skills, along with human values, to solve current and future problems and challenges of the civilised society through their enhanced innovation. Everyone in this universe can live better lives thanks to technology, which is an application of scientific thinking, and the foundation for that is high-quality education. The new education policy has many inherent proposals to improve the quality of school and higher education, to create interest in their chosen field, to find challenges and convert them into opportunities by discovering innovative solutions to make life comfortable and successful with expected happiness. This policy has the goal of providing value-based, knowledge-based, and skill-based higher education for everyone in the nation. The goal of high-quality higher education is to produce individuals who will be in charge of improving human values-based discipline and mutual respect in order to build better societies. Everyone is encouraged by high-quality higher education to participate in the development of new technologies that can advance society by either adopting them or promoting them. The new education policy, which is research-focused, is anticipated to hasten the achievement of the aforementioned goals and transform every stakeholder into an innovator.

## References

- [1] National Education Policy 2020, Ministry of Human Resource Development, Govt. of India. [https://www.education.gov.in/sites/upload\\_files/mhrd/files/NEP\\_Final\\_English\\_0.pdf](https://www.education.gov.in/sites/upload_files/mhrd/files/NEP_Final_English_0.pdf).
- [2] Aithal, P. S., & Aithal, S. (2020). Analysis of the Indian National Education Policy 2020 towards Achieving its Objectives. *International Journal of Management, Technology, and Social Sciences (IJMTS)*, 5 (2), 19-41.
- [3] Jha, P., & Parvati, P. (2020). National Education Policy, 2020. (2020). *Governance at Banks, Economic & Political Weekly*, 55 (34), 14-17.
- [4] Braun, V., & Clarke, V. (2006). Using thematic analysis in psychology. *Qualitative Research in Psychology*, 3(2), 77-101.
- [5] Holloway, I., & Galvin, K. (2016). *Qualitative Research in Nursing and Healthcare*. John Wiley & Sons.
- Aithal, P. S., & Aithal, S. (2019). Analysis of Higher Education in Indian National Education Policy Proposal 2019 and Its Implementation Challenges. *International Journal of Applied Engineering and Management Letters (IJAEML)*, 3 (2), 1-35.
- [6] Suryavanshi, S. (2020). Reflections from a Comparative Study for Reimagining Indian Universities. *UNIVERSITY NEWS*, 58 (33), 96-102.
- [10] Kumar, K., Prakash, A., & Singh, K. (2020). How National Education Policy 2020 can be a lodestar to transform future generation in India. *Journal of Public Affairs*, 20 (4), e2500. <https://doi.org/10.1002/pa.2500>
- [7] Deb, P. (2020). Vision for Foreign Universities in the National Education Policy 2020: A Critique. *Rajiv Gandhi Institute for Contemporary Studies*, 1-29.
- [8] <https://www.rgics.org/wpcontent/uploads/ForeignUniversities-in-India-Palash-Deb.Pdf>
- [9] Aithal, P. S., & Aithal, S. (2019). Building World-Class Universities: Some Insights & Predictions. *Building World-Class Universities: Some Insights & Predictions. International Journal of Management, Technology, and Social Sciences (IJMTS)*, 4 (2), 13- 35.
- [10] Aithal, P. S., and P. M. Suresh Kumar (2015). Applying SWOC Analysis to an Institution of Higher Education. *International Journal of Management, IT and Engineering (IJMIE)*, 5 (7), 231-247.
- [11] Sunil Kumar Saroha, & Uttam Anand (2020). New instruction procedure 2020 Highlights: To see huge movements in schools and advanced edification. *IOSR Journal of Humanities and Social Science (IOSR- JHSS)*, 25 (8), 59-62.
- [12] Singh, H., & Dey, A. K. (2020). Listen to my story: contribution of patients to their healthcare through effective communication with doctors. *Health Services Management Research*. <https://doi.org/10.1177/0951484820952308>
- [13] Smith, J., Bekker, H., Cheater, F. (2011). Theoretical versus pragmatic design challenges in qualitative research. *Nurse Researcher*, 18(2), 39–51.



## Role of Social Media and E-Learning Platforms such as SWAYAM, E-Pathshala in the promotion of indigenous languages, Art and Culture

Prof. Sanjekar Amol

Dayanand College of Commerce, Latur

### Abstract :

*The Role Of Social Media In e-Learning, E-learning professionals rely mostly on social media platforms to share course materials, deliver learning practices and communicate with learners. Additionally, social media platforms are one of the best sources that help learners to interact with instructors to ask questions and clear doubts. As a result of the COVID-19 epidemic, most educational institutions shifted to online education. Students and faculty members in many public institutions, particularly those in developing countries, are hampered by the absence of formal online learning management systems. Responding to COVID-19, many institutions in developing countries adopted social media sites to maintain e-learning and sustain education process. The distinction between online and real-world communities is becoming increasingly narrow, especially among the younger generations who have grown up with social media at their fingertips. This research explores perspectives of higher education students in India regarding the use of social media for e-learning amid the COVID-19 pandemic. For this purpose, an online questionnaire was directed to a sample of higher education students in India via a personal network. The results showed that students were more satisfied with their use of social media because of their perceptions of its ease of use and usefulness. The majority of the students are active on social media for 1–2 h daily ( $p < 0.01$ ). YouTube was the platform of choice among all the respondents ( $n = 154$ ; 36%). The results confirmed that students feel that social media websites have a significant positive impact on their overall academic performance ( $p < 0.01$ ). Novel methods of teaching and learning are constantly being sought out by educators. The present moment is an opportunity to examine and analyze the theoretical benefits of social media technologies and consider their relative advantages for education through the use of technology's ability to enhance student learning.*

### Importance:

Despite the physical distance, Facebook and Instagram have brought people closer than they have ever been before. Recently, the use of social media has become immensely popular in the education industry.

#### (ii) Introduction :

The recent COVID-19 outbreak is posing a significant challenge to educational institutions. The COVID-19 outbreak has thrown the global economy into disarray. Higher education institutions have switched from face-to-face teaching to online teaching. As a result of the pandemic, the higher education system has moved online in most countries, reflecting a need for more training for educators in digital technology, especially in countries and institutions that are adopting e-learning for the first time. Instructors can provide video lectures, and quizzes, tag learners, and have them participate in group discussions. In this way, learners will not only gain knowledge in an interesting and engaging way but will also get the flexibility to learn from wherever they want and

whenever they want. Here are some of the top reasons why using social media in eLearning has become extremely important today:

#### 1. It gives learners a sense of community and belongingness

The presence of online communities and study groups provide essential support to the learners and ensure that they feel encouraged and motivated. In the absence of face-to-face contact with their peers, it is easy for learners to fall behind or feel a lack of enthusiasm. Social media effectively deals with all these situations by making it possible for learners to have a strong network of support and maintain a healthy interaction with others.

#### 2. Social media is the fastest way to contact people or share crucial information

Another important reason to leverage social media in eLearning is that it provides you with a quick and easy way to contact people. For example, if you want to share an update regarding the upcoming lesson, you can create a Facebook post or Instagram story about it. And just like that, it will reach all your learners within minutes. In addition, Facebook live and Instagram live allow instructors



to share content, educational videos, and material with learners in real-time, as well as respond to questions instantly.

### **3. It can help you make your approach more student-centric**

Interactions on social media are flexible. Learners can ask questions and present challenges to both the instructors and other learners who take the course. Therefore, anyone who knows the answer can jump in and answer the question or present a unique idea. In some instances, having the ability to interact in a Facebook group is even better than having a live instructor. In the classroom setting, there is only a certain amount of time allotted for answering questions but asking questions on Facebook offers more flexibility and does not have such time limits.

### **4. Social media is easily accessible**

Another reason why social media can be beneficial for eLearning is the fact that it is easily accessible on smartphones, PCs, and tablets, thereby making it convenient for instructors to respond to the queries of the learners at their convenience and without needing to log into a specific platform. All they need to do is set up notifications! This is also true for learners as they can see the comments of everyone else taking the course and glean important insights from other people's ideas. This improves the overall interaction between learners and instructors.

### **Different Types Of Social Media In e-learning?**

Let's look at the most popular social media platforms and the best ways to leverage them in eLearning:

#### **1. Facebook**

Facebook is the largest and most widely used social media platform in the world. It has over a billion daily active users.

Here are some of the best ways you can use Facebook to enhance eLearning:

You can create an open or closed Facebook group for your classes and share course content, assignments, quizzes, etc., with the group members.

If you don't want to create a group, you can create a course page to share educational materials. You can even promote and market your upcoming courses on your Facebook page.

Learners can use Facebook Messenger to personally contact you and ask questions or clarification. Facebook allows you to share video

content so you can share bite-sized and engaging videos with the learners. You can encourage the learners to participate in group discussions by sharing compelling questions, articles, and images. To make eLearning on Facebook more interesting, you can conduct Facebook contests.

#### **2. Instagram**

Instagram is another cool kid in the world of social media. The platform is experiencing a massive surge in its popularity. People, especially the younger generation, love Instagram and everything that it offers. Here are some of the tips and tricks to effectively leverage Instagram in eLearning. If you teach some kind of craft like filmmaking, painting, video editing, graphics design, etc., you can create an Instagram page for it. There, you can share the progress of your learners through posts, stories, and reels. It is a great way to showcase their talent and motivate them to do even better. You can also use your Instagram page to share course-related updates and important announcements. Moreover, you can do Instagram giveaways for your learners, conduct fun challenges and competitions, and share interesting facts and stories.

#### **3. YouTube**

YouTube is the favorite social network of most online educators. This is because it allows them to create high-quality videos and share them with the learners quickly and easily. So, if you want to share extensive course videos with your learners, or if you like to share supplementary video content, YouTube should be your first choice. A great thing about YouTube is that it allows you to post videos almost anywhere.

#### **4. LinkedIn**

LinkedIn is a completely professional social networking site. Instead of sharing pictures of their pets or having personal conversations, people usually use LinkedIn for their career-related and professional activities, which makes LinkedIn a great choice for eLearning. You can encourage your learners to publish weekly articles and posts about what they are learning on LinkedIn. LinkedIn also has the feature of groups.

#### **5. Pinterest**

Pinterest is a social network solely dedicated to pictures. A unique feature of this platform is the "board" to organize the content. Users can create boards around a theme and then "pin" relevant

images to it. These boards can be easily shared with others.

SWAYAM is a programme initiated by Government of India and designed to achieve the three cardinal principles of Education Policy viz., access, equity and quality. The objective of this effort is to take the best teaching learning resources to all, including the most disadvantaged. SWAYAM seeks to bridge the digital divide for students who have hitherto remained untouched by the digital revolution and have not been able to join the mainstream of the knowledge economy.

The digital India campaign has promoted extensive use of ICTs in the teaching learning process. The e-Pathshala, a joint initiative of Ministry of Education, Govt. of India and National Council of Educational Research and Training (NCERT), has been developed for showcasing and disseminating all educational e-resources including textbooks, audio, video, periodicals, and a variety of other print and non-print materials for Students, Teachers, Parents, researchers and educators. It provides access to digital textbooks for all classes, graded learning materials and enables participation in exhibitions, contests, festivals, workshops, etc.

#### **The Bottom Line**

If used in the right way, social media can act as the best companion for your eLearning course as it provides you with endless possibilities and opportunities to improve your eLearning, and allows you to make learning more fun and engaging. It also helps you connect with your learners outside the formal learning environment and provide them with a more flexible and friendly learning approach.

#### **a. Origin of the research problem:**

Many kinds of research confronted on the applicability of social media and mobile devices in higher education for interaction with colleagues. 90% of faculty members use some social media in courses they were usually teaching or professional purposes out of the campus life. Facebook and YouTube are the most visited sites for the professional outcomes, around 2/3rd of the all-faculty use some medium for a class session, and 30% posted contents for students engagement in reading, view materials (Moran, Seaman, & Tinti-Kane, 2011). Use of social media and mobile devices in higher

education is relatively new phenomena, completely hitherto area of research.

Research on the students of faculty of Economics at University of Mostar, Bosnia, and Herzegovina reported that social media is already used for the sharing the materials and exchanges of information and students are ready for active use of social networking site (slide share etc.) for educational purposes mainly e-learning and communication

#### **b. Interdisciplinary relevance:**

Multidisciplinary, interdisciplinary, and transdisciplinarity are often used interchangeably, but they are conceptually and practically different. Multidisciplinary or cross-disciplinary learning refers to "a combination of various disciplines as independent and separate components of learning" (Park & Son, 2010, p. 83; see also Garner, 1995) and it works in "parallel or sequentially from disciplinary-specific bases to address common problems" (Rosenfield, 1992, p. 1351).

#### **c. Review of Research and development in the subject**

The explosion of Information and Communication Technology (ICT) has led to an increase in the volume and smoothness in transferring course contents, which further stimulates the appeasement of Digital Learning Communities (DLCs). The millennium and naughtiness age bracket were Information Technology (IT) centric on web space where individual and geopolitical disperse learners accomplished their e-learning goals. The Educause Center for Applied Research [ECAR] (2012) surveyed students in higher education mentioned that students are pouring the acceptance of mobile computing devices (cellphones, smartphones, and tablet) in Higher Education Institutions (HEIs), roughly 67% surveyed students accepted that mobile devices and social media play a vital role in their academic performance and career enhancement. Mobile devices and social media provide excellent educational e-learning opportunities to the students for academic collaboration, accessing in course contents, and tutors despite the physical boundary.

**d. Hypothesis :**

Additionally, Madden and Zickuhr (2011) concluded that 83% of internet user within the age bracket of 18–29 years adopting social media for interaction with colleagues. Kabilan, Ahmad, and Abidin (2010) made an empirical investigation on 300 students at University Sains Malaysia and concluded that 74% students found to be the same view that social media infuses constructive attitude towards learning English (Fig. 1).

Reuben (2008) concluded in his study on social media usage among professional institutions revealed that Facebook and YouTube used over half of 148 higher education institutions. Nevertheless, a recent survey of 456 accredited United States institutions highlighted 100% using some form of social media, notably Facebook 98% and Twitter 84% for e-learning purposes, interaction with mentors (Barnes & Lescault, 2011).

Information and communication technology (ICT), such as web-based application and social networking sites enhances the collaboration and construction of knowledge by way of instruction with outside experts (Zhu, 2012). A positive statistically significant relationship was found between student's use of a variety of social media tools and the colleague's fellow as well as the overall quality of experiences (Rutherford, 2010). The potential use of social media leads to collaborative learning environments which allow students to share education-related materials and contents (Fisher & Baird, 2006). The report of 233 students in the United States higher education confirmed that more reclusive students interact through social media, which assist them in collaborative learning and boosting their self-confidence (Voorn & Kommers, 2013). Thus hypothesises as

*Use of social media for collaborative learning is positively associated with interactivity with peers.*

Broadly Speaking social media/sites allow the students to interact, share the contents with colleagues, also assisting in

building connections with others (Cain, 2008). In the present era, the majority of the college-going students are seen to be frequent users of these sophisticated devices to keep them informed and updated about the external affair. Facebook reported per day 1,00,000 new members join; Facebook is the most preferred social networking sites among the students of the United States as cited in (Cain, 2008). The researcher of the school of engineering, Swiss Federal Institute of Technology Lausanne, Switzerland, designed and developed *Grasp*, a social media platform for their students' collaborative learning, sharing contents (Bogdanov et al., 2012). The utility and its usefulness could be seen in the University of Geneva and Tongji University at both two educational places students were satisfied and accept '*Grasp*' to collect, organised and share the contents. Students use of social media will interact ubiquity, heterogeneous and engaged in large groups (Wankel, 2009). So we hypothesises more interaction with teachers leads to higher students' engagement.

**f. Significance of the study :**

The report published by the U.S. higher education department stated that the majority of the faculty members engaged in different form of the social media for professional purposes, use of social media for teaching international business, sharing contents with the far way students, the use of social media and mobile devices for sharing and the interactive nature of online and mobile technologies build a better learning environment at international level. Responses on 308 graduate and postgraduate students in Saudi Arabia University exhibited that positive correlation between chatting, online discussion and file sharing and knowledge sharing, and entertainment and enjoyment with students learning (Eid & Al-Jabri, 2016). The quantitative study on 168 faculty members using partial least square (PLS-SEM) at Carnegie classified Doctoral Research University in the USA confirmed that perceived usefulness, external pressure and compatibility of task-technology have



positive effect on social media use, the higher the degree of the perceived risk of social media, the less likely to use the technological tools for classroom instruction, the study further revealed that use of social media for collaborative learning has a positive effect on students learning outcome and satisfaction (Cao, Ajjan, & Hong, 2013). Therefore, the authors have hypothesized:

Use of social media for collaborative learning is positively associated with interactivity with teachers.

#### g. Objectives:

Despite the physical distance, Facebook and Instagram have brought people closer than they have ever been before. Recently, the use of social media has become immensely popular in the education industry. It allows learners and instructors to connect outside the formal learning environment, share ideas, create peer groups to share their opinions regarding the course, or discuss content and activities. eLearning professionals are starting to rely heavily on social media platforms to share supplementary course materials, promote learning practices, and respond to learners' comments. Additionally, social media presents an easy and quick way for learners to connect with course instructors, ask questions, and clear doubts

#### h. Methodology :

To check the students' perception on social media for collaborative learning in higher education institutions, Data were gathered both offline and online survey administered to students from one public university in Eastern India (BBAU, Lucknow). For the sake of this study, indicators of interactivity with peers and teachers, the items of students engagement, the statement of social media for collaborative learning, and the elements of students' academic performance were adopted from (AL-Rahmi & Othman, 2013). The statement of online knowledge sharing behavior was taken from (Ma & Yuen, 2011).

The indicators of all variables which were mentioned above are measured on the standardised seven-point Likert scale with the anchor (1-Strongly Disagree, to 7- Strongly Agree). Interactivity with peers was measured using four indicators; the sample items using

social media in class facilitates interaction with peers; inter- activity with teachers was measured using four symbols, the sample item is using social media in class allows me to discuss with the teacher.; engagement was measured using three indicators by using social media I felt that my opinions had been taken into account in this class; social media for collaborative learning was measured using four indicators collaborative learning experience in social media environment is better than in a face-to-face learning environment; students' academic performance was measured using five signs using social media to build a student- lecturer relationship with my lecturers, and this improves my academic performance; online knowledge sharing behavior was assessed using five symbols the counsel was received from other colleague using social media has increased our experience.

#### Conclusion :

Based on the empirical investigation, it could be noted that application and usefulness of the social media in transferring the resource materials, collaborative learning and interaction with the colleagues as well as teachers would facilitate students to be more enthusiastic and dynamic. This study provides guidelines to the corporate world in formulating strategies regarding the use of social media for collaborative learning.

#### References:-

1. <https://research.com>
2. <https://online.maryville.edu>
3. <https://www.efrontlearning.com>
4. <https://www.talentlms.com>

#### Bibliography

1. In e-Learning and the Science of Instruction authors Ruth Colvin Clark and Richard E. Mayer
2. Proven Guidelines for Consumers and Designers of Multimedia Learning. by Ruth C. Clark and Richard E. Mayer 3rd edition
3. Design For How People Learn (Voices That Matter) by Julie Dirksen
4. e-Learning by Design by William Horton
5. E-Learning Uncovered: From Concept to Execution by Desiree Ward and Diane Elkins

6. ISD From the Ground Up: A No-Nonsense Approach to Instructional Design by Chuck Hodell, 3rd Edition
7. Visual Language for Designers: Principles for Creating Graphics that People Understand by Connie Malamed
8. Graphics for Learning: Proven Guidelines for Planning, Designing, and Evaluating Visuals in Training Materials by Ruth C. Clark and Chopeta Lyons
9. Evidence-based ELearning by Ruth C. Clark
10. Scenario-based e-Learning: Evidence-Based Guidelines for Online Workforce Learning by Ruth C. Clark and Richard E. Mayer
11. The Gamification of Learning and Instruction: Game-based Methods and Strategies for Training and Education by Karl Kapp.
12. Instructional Design for eLearning: Essential Guide to Creating Successful ELearning Courses by Marina Arshavskiy



## The Influence of Vernacular Language in Bama's *Karukku* : An Overview

**Dr.Mantha Padmabandhavi Prakashrao**

Associate Professor and Head. Dept. Of English

Swami Vivekanand Mahavidyalaya,

Shirur Taluk, Tq. Ahmedpur

Dist. Latur.

Email: manthaapadma@gmail.com

### Abstract:

Language is a means of communication and is indispensable from human life. The entire world has its own language which exudes the cultural significance of the particular nation, state and region. *Karukku*, a Dalit writing by a Tamil Dalit woman writer named Bama. It is the pen name of a Tamil Dalit woman from a Roman Catholic family. The use of vernacular language by the writer and description of street food exudes the food culture of Tamilians, their eating habits and cultural heritage. The language and the terms used by the writer for the description of the village, help the reader to understand fully the village structure. In *Karukku*, Bama describes her spiritual journey from childhood faith to homecoming after departing from the Convent. Bama's *Karukku* is a substantiation of facts about her life as a Dalit and Catholic woman and her efforts to change her identity as a Dalit woman. The influence of one's vernacular can be seen in either in the translations or Indian English literature. Bama's *Karukku* is a substantiation of facts about her life as a Dalit and Catholic woman and her efforts to change her identity as a Dalit woman.

Key words: vernacular, Dalit, Catholic. Language, Culture and religion.

Language is a means of communication and is indispensable from human life. The entire world has its own language which exudes the cultural significance of the particular nation, state and region. The use of colloquial language elucidate the sense of writing of the author. The writer's proper emotions and feelings comes out in the form of literature in his/her own mother tongue. The reflection of writer's culture is clearly evinced with the use of vernacular or colloquial language in Indian English literature. The influence of one's vernacular can be seen in either in the translations or Indian English literature.

*Karukku* is a Dalit writing by a Tamil Dalit woman writer named Bama. It is the pen name of a Tamil Dalit woman from a Roman Catholic family. The title of the autobiography suggests the implied meaning of the Tamil word, *Karukku*, which means Palmyra leaves with their serrated edges on both sides like double edged swords. The symbolic representation of the title can be easily comprehended by the readers whether native or non-native. Moreover, the title elucidates the cultural ethos of the writer. Besides, the term

*Karukku* has a reference in the New Testament, a religious scripture: "For the word of God is living and active, sharper than any two edged sword, piercing to the division of soul and spirit, of joints and marrow and discerning the thoughts and intentions of the heart." (Hebrews 4:12) The particular word *Karukku*, exudes the religious culture of Tamilians. It also drives a sense of understanding of author's life as a Christian, a Dalit woman and her life as a woman.

The novel, *Karukku* of Bama is a Masterpiece and portrays the realistic life of people who suffer the pain of caste discrimination and been brought low. It also evinces the social evil of untouchability. It brings out the worst effects of poverty and destitution, worsening their social life. In fact, Bama's *Karukku* stands as a means of strength to many people whose identities have been destroyed and devastated. It enables many to raise their voices and proclaim with pride, 'My language, my culture, my life is praise worthy, it is excellent.' (Bama, preface) *Karukku* is instrumental in awakening the fellow folks and bring out the bitter truth to the society at large.

In *Karukku*, the writer uses a Dalit style of language to some extent, which may not suit the



decorum and aesthetics of upper cast Tamil. She also breaks the rules of written grammar by joining the elide words differently. Thus, her new language style prove her identity as a Dalit Catholic woman and her consciousness as an oppressed Dalit woman.

The use of vernacular language by the writer and description of street food radiate the food culture of Tamilians, their eating habits and cultural heritage. The writer also enlists the fruits and eatables preferred by the Tamilians. The street food and the seasonal fruits of South India can be easily comprehended by the reader: " There would be mango, cucumber, sugarcane, sweet potato, Palm-shoots, gram, palm- syrup and Palm fruit, Kela pazham, and jackfruit. Everyday I would see people selling sweet and savoury fried snacks, Paniyaram, payasam, halwa, boiled tamarind seeds and ice lollies."( Bama, 14) the writer also mentions the food items like vadai and banana-Bhaji which gives an additional information about the food culture of Tamilians.

As a dalit and Catholic woman, the writer brings in the social structure of her place in Tamilnadu. She describes the streets of the Pallas, the streets of the parayas belongibg to the dalit community, and the Naikar streets. The Nadar community is the upper community and most of the land belongs to them. The Nadar Street is also called as Odapatti. Nadars climb Palmyra trees and palms for a living. The writer also describes the street of sweepers who are called korawar. The parayas or lower class live near the cemetery. In addition to that the communities such as Thevar, Chettiyar, Aasàari, Nadar and Udaiyaar. The upper cast community and the lower caste community were separated into different parts of the village which the writer resents and hates. She argues about the social structure of the village." I do not know how it came about the upper caste communities and the lower caste communities were seperated like this into different parts of the village. But they kept themselves to their part of the village and we stayed in ours. We only went to their side if we had work to do there. But they never, ever came to our parts. The post office, the panchayat-board, the milk-depot, the big shops, the church, the schools- all these stood in their streets. So why do they need to come to our area? Besides, there was a big school in the Naicker Street which was meant only for the

upper cast children." (Bama,7) The writers description of names of streets in the vernacular,enhance the depth of her emotions and feelings, thus expressing her resentment over the caste and social discrimination.

The language and the terms used by the writer for the description of the village, help the reader to understand fully the village structure. The description of Nallathanga temple of famous goddess in their place is quite interesting and it helps the reader to understand the myth behind it. The writer also narrates that how her grandmothers worked as servants for the Naicker families, how they call even the tiny little boy as Ayya or master, how they bring home the left-over rice and curry from the Naickers and feed the children, how the Naickers lookdown the parayas. Further , the writer describes the school teacher's contempt to the scheduled caste students or Parayas. The fight between the Parayas and Pallas for a ripe banana and entire narrative speaks the ground reality of the natives and their culture.

The writer express in a simple and emotive language the ill treatment of the Parayas. She describes how Parayas worked hard , but they never received the same Kuuzh( food) everyday, the broken grain-gruel and watery dried fish curry. " Even though they worked so hard and suffered bodily pain, our people laughed and where cheerful. This is a community that was born to work. And however hard they toil, it is the same Kuuzh everyday. The same broken-grain gruel. The same watery dried fish curry. It seems, they never ever reflect upon their own terrible state of affairs. But do they have any time to think? You have to wonder how the upper castes would survive without these people. For it's only when the fall asleep at night that their arms and legs are still; they seem to be at work at all other times. And they have to keep working until the moment of the death. It is only in this way that they can even half fill their bellies".(Bama,55)

The writer further describes in an emotive language, the appalling situation of the Parayas: " But our people, however hard the toil, never seem to be able to have the cash in hand. They work so hard that they were themselves out like potshots. They live on gruel every day, they were nothing more than a couple of rags, the own neither property

not land nor even a decent house to live in. In such conditions they work and only for the good of the rich. How can they even hope for luxuries....The struggle to fill their bellies is their main struggle, after all".(Bama, 77) The writer's use of emotive language helps reader to understand the feelings and emotions of the writer as a person and also persuade the reader of something.

As a Catholic, the writer describes the pictures of Gods and icons of Jesus that are hung on the walls. Her description emanates the religious culture of the writer and her attempts to retain her identity as a Catholic and as a Dalit woman. " In our house there were several pictures and icons of Jesus, our Lady, St. Joseph, St. Anthony, St. Sebastian, St. Ignatius, Archangel Michael, the Holy family and the crucifixion. there were several versions of our lady in any case; different pictures of our lady of perpetual soccer Our Lady of pundi, Our Lady of Velankanni, Our Lady of sorrows".(Bama,91) Bama's description of dieties prove her identity as a true and devoted Catholic.

In *Karukku*, Bama narrates the culture of the villagers, particularly the Dalit community. While describing, she uses the Tamil words like pusai(prayers) and chinnamalai (little mountain). Her use of the mother tongue enhances the impact of the narration on the readers. The manner, the villagers arrive at the church and celebrate Pusai on the first Friday of every month. After the celebration of Pusai, they would go over the icon of Christ and Sing hym: "Yesuvini mathura thiru irudiyame" ( Sweet sacred heart of Jesus) (p. xx)

The villagers even celebrate chinnamalai festival every year in the month of May. After the celebrations, they would take some leaves from the Neem and tamarind trees and bring them home as they were told that they were pure and holy leaves. They were even good as medicine. They tucked them into the door frame, so that no pey(ill wind) or pisasu (demon) would come near them.

In *Karukku*, the typical Tamil and Dalit style of words used by the author gives a different pattern of reading and proper understanding by the reader. The writer shares her predicament as Dalit and Christian, and makes her arguments and conscience more strong and powerful, there by exploring a changing dalit identity. Simultaneously,

she demands an end to that identity as a dalit woman. In the introduction of the book., Lakshmi Hokmstrom, the translator comments on the language used by the author. She points out that, " Bama is doing something completely new in using the demotic and the colourchial routinely, as her medium for narration and even argument, not simply for reported speech. She uses a dalit style of language which overturns the decorum and aesthetics of received upper- class, upper-caste Tamil. She breaks the the rules of written grammar and spelling throughout, elides words and joins them differently, demanding a new and different pattern of reading. Karukku also, by using an informal speech style which addresses The reader intimately.(Bama, xix)

Bama quite interestingly, tells the story of Tamil Dalit Catholicism in *Karukku*. She describes her spiritual journey from childhood faith to homecoming after departing from the Convent. Bama's use of new Catholic words which also include tamilized Sanskrit words give a new Catholic meaning. The entire text becomes quite convincing and inspiring and breaks a mainstream aesthetic and proposes a new identity. In preface of the book, Lakshmi Holmstrom aptly says, " karukku very interestingly also tells the story of dalit catholicism in the vocabulary that it uses particularly in the central chapter which describes her spiritual journey from childhood faith to homecoming after departing from the Convent. This is often a layering of meaning in certain words where a Tamilized Sanskrit word is given a new Catholic meaning.... It is also important to note that Bama consistently uses the language of popular catholicism, eschewing very largely, the terminology of theologians."(Bama,xx)

Bama's *karukku* is a substantiation of facts about her life as a Dalit and Catholic woman and her efforts to change her identity as a Dalit woman. Her use of tamilized sanskrit words and proverbs enhance the impact of her writing as a dalit woman. Moreover, the use of vernacular and typical dalit style of language exudes her pride as a Dalit and as a catholic woman.

#### References:

1. Bama, *Karukku* , Oxford University press, India, 2012 print.

## Understanding Linguistic Diversity in Education: Challenges and Opportunities for Multilingual Learners

Dr. P. D. Shitole

Head & Associate Professor,

Department of English

Smt. Sushiladevi Deshmukh Senior College, Latur

Email Id: [shitolepd@gmail.com](mailto:shitolepd@gmail.com)

### Abstract:

*Linguistic diversity refers to the variety of languages and dialects that exist in the world. It is the result of historical, cultural, and geographical factors that have shaped the way people communicate with each other. Linguistic diversity is an important aspect of human diversity, as it reflects the richness of human culture and identity. Linguistic diversity is influenced by a wide range of factors, including historical and cultural factors, geographical and environmental factors, migration and globalization, and social and political factors. Linguistic diversity refers to the variety of languages and dialects spoken by people around the world. Here in this research paper an attempt has been made to discuss linguistic diversity in education and its challenges for multilingual learners.*

**Keywords:** Linguistic diversity, cultural heritage, multi lingualism, evolution of language, promotion of language.

### Introduction:

**L**inguistic diversity refers to the variety of languages and dialects that exist in the world. It is the result of historical, cultural, and geographical factors that have shaped the way people communicate with each other. Linguistic diversity is an important aspect of human diversity, as it reflects the richness of human culture and identity. There are thousands of languages spoken around the world, and each language has its unique characteristics, such as grammar, vocabulary, and pronunciation. Some languages are spoken by millions of people, while others are spoken by only a few hundred or even fewer. In addition to different languages, there are also many dialects and regional variations within each language. Extensive influence of Dravidian on Sanskrit vocabulary and structure since Vedic times is also seen as strengthening this hypothesis.<sup>1</sup>

### Definition of Linguistic Diversity

Linguistic diversity refers to the variety of languages spoken by individuals and communities in a particular geographical area or in the world at large. It encompasses the range of linguistic differences that exist within and between languages, including variations in pronunciation, grammar, vocabulary, syntax, and writing systems. Kramsch C. (1993) describes that “culture is a social construct, the product of self and other

perceptions”.<sup>2</sup> The meaning indicated that culture is not shared but also separable.

Linguistic diversity is influenced by a wide range of factors, including historical and cultural factors, geographical and environmental factors, migration and globalization, and social and political factors. It is an important aspect of human culture and identity, as language is a key means of communication, expression, and connection between individuals and communities.

### Importance of Linguistic Diversity

Linguistic diversity is an important aspect of our world's cultural and social richness. Here are some reasons why linguistic diversity is important:

**Preserves cultural heritage:** Every language carries with it a unique cultural heritage that is passed down from generation to generation. Preserving linguistic diversity helps to preserve the cultural heritage that is associated with each language.

**Encourages tolerance and understanding:** The ability to speak multiple languages encourages tolerance and understanding among different cultures and communities. It allows people to communicate with others from different backgrounds and fosters a sense of empathy and respect.

**Supports economic growth:** Linguistic diversity is important for global trade and commerce. Companies that operate in multiple countries benefit from having employees who are fluent in the



languages spoken in those countries. In addition, multilingual marketing strategies can reach a wider audience and increase sales.

**Enhances cognitive development:** Research has shown that learning multiple languages can enhance cognitive development, including improved memory, problem-solving skills, and creativity.

**Contributes to linguistic research:** Linguistic diversity provides an opportunity for linguistic research to explore and analyze the structure and evolution of different languages. This research can help us better understand language acquisition, language processing, and the relationships between different languages.

### **Linguistic Diversity in Society**

Linguistic diversity refers to the variety of languages and dialects spoken by people within a society or across different societies. Linguistic diversity is a common feature of human societies and has been shaped by historical, cultural, and geographic factors. In modern societies, linguistic diversity is often influenced by migration patterns and the mixing of different cultures. For example, in many urban areas around the world, people from different linguistic backgrounds live and work together, resulting in a rich and diverse linguistic landscape. Linguistic diversity can have both positive and negative effects on society. On the positive side, it can enrich cultural exchange, foster creativity and innovation, and enhance communication across different communities. It can also provide opportunities for people to learn about and appreciate different cultures and ways of life.

Trautmann (1997), who writes:

*'By century's end a deep and lasting consensus was reached respecting India, which I call the racial theory of Indian civilization: that India's civilization was produced by the clash and subsequent mixture of light-skinned civilizing invaders ...'*<sup>3</sup>

However, linguistic diversity can also present challenges. Language barriers can impede communication and access to services, leading to social exclusion and discrimination. Minority language communities may also face challenges in maintaining and promoting their languages and cultures, especially in contexts where the dominant language is favored or even imposed. Efforts to

promote linguistic diversity in society include language education and preservation programs, as well as policies that support multilingualism and inclusive communication practices. These efforts can help to foster understanding and respect for linguistic diversity, promote social inclusion, and support the development of a more diverse and inclusive society.

### **Challenges of Linguistic Diversity**

Linguistic diversity refers to the variety of languages spoken in a given region or area. While linguistic diversity can be a source of cultural richness and diversity, it also poses several challenges, including:

**Communication barriers:** The most significant challenge posed by linguistic diversity is the communication barrier it creates. When people speak different languages, it can be difficult to communicate effectively, leading to misunderstandings and miscommunications.

**Education:** Linguistic diversity can make it challenging to provide education to everyone equally. In areas where there are multiple languages spoken, it may be difficult to find enough teachers who can speak all of the languages needed to communicate with students effectively.

**Discrimination:** In some cases, linguistic diversity can be the basis of discrimination. People who speak languages other than the dominant language in a region may face discrimination or be excluded from opportunities.

**Economic development:** Linguistic diversity can also pose challenges to economic development. In areas where there are multiple languages spoken, it may be challenging to create a unified market, which can hinder trade and economic growth.

**Preservation of languages:** Linguistic diversity also raises the issue of language preservation. As dominant languages spread and become more widely spoken, other languages may decline or even disappear altogether. This can result in the loss of cultural knowledge and heritage.

Thus, while linguistic diversity can be a source of cultural richness, it also poses several challenges that need to be addressed in order to ensure equal opportunities for all and to preserve linguistic and cultural diversity.

### Factors influencing Linguistic Diversity

**Historical factors:** Linguistic diversity can also be influenced by historical factors such as colonialism, migration, and language policies. Colonization often involved imposing the colonizer's language on the colonized people, which often resulted in the loss or marginalization of local languages. Migration can bring new languages into an area, which can lead to linguistic mixing and diversity. Language policies, such as official language policies, can also affect linguistic diversity by promoting or suppressing certain languages.

**Cultural factors:** Cultural factors such as religion, ethnicity, and social identity can also influence linguistic diversity. For example, some religions have their own languages, and certain ethnic groups may have their own unique languages or dialects. Social identity can also be tied to language use, with certain groups using language as a way to identify themselves and distinguish themselves from others.

**Education:** Education policies and practices can also influence linguistic diversity. Education in the dominant language of a country or region can lead to the marginalization or loss of minority languages. On the other hand, education in multiple languages can promote linguistic diversity and bilingualism.

### Cultural and historical factors to affect Linguistic Diversity

Linguistic diversity is influenced by a variety of cultural and historical factors, including:

**Geography:** The location of a community or group of people can significantly influence their linguistic diversity. For example, people who live in regions with diverse linguistic communities are more likely to be exposed to and learn multiple languages.

**Colonialism:** The impact of colonialism has had a lasting effect on linguistic diversity. Many languages were suppressed or even eradicated during colonization, as colonial powers often imposed their own languages on the colonized people.

**Migration:** The movement of people from one region to another can also influence linguistic diversity. When people from different linguistic communities migrate to a new region, they may bring their languages with them, leading to linguistic diversity in the new region.

**Religion:** Religion can also play a role in linguistic diversity. Some religious texts are written in specific

languages, and as a result, those languages may become dominant in communities that follow that religion.

### Teaching linguistic diversity to students has several important benefits:

**Promoting Cultural Awareness and Understanding:** Language is an essential part of culture, and teaching linguistic diversity to students can help them gain a greater appreciation and understanding of different cultures. By learning about different languages and their origins, students can develop a broader worldview and a deeper respect for the diversity of human experience.

**Enhancing Communication Skills:** Studying different languages and linguistic structures can help students develop better communication skills, not only in the target language but also in their native language. They can learn to recognize the nuances of language and become more effective communicators.

**Preparing for a Globalized World:** With increasing globalization, there is a growing demand for individuals who can communicate effectively across cultures and languages. Teaching linguistic diversity can help students develop the skills and knowledge necessary to succeed in a globalized world.

**Promoting Cognitive Development:** Studies have shown that learning multiple languages can enhance cognitive development, including problem-solving skills, memory, and creativity. It can also help students develop a more flexible and adaptable mindset.

### Conclusion:

Linguistic diversity refers to the variety of languages and dialects spoken by people around the world. It is a vital aspect of human culture and identity, representing the unique histories, traditions, and beliefs of different communities. Linguistic diversity has several benefits, including preserving cultural heritage, promoting social and economic development, and enhancing cross-cultural communication and understanding.

However, linguistic diversity also presents challenges, such as language barriers, unequal access to education and resources, and language endangerment and loss. Efforts to preserve and promote linguistic diversity include language revitalization programs, bilingual education, and the

documentation and study of endangered and minority languages. It is crucial to recognize and celebrate linguistic diversity and support the efforts of communities to maintain their linguistic heritage.

**References:**

1. Burrow T 1955 The Sanskrit language (London: Faber and Faber)
2. Kramsch, C. (1993). Context and culture in language teaching. Oxford, UK: Oxford University Press.
3. Trautmann T 1997 Aryans and British India (Berkeley: California University Press)





## भारतीय संस्कृति के प्रणेता - मैथिलीशरण गुप्त

डॉ.वनीता काशिनाथअप्पा अग्ने

हिंदी विभाग

दयानंद कला महाविद्यालय, लातूर

# हिं

दी साहित्य के राष्ट्रीय काव्यधारा एवं नारी चेतना के

प्रवर्तक राष्ट्रकवि मैथिलीशरण गुप्त भारतीय नारी स्वाभिमान जागृत करने वाले कालजयि कवि है । मैथिलीशरण गुप्त आस्था धार्मिक सहिष्णुता राष्ट्रप्रेम के उदात्त विचारों के महानायक के रूप में माने जाते हैं । उनका काव्य भारत की प्राचीन संस्कृति और राष्ट्र की गौरव गाथा को अभिमंत्रित करती है । महावीर प्रसाद द्विवेदी की प्रेरणा से गुप्तजी ने खड़ी बोली को अपनी रचनाओं का माध्यम बनाया । अपनी कविता के द्वारा खड़ी बोली को एक काव्य भाषा के रूप में स्थापित करने का उनका प्रयास सफल रहा । संदर्भ के अनुकूल होने के कारण नए कवियों ने इसे अपनी काव्य अभिव्यक्ति का माध्यम बनाया । हिंदी कविता के इतिहास में गुप्तजी का बहुत बड़ा योगदान रहा है । मैथिलीशरण गुप्त स्वभाव से ही लोक संग्रही कवि है । अपनी युग की समस्याओं के प्रति विशेष रूप से संवेदनशील रहे हैं । उनका काव्य वैष्णव भावना से परिभाषित था ,तो दूसरी ओर नवसुधारयुग की राष्ट्रीय नैतिक चेतना से प्रमाणित भी था । लाला लाजपत राय , बाल गंगाधर तिलक , बिपिन चंद्र पाल ,गणेश शंकर विद्यार्थी और महात्मा गांधी इन क्रांतिकारी विचारों से कभी प्रभावित थे । इसी का परिणाम उनके साहित्य में उनके विचारों में देखाई देता है । एक उन्मुक्त संगठित और सशक्त राष्ट्रीय नैतिकता से युक्त आदर्श समाज मर्यादित एवं स्नेहांकित परिवार और उदात्त चरित्र वाले नारी चित्रण को उन्होंने प्राचीन ग्रंथों को अपने काव्य का विषय बना कर ,उन सभी व्यक्ति पात्र को एक नया अभिप्राय दिया । जैसे उर्मिला ,सीता,यशोधरा,हिडिंबा ,विष्णुप्रिया या रत्नावली आदि उदाहरण हम दे सकते हैं। मैथिलीशरण गुप्तजी ने नारियों की दुरावस्था तथा दिन दुखियारी पीड़ित असहाय्य नारी के प्रति उनके मन में जो करुणा के भाव निर्माण हो गए थे ,उन्हीं भावों को अपने अनेक काव्य ग्रंथों में उन्होंने पुनः प्रतिष्ठा एवं

पीड़ित ,सहानुभूति तथा आदर्श रूप में स्थापित किए हैं । नारियों की दशा पीड़ा दुख तथा आदर्श रूप और व्यवस्था को प्रस्तुत करने वाली उनकी अनेक काव्य पंक्तियां उपलब्ध है जैसे

"अबला जीवन हाय तुम्हारी यही कहानी,  
आंचल में है दूध और आंखों में पानी"

कवि नारी के इस अक्षमता पर दुख प्रकट करते हैं ,साथ ही वे नारी को पुरुष से श्रेष्ठ भी मानते हैं । गुप्तजी नारी को पुरुष से अधिक सहनशील और त्याग की मूर्ति कहा है । नारी के विविध रूपों का भी उन्होंने चित्रण किया है । बेटी से बहू ,मां ,गृहणी ,प्रिया कहीं पति के वियोग में दुख सहने वाली तो कहीं पति की मृत्यु पर विधवा कहीं पर वीरांगना है तो कहीं वह समाज सेविका के रूप में कार्यरत है । कवि ने नारी को गौरवपूर्ण स्थान दिया है । उन्होंने अपने काव्य में अनेक गौरवपूर्ण रूपों को दर्शाया है इसीलिए नारी के प्रति उनके मन में उदात्त आदर्श रूप स्थित है । उसे उन्होंने अपने काव्य के माध्यम से उजागर किया है । उन्होंने नारी को आदर्श रूप में स्थापित करने का जो प्रयास किया है प्रशंसनीय है । उनके मतानुसार नारी का पूरे परिवार के विकास में सर्वाधिक महत्वपूर्ण भूमिका रहती है पुत्र को संस्कार देने में उसे जीवन की बिकट परिस्थितियों से जूझने के लिए तैयार करने में और उसके उन्नति मार्ग को प्रशस्त करने में मां की भूमिका अप्रतिम होती है । नारी पत्नी के रूप में अपने पति के हर सुख दुख में साथ देती है नारी पति की आदर्शों की संवाहिक और उसकी प्रेरणा बनती है । मैथिलीशरण गुप्तजी के काव्य साकेत में सीता को राम की तथा उर्मिला में उर्मिला को लक्ष्मण की प्रेरणा शक्ति मानते हैं । सीता और उर्मिला दोनों ही स्वयं खेलते हुए अपने-अपने पतियों के आदर्शों की रक्षा करती है । यह एक भारतीय संस्कृति की नारी का आदर्श रूप है । यही स्थिति यशोधरा में यशोधरा की दिखाई देती है यशोधरा सिद्धार्थ के घर छोड़कर चले जाने पर उसके निर्णय का सम्मान करती है और सिद्धार्थ को आत्मग्लानि से

बचाकर उसे सिद्धार्थ से महात्मा बुद्ध बनाने और मानव सेवा के मार्ग पर चलने के कार्य को सरल एवं सुख कर बनाती है। गुप्तजी के नारियों का स्वरूप प्रायः अबला के रूप में है, लेकिन अपनी कर्तव्य परायणता को सहजता से निभाने वाली स्त्रियाँ भी उनके काव्य में दिखाई देती हैं। अनेक दुख सहती है लेकिन अपने कर्तव्य को कभी नहीं भूलते। कहीं-कहीं न्यायोचित की भी मांग करती है। गुप्तजी के नारी पात्र प्रेम, त्याग संस्कृति, समर्पण आदि गुणों से युक्त हैं। हिंदी साहित्य में वे सभी पात्र और अद्वितीय बने हैं।

*"हैं प्रीति और पवित्रता कि मूर्तिसी वे नारीयां"*

*है गेह में शक्तिरूपा, देह में सुकुमारियाँ।*

"साकेत" में उर्मिला पति के वचन के लिए तथा स्वयं पति को वचन देने के कारण उन्होंने 14 वर्षों तक पति के विरह में तपस्विनी जीवन व्यतीत कर दिया था। लक्ष्मण ने श्रीराम के लिए वनवास भोगा, तो वही उर्मिला महलों में रहकर भी सन्यासिनी के रूप में रही, वह एक अच्छी पुत्री, अच्छी बहन, अच्छी संस्कारी बहु, उत्कृष्ट चरित्र की पत्नी सहनायिका थी।

'यशोधरा' में लेखक ने यशोधरा के त्याग पति परायणता, आदर्श माता तथा भारतीय संस्कृति से परिपूर्ण नारी तथा माँ की कर्तव्यता और राहुल के पालन पोषण में माँ का आदर्श रूप मैथिलीशरण गुप्त दर्शाते हैं। माता चाहे पौराणिक ग्रंथों की हो वर्तमान की हो, या अतीत की, प्रत्येक युग और देशकाल में माता अपनी संतान के लिए सभी दुखों को सहन करती है। और उस पर अपने दुखों की छाया भी नहीं आने देती। 'यशोधरा' में माता यशोधरा भी ऐसी ही है। जो स्वयं सभी दुखों को सहन करके अपने बेटे को इससे दूर रखती है। गुप्तजी ने अपने काव्य में स्त्री को त्याग, दया और ममता की प्रतिमूर्ति को दर्शाया है।

मैथिलीशरण गुप्त का काव्य भारतीय संस्कृति का भंडार है, ऐसा अगर कहे तो गलत नहीं होगा। उनके काव्य का मुख्य स्वर ही भारतीय संस्कृति का है। साकेत, यशोधरा, द्वापर भारत भारती अनेक उदाहरण हैं। जो भारतीय संस्कृति से ओतप्रोत है। कवि ने उनकी कविता में भारतीय संस्कृति

के अनेक मूल विचार पर प्रकाश डाला है। जैसे सत्य, सदाचार, अतिथि संस्कार, मानवीयता, अहिंसा धर्मचार्य आदि। अनेक पौराणिक कथाओं तथा पौराणिक प्रसंग या, व्यक्ति चरित्र के माध्यम से भारतीय संस्कृति तथा आदर्शवादी राष्ट्र निर्माण पर उन्होंने प्रभाव डाला है। भारत भारती में कवि ने भारतीय संस्कृति में धर्म और कर्म को महत्वपूर्ण स्थान दिया है। मानवी जीवन का सुख दुख उसके धर्म और कर्म पर ही निर्भर रहता है। प्राचीन ग्रंथ धर्म-कर्म, के साथ साथ भारतीय संस्कृति तथा राष्ट्र को गुप्तजी के साहित्य में महत्वपूर्णता दी है। समाज में व्याप्त अनेक आड़बड़ों स्वार्थ परायणता रूढ़ियों का विरोध वो करते हैं। भारतीय संस्कृति बनाए रखने के लिए पौराणिक ग्रंथों का आधार लेकर राम और कृष्ण के अवतार के माध्यम से आदर्श और संस्कारी समाज की स्थापना अपने काव्य के माध्यम से करने का प्रयास कवि ने किया है।

भारतीय संस्कृति पौराणिक इतिहास की गहनता कवि के काव्य में प्रचुर मात्रा में मिलती है। भारतीय जीवन मूल्यों की जो पहचान कवि ने अपने काव्य के माध्यम से किया है उसकी गौरवमई गाथा वर्तमान समाज के लिए प्रेरणादाई बनी है। अनेक व्यक्ति चरित्र द्वारा आदर्शवादी समाज एवं राष्ट्रवादी निर्माण का राष्ट्र निर्माण का उनका प्रयास सफल रहा। इसलिए भारतीय सभ्यता तथा संस्कृति के परम भक्त उन्हें कहा जाता है।

### संदर्भ सूची

1. डॉ नागेंद्र, साकेत एक अध्ययन
2. एस तिवारी अवनीश, मैथिलीशरण गुप्त और भारत-भारती
3. गुप्त, मैथिलीशरण, यशोधरा
4. गुप्त, मैथिलीशरण भारत भारती
5. गुप्त, मैथिलीशरण, उर्मिला
6. भटनागर डॉ राम रतन, मैथिलीशरण गुप्त

## नई शिक्षा नीति में भारतीय भाषाओं का स्थान

शोधछात्रा

आडे कल्पना हरीलाल

हिंदी विभाग

दयानंद कला महाविद्यालय, लातूर

ई-मेल : kalpana111hrs@gmail.com

### प्रास्तावना

# भा

रत में बहुत पुराने समय से ही शिक्षा की बहुत समृद्ध

परंपरा रही है। भारत दुनिया को हजारों वर्षों से ज्ञान के प्रकाश से आलोकित करता रहा है। भारत की महान ज्ञान परंपरा और शिक्षा व्यवस्था ने आर्यभट्ट, वाराहमिहिर, चरक, सुश्रुत, पाणिनि, नागार्जुन, गौतम, मैत्रेयी, गार्गी जैसे अनेक महान विद्वानों को जन्म दिया है। इन विद्वानों ने अपनी भाषा में खगोल विज्ञान, गणित, चिकित्सा विज्ञान, व्याकरण, दर्शन, योग, अभियांत्रिकी, वास्तुकला, भवन निर्माण आदि में विश्व को मौलिक योगदान दिया है। समय के साथ इस शिक्षा व्यवस्था में बहुत क्षरण होता गया। जिस देश में कभी तक्षशिला, नालंदा, विक्रमशिला विश्वविद्यालय जैसे विश्वस्तरीय शिक्षा संस्थान हुआ करते थे, आज उसके विश्वविद्यालय दुनिया भर में शीर्ष 300 में स्थान बनाने के लिए संघर्षरत हैं। इसके अनेक ऐतिहासिक व राजनीतिक कारण रहे हैं। गुलाम भारत में यहाँ की गौरवशाली शिक्षा प्रणाली को नष्ट किया गया। प्राचीन शिक्षा प्रणाली नष्ट होने से ज्ञान के सभी क्षेत्रों में क्षरण होना शुरू हो गया।

स्वतंत्र भारत में राष्ट्र निर्माण के लिए स्पष्ट और सुविचारित शिक्षा नीति की आवश्यकता महसूस की गयी। इसके लिए पहली राष्ट्रीय शिक्षा नीति वर्ष 1968 में तैयार की गयी। इस नीति में तमाम प्रावधानों के साथ ही 14 वर्ष तक के बच्चों के लिए अनिवार्य शिक्षा, क्षेत्रीय भाषाओं के अध्ययन पर बल, त्रिभाषा सूत्र का निर्माण, संस्कृत के अध्ययन की जरूरत प्रमुख बिंदुओं में से थे।

वर्ष 1986 में दूसरी राष्ट्रीय शिक्षा नीति लागू की गयी। इसके अंतर्गत अल्पसंख्यकों, दिव्यांगों, महिलाओं, अनुसूचित जातियों जनजातियों को पढ़ाई के लिए प्रोत्साहन, छात्रवृत्तियों में वृद्धि, ऑपरेशन ब्लैक बोर्ड आदि प्रमुख बिंदुओं में से थे। इस नीति में जीडीपी का कुल 6% शिक्षा पर खर्च करने की सिफारिश

की गयी थी। इसमें 1992 में कुछ संशोधन भी किए गए थे। इस शिक्षा नीति में भी शिक्षा के माध्यम के रूप में क्षेत्रीय भाषाओं की वकालत की गयी थी। अंग्रेजी व अन्य विदेशी भाषाओं के अध्ययन की सुविधा उपलब्ध कराने पर बल दिया गया था। साथ ही हिंदी को संपर्क भाषा के तौर पर विकसित करने की आवश्यकता जताई गई थी।

वर्ष 2020 में लागू की गयी नयी राष्ट्रीय शिक्षा नीति में भी अन्य महत्वपूर्ण नीतियों के साथ ही भाषाओं विशेषकर मातृभाषा और स्थानीय भाषा में शिक्षा पर बहुत बल दिया गया है। अब तक लागू की गयी तीनों ही राष्ट्रीय शिक्षा नीतियों में शिक्षा माध्यम के रूप में मातृभाषा या स्थानीय भाषा को सुझाया गया है। इसके साथ ही अंग्रेजी व संस्कृत के अध्ययन पर बल दिया गया है। इससे पता चलता है कि शिक्षा नीति के द्वारा देश की भाषा नीति को भी निर्धारित करने के प्रयास किए गए हैं।

राष्ट्रीय शिक्षा नीति के केंद्रीय मंत्रिमंडल से अनुमोदन के साथ ही एक बेहतर, समसामयिक एवं समेकित शिक्षा नीति के व्यवहार में आने की उम्मीद की जानी चाहिए। यह इसलिए भी कि यह नीति लगभग 5 वर्षों की तैयारियों के बाद सामने आई है, जिसमें यह देखना महत्वपूर्ण है कि स्वतंत्रता प्राप्ति के बाद यह पहला राष्ट्रीय प्रयास है, जिसमें भारतीय भाषाओं के बारे में समग्रता से विचार किया गया है।

शिक्षा नीति में भाषा की केंद्रीयता को इस बात से भी समझा जा सकता है कि 66 पृष्ठ के इस प्रारूप में 206 बार भाषा शब्द आया है, जिनमें से 126 बार बहुवचन के रूप में और 80 बार एकवचन के रूप में। यहाँ बहुवचन रूप के आधिक्य का होना इस बात को स्थापित करता है कि किसी एक भाषा और संस्कृति की बात न करके सभी भाषाओं पर केंद्रित बहुलता पर जोर दिया गया है।

देश में भाषाओं के भी कई स्तर हैं, जिसमें राजभाषा, शास्त्रीय भाषा, आठवीं अनुसूची की भाषा जैसी कोटियाँ तो अब



तक अपना स्थान बना पाई थीं, लेकिन संकटग्रस्त भाषा एक समेकित रूप नीतिगत दस्तावेज में पहली बार सामने आया है।

यदि जनगणना के आँकड़ों के आधार पर देखें तो विगत 30-40 वर्षों में प्रायः बड़ी भाषाओं के बोलनेवालों की संख्या क्रमशः कम हुई है, जबकि देश और उस क्षेत्र की आबादी तेजी से बढ़ रही है। ऐसे में यह उचित ही है कि आठवीं अनुसूची सहित सभी भाषाओं में शिक्षण एवं अध्ययन के की भाषाओं के रूप में विकसित किए जाने के प्रावधान इस शिक्षा-नीति में दिखते हैं। जिसमें उच्च गुणवत्ता की मुद्रण-सामग्री के निर्माण के साथ पाठ्यपुस्तकें, वीडियो-निर्माण, नाटक, कहानी, कविताएँ, कोश, उपन्यास, पत्रिकाएँ, वेब-सामग्री आदि के सृजन एवं प्रसार पर जोर दिया गया है, साथ ही शब्द-संपदा को अनवरत अद्यतित करने और उनके प्रसार का प्रस्ताव है, जिससे हमारी भाषाएँ अंग्रेजी, फ्रेंच, जर्मन, हिब्रू, कोरियाई और जापानी भाषाओं के समक्ष खड़ी हो सकें।

इसके साथ ही मातृभाषा या प्रथम भाषा में न्यूनतम प्राथमिक स्तर पर शिक्षा के व्यवस्था की परिकल्पना की गई है। बच्चों में समझ विकसित करने एवं आगे की शिक्षा के लिए क्षमता का निर्माण करने बात तो निहायत सराहनीय है।

देश में सरकारी प्राथमिक विद्यालयों की स्थिति दयनीय है। छात्र-शिक्षक का अनुपात, ढाँचागत सुविधाएँ, प्रयोगशाला, पुस्तकालय, खेल के सामान आदि की स्थिति दयनीय है। जबकि शिक्षकों के प्रबंधकीय कौशल का बढ़ा हिस्सा मध्याह्न भोजन की व्यवस्था में चला जाता है। अभी एक स्थिति ऐसी भी आएगी, जिसमें मातृभाषा के चिह्नांकन के प्रश्नों से प्रशासन को गुजरना पड़े, साथ ही एक बहुभाषिक कक्षा का प्रबंधन हमेशा से चुनौती पूर्ण रहा है। सघन बहुभाषिकता वाले अरुणाचल प्रदेश, सिक्किम या नागालैंड जैसे राज्यों में किसी प्राथमिक विद्यालय की एक कक्षा में मातृभाषा में शिक्षण निसंदेह बड़ी चुनौती होगी। ऐसे में भाषा शिक्षकों का समूह तैयार किए जाने पर जोर दिया जाना भी महत्त्वपूर्ण है।

इसके साथ ही बचपन से ही बच्चों में कला, साहित्य, संगीत, शिल्प के साथ आगे के अध्ययनों अनुवाद एवं निर्वचन, संग्रहालय प्रशासन, पुरातत्व, कला संरक्षण, ग्राफिक डिजाइन और वेब-डिजाइन में उच्च गुणवत्ता वाले कार्यक्रम के विकास के साथ छात्रों में रचनात्मक क्षमता का निर्माण किए जाने का प्रस्ताव महत्त्वपूर्ण है। साथ ही इनको सीधे रोजगार से जोड़े जाने की भी बात है, जिससे न सिर्फ स्थानीय संस्कृति, ज्ञान एवं भाषाओं का विकास होगा, बल्कि रोजगार के नए क्षेत्र सृजित होंगे। त्रिभाषा सूत्र और बहुभाषिकता को स्थानीय शिक्षा प्रणाली

में सहेजने पर जोर दिया गया है। इस क्रम मानव एवं तकनीक का समुचित उपयोग हो, सभी भाषाओं और उनसे जुड़े कला एवं संस्कृति को ऑनलाइन प्लेटफॉर्म के माध्यम से संरक्षित किया जाए, जिसमें वीडियो-निर्माण, कोश, कहानी, लोक-संगीत, नृत्य आदि को बढ़ावा दिया जाए। इस क्रम में कृत्रिम मेधा के साथ सभी भारतीय भाषाओं के जोड़ने का प्रयास किए जाने का भी प्रस्ताव है।

देश के विभिन्न विश्वविद्यालयों के भाषा के विभाग सिर्फ साहित्य पढ़ाने में संलग्न है और पूरे पाठ्यक्रम के ढाँचे में भाषा की प्रयोजनमूलकता, भाषा-शिक्षण एवं व्यवहार, व्याकरण, कोश, भाषा-शास्त्रीय आलोचना या पाठ-विश्लेषण की प्रवृत्ति से अपने आप को दूर रखे हुए हैं। यही कारण है कि भाषा में पीएचडी किया हुआ छात्र भी भाषावैज्ञानिक मान्यताओं, व्याकरण, वर्तनी आदि से वंचित रह जाता है।

ध्यान रहे कि इन्हीं विश्वविद्यालयों में यदि विदेशी भाषा में पढ़ाई हो रही हो, तो उनमें सिर्फ साहित्य नहीं, बल्कि साहित्येतर प्रसंगों एवं भाषा संरचना पर भी जोर दिया जाता है। एक तरफ शास्त्रीय भाषाओं से जुड़े संस्थाओं के अकादमिक महत्त्व के देखते हुए उनको विभिन्न विश्वविद्यालयों से जोड़ने का सुझाव है, तो पालि, प्राकृत एवं फारसी भाषाओं के लिए नए संस्थान बनाने पर भी जोर दिया गया है, ताकि देश के कला, इतिहास एवं परंपरा आदि पर बेहतर शिक्षण एवं शोध हो सके। साथ ही इसमें अनुवाद के नाम पर एक अलग से संस्थान बनाने की पेशकश की गई है, जो निश्चित रूप से भारतीय बहुभाषिकता एवं इनमें निहित ज्ञान को सामने लाने का एक बेहतर प्रयास हो सकता है।

#### संदर्भ सूची :

1. राष्ट्रीय शिक्षा नीति, 2020, पृष्ठ-16
2. नई शिक्षा नीति और मेरे विचार, डॉ. रामशकल पांडेय, पृष्ठ-19
3. नई शिक्षा नीति : एक विश्लेषण, पृष्ठ-07

## भारतीय भाषा विकास एवं हिंदी भाषा का संवर्धन

डॉ. गोपाल यतिराज बाहेती  
हिंदी विभाग,  
दयानंद कला महाविद्यालय,  
लातूर

**दु**निया भर के लोगों की सर्वाधिक मौलिक जरूरतों में से एक है भाषा। इसे मानव समाज की सबसे परम उपलब्धि के रूप में देखा जा सकता है। जीव- विज्ञान की दृष्टि से मानव के मानवत्व का परिचायक लक्षण भाषा -व्यवहार एवं उसकी क्षमता है। दुनिया भर के मानव -समाज के विभिन्न सांस्कृतिक उपादानों में भाषा एवं सांस्कृतिक व्यवहार क्षेत्र है।

भाषा की उत्पत्ति दो बातों से अभिप्रेत है- 1- बोलने की शक्ति की उत्पत्ति 2-उच्चरित ध्वनि तथा अर्थ में परस्पर संसर्ग स्थापन की क्षमता का आरंभ। आचार्य दंडीने भाषा की व्याख्या करते हुए उसे ऐसे प्रकाश की संज्ञा दी है, जिसके अभाव में सृष्टि ही निरर्थक हो जाती। यदि भाषा न हो तो मनुष्य और उसकी सृष्टि निरर्थक हो जायेगी। किसी साहित्यकार ने खूब लिखा है, "हम कितने सौभाग्य शाली है की हमारे पास अभिव्यक्ति के लिए भाषा है और हम कितने दुर्भाग्यशाली है की हमारे पास अभिव्यक्ति के लिए सिर्फ भाषा है।" अर्थात् भाषा सबकुछ है पर भाव-भावनाओं की प्रकटीकरण के लिये भाषा ही सब कुछ नहीं। भाषा सार्थक ध्वनि समष्टि है। साथ ही भाषा ऐसी उपलब्धि है जिस पर संपूर्ण समाज का अधिकार है। यह सार्वजनिक उपलब्धि है। यही कारण है कि यह धर्म, संप्रदाय और प्रदेश के परे होती है। भारत में ऐसे कई क्षेत्र हैं जहाँ की बोलिया अति-समृद्ध हैं और उनमें ऊँचे स्तर की साहित्यिक कृतिया उपलब्ध हैं। गहन चिंतन, मनन तथा सामान्य दैनिक व्यवहार में जिस भाषा का निरंतर प्रयोग होता है उसके कई रूप भारत जैसे बृहद खंड-प्राय देश में देखने के लिए मिलते हैं। यह कार्य बहुमुखी है। भाषा संस्कृति एवम सभ्यता की वाहिका होती है। भाषा को जातीयता का प्रमुख चिह्न माना गया है। जाति के निर्माण में भाषा के गठन और विकास का घनिष्ठ संबंध

है।" जातीय विकास के संदर्भ में यदि इस समस्या पर विचार किया जाये तो नतीजा यह निकलता है कि सामाजिक विकास क्रम में जातीय भाषा के रूप में किसी एक बोली का विकास या गठन ऐतिहासिक रूप से विश्व अनिवार्य घटना है। इस विकास क्रम का आधार काफी हद तक आर्थिक है।" 1

विश्व में आज लगभग कुल 3000 भाषाएँ बोली जाती हैं, जिन्हें समानताओं तथा असमानताओं के आधार पर प्रायः 13 परिवारों में रखा गया है। उसीमें से प्रमुख है भारोपीय परिवार। यह परिवार पश्चिम यूरोप से लेकर इराण, पाकिस्तान, भारत, बांग्लादेश, श्रीलंका तथा अमेरिका, आफ्रिका और ऑस्ट्रेलिया के अनेक भागों में फैला हुआ है। भारत और यूरोप को मिलाकर भारोपीय नामकरण हुआ। भारोपीय परिवार की प्रमुख शाखा भारतीय आर्य-शाखा मानी जाती है। वैदिक संस्कृत -संस्कृत, -पाली, -प्राकृत -अपभ्रंश फिर इसी अपभ्रंश के विभिन्न रूपों से हिंदी, मराठी, बंगला, गुजराती, पंजाबी आदी आधुनिक भारतीय भाषाएँ विकसित हुई हैं। फिलहाल इन भाषाओं ने अपने विकास-क्रम में बहुत अधिक बढ़ोत्तरी की है, पर दुर्भाग्य से कहना पड़ रहा है कि स्वतंत्र भारत से अब तक लग-भग 1500 बोलीभाषा के लुप्तप्राय हो जाने से बहुत बड़ी क्षति हुई है।

हम यहाँपर हिंदी भाषा का संक्षिप्त विकास क्रम देखेंगे :

अपभ्रंश से उत्पन्न हिंदी भाषा आज विश्व की तिसरी बड़ी भाषा मानी जाती है। विपुल शब्द -भांडार, व्याकरणिक संरचना के कारण यह भाषा विशुद्ध एवं सर्वमान्य हैं। हिंदी भाषा का भौगोलिक विस्तार काफी दूर-दूर तक है जिसे मोटे तौर पर तीन क्षेत्रों में विभक्त किया गया है।-

(क) हिंदी क्षेत्र:

हिन्दी क्षेत्र में मुख्यतः हरियाणा, राजस्थान, मध्य - प्रदेश, दिल्ली, हिमाचल प्रदेश, उत्तर प्रदेश और बिहार आते हैं। गौणतः पंजाब के कुछ भाग और महाराष्ट्र के कुछ भाग इसमें आते हैं।

### (ख )अन्य भाषा क्षेत्र:

इस में कर्नाटक तथा आंध्र के दखीनी हिंदी वाले भाग एवं कलकत्ता, मुंबई तथा अहमदाबाद आदि भारत के हिंदी भाषिक क्षेत्र के बड़े नगरों में बिखरे हुए कुछ हिंदी भाषी छोटे-छोटे क्षेत्र आते हैं।

### (ग)भारतेतर क्षेत्र :

भारत के बाहर भी कई देशों में हिंदी भाषिक लोग कई बड़ी संख्या में बसे हुए हैं। जैसे मॉरिशस, सूरीनाम, त्रिनिदाड आदि में ऐसे ही नेपाल के सीमावर्ती इलाकों में हिंदी-भाषी हैं। इनके अतिरिक्त कई अन्य देशों में थोड़े-बहुत मात्रा में हिंदी-भाषी हैं। जैसे इंग्लैंड, सोवियत-संघ, तजाकिस्तान, उज्बेकिस्तान की सीमा पर अफ्रिका में गियाना तथा दक्षिणी अफ्रिका में, अमेरिका के कई नगरों में जैसे जर्सी, न्यू-जर्सी, न्यूयॉर्क आदि में। इसके अतिरिक्त हॉन्गकॉन्ग, मलेशिया, सिंगापुर, बर्मा आदि पूर्वी देशों में भी हिंदी-भाषी हैं।

हिंदी भाषा को देखने के तीन संदर्भ होते हैं —

- 1.उस भाषा का अपना क्षेत्रीय संदर्भ
- 2.उस भाषा का अपना राष्ट्रीय संदर्भ ,
- 3.उस भाषा का अपना आंतरराष्ट्रीय संदर्भ ।

हिंदी भाषा की बोलियाँ-उपबोलियाँ तथा उसके स्थानीय रूप भी विश्व में किसी अन्य भाषा से कई अधिक हैं। इस तरह से कई दृष्टियों से हिंदी का अंतर-राष्ट्रीय स्तर पर अपना महत्व है। हिंदी हमारी संस्कृति और धर्म की भाषा है। हमारे उन्मुक्त चिंतन की भाषा है। इसके द्वारा हम विश्व के बहुत बड़े जनसमुदाय से जुड़े हैं। हिंदी भारत की राजभाषा है।

### साहित्यिक भाषा के रूपमें विकास:

हिंदी साहित्य के विकास का लंबा-चौड़ा इतिहास कम शब्दों में देना असंभव है। हिंदी की प्रमुख साहित्यिक बोलियाँ- ब्रजभाषा, मैथिली, अवधी इनकी दीर्घ परंपरा रही है। ब्रजभाषा की परंपरा में कृष्णभक्ति के सभी संप्रदायों- निंबार्क, वल्लभ, राधा-वल्लभ, गौडीय आदि के कवियों ने इसे संपन्न किया। सूरदास, हरिदास, मीराबाई, केशवदास, रहीम, रसखान, बिहारी, देव, घनानन्द, सेनापती, भूषण, रत्नाकर जैसे अनेक कवियों ने इस धारा को समृद्ध किया।

मैथिली के मुर्धन्य कवि विद्यापति के साथ-साथ जयदेव जैसे कई कवियों ने इस धारा को आगे बढ़ाया। विद्यापति ही एकमात्र असे कवि है जो समान रूप से हिंदी,

बंगला तथा मैथिली में मान्य है। अवधि के कवियों में तुलसीदास, जायसी तथा सुफि सिद्धांतों को बड़ी सशक्त अभिव्यक्ति देने वाले साहित्यकारों ने भाषा का संवर्धन किया। संत साहित्य ने तो भाषा को खूप सँवारा जिससे भाषा दिन-ब-दिन निखरती गई। बिखरते समूह में भाषा का निखरना अपने आपमें कुशलता का परिचायक है। हिंदी साहित्य की एक महत्त्वपूर्ण कड़ी 'दखीणी' भी है जिसके अध्ययन के अभाव में समग्र हिंदी साहित्य का अनुशिलन असंभव है। वजही, वली, शाह-तुराब, रुही, वली बेलुरी महत्त्वपूर्ण नाम हैं।

पत्रकारिता के क्षेत्र में तो हिंदी का अतुलनीय संवर्धन होता रहा। राजा शिवप्रसाद, राजा लक्ष्मण सिंह इनके नाम इस दृष्टि से उल्लेखनीय हैं। भारतेंदू हरिश्चंद्र ने पत्रकारिता और नाटक के विधा में अतुलनीय कार्य किया। 'हिंदी-साहित्य' से बाहर रहते हुए हिंदी भाषा-भाषी होते हुए भी स्वामी दयानंद का योगदान हिंदी भाषा संवर्धन में अविस्मरणीय रहेगा। उनसे प्रेरित होकर आर्य-समाजी फिजी, सूरीनाम, मॉरिशस जहाँ भी गये हिंदी-भाषा लेकर गये। परवर्ति आया द्विवेदी-युग 'साहित्य का परिष्कार युग' साबित हुआ। तब हिंदी ने अपना युवा रूप धारण किया। नाटक, कहानी, कविता, संस्मरण, रेखाचित्र, यात्रा-वर्णन, आदि कई विधाओं में हिंदी का चलन द्विगुणीत हुआ। आलोचना का क्षेत्र परिमार्जित हुआ। एकांकी, रेडिओ, नाटक का अविर्भाव हुआ। काव्य में प्रसाद, निराला, सुमित्रानंदन पंत, महादेवी के पदार्पण से नवयुग का आरंभ हुआ। हिंदी के भाषिक पक्ष का अध्ययन शुरू हुआ।

आधुनिक समय में तो हिंदी ने विशाल और बृहद रूप धारण किया है। उसका कई नव-विधाओं में तथा वैचारिक आंदोलनों में साथ ही कई विमर्शों में विस्तार हुआ। यही भाषा संवर्धन का पहलू है। आज की तारीख में हिंदी को राष्ट्र-भाषा के पद पर असीन करना हम सबका उत्तरदायित्व है। विचार की भाषा, संगणक की भाषा, प्रवाहित हिंदी-भाषा का संवर्धन विश्व के प्रथम भाषा के रूप में होगा इसमें दोराय नहीं।

### सन्दर्भ:

- 1.हिंदी हम सबकी-शिवसागर मिश्र पृ-26 प्रभात प्रकाशन, दिल्ली प्रथम संस्करण-1986



**संदर्भ ग्रंथ:**

1. हिंदी भाषा का आंतरराष्ट्रीय संदर्भ :डॉ.भोलानाथ तिवारी पांडुलिपि प्रकाशन, दिल्ली ,प्रथम संस्करण-1998
2. भाषा अधिगम- मनोरमा गुप्त केंद्रीय हिंदी संस्थान, आग्रा प्रथम संस्करण-1984
3. हिंदी भाषा तथा साहित्य शास्त्र -डॉ. गंगाधर गलगे नाथ पब्लिकेशन औरंगाबाद प्रथम आवृत्ती-1999
4. हिंदी शब्द संपत्ति का अध्ययन- डॉ. मीनाक्षी खाडीलकर,प्रकाशक वीरेंद्र शुक्ल, विद्या प्रकाशन, नागपुर प्रथम संस्करण1973
5. भारतीय भाषाएँ-कैलासचंद्र भाटिया,प्रभात प्रकाशन, दिल्ली, प्रथम संस्करण1989



## भारतीय संस्कृति: महिमा एवं सद्यस्थिती

प्रा. अनिता विश्वनाथ चौधरी,  
जी. के. जोशी (रात्रीचे) वाणिज्य महाविद्यालय,  
लातूर

प्रस्तावना :

**ह**मारा भारत देश 'विविधता में एकता' वाला देश है। यहाँ पर विभिन्न धर्मों व सम्प्रदायों के लोग रहते हैं। सभी की अपनी-अपनी भाषाएं, रहन-सहन, वेशभूषा, रीति-रिवाज वेद-पुराण एवं साहित्य है। सब की अपनी-अपनी संस्कृति है। सभी लोगों की संस्कृति उनकी पहचान बनाये हुये है। संस्कृति के प्रकाश में ही भारत अपने वैयक्तिक और वैश्विक जीवन मूल्यों की रक्षा कर सकता है। भारत देश की प्राचीन संस्कृति इस बात को पुष्ट करती है कि यहाँ के महान शासकों ने सदा सर्वधर्मसमभाव की नीति अपनाई। यहाँ की लोकतन्त्रीय व्यवस्था में हर धर्म व सम्प्रदाय को समान आदर दिया गया। यहाँ के महान शासकों ने सदैव इसी नीति का अनुसरण किया। यह भारत की एक आदर्श परम्परा थी जिसका पालन राजतन्त्र ने भी किया और लोकतन्त्र ने भी। आज पूरा देश जिस सांस्कृतिक दौर से गुजर रहा है उसके पदचाप में संस्कृति की कोई अनुगूँज नहीं सुनाई देती है। एक तरफ सरकार कहती है कि उसे सांस्कृतिक मूल्यों का भान है और उसके क्षरण को रोकने के लिए कार्यबद्ध है। किन्तु दिन-प्रतिदिन सांस्कृतिक मूल्य एवं आदर्श नष्ट होते जा रहे हैं। देश भर में संस्कृति के नाम पर अनगिनत संस्थाएं बनीं, किन्तु संस्कृति उनसे दूर-दूर ही बनी रही। संस्कृति कोई देवता नहीं जो मंदिरों में ही रहेगी। वह तो एक एहसास है हमारे वजूद का। संस्कृति एक ऐसा विस्तृत फलक है, जिसमें आदमी और भगवान दोनों शरण पाते हैं। अब इतनी व्यापक अनुभूति को किसी चारदीवारी में कैद तो नहीं किया जा सकता। दरअसल जो होना चाहिए था वह न होकर उसके उल्टा हुआ। आज हमारी संस्कृति का सात्विक प्राचीन रूप नष्ट होता जा रहा है। आर्थिक दासता के मंडराते बादलों

को छांटने में सफलता प्राप्त नहीं हो रही। देश एवं समाज अपरिपक्व प्रयोगों में फंस कर अनेक अन्य समस्याओं को जन्म दे रहा है। सम्पन्नता के साए में पनपती और पलती विकृतियों से संत्रस्त पश्चिमी जीवन जैसी ही घुटन और तनाव का अनुभव पहले से ही कर रहे भारत में भी वैसे ही लक्षण उभरने लगे हैं।

यद्यपि भारतीय संस्कृति का प्राचीन स्वरूप 'विविधता में एकता' सुरक्षित है तथापि एकता के आधारभूत रंग धूमिल पड़ गए हैं और विविधता के सतही रंग उभर कर हमारे समक्ष आ गए हैं। हम भारतवासी अपनी भाषा, रहन-सहन, खान-पान और वेशभूषा में भले ही अलग-अलग हो परन्तु हमारी संस्कृति एक ही है। अर्थात् भारतीय राष्ट्र राज्य का आधार एक संस्कृति नहीं, अनेक संस्कृतियों की पारस्परिक सहिष्णुता और उनका अन्तर्निभर सहअस्तित्व है। विभिन्न सांस्कृतिक धाराओं के स्वतन्त्र अस्तित्व और विकास के अधिकार की स्पष्ट स्वीकृति ही भारतीय राष्ट्र राज्या की एकता और अखण्डता की गारण्टी है।

संस्कृति का अर्थ संकुचित नहीं है। वस्तुतः संस्कृति मन की सुन्दरता को व्यक्त करती है। मन की सुन्दरता से सौन्दर्य की मर्यादाएं बनती हैं। मन की सुन्दरता से हमें सुख-दुख के प्रति दृष्टि निर्धारित करने की क्षमता प्राप्त होती है। संस्कृति हमें सुख और उत्सव में दुख और संकट में गति और नियति की दृष्टि देती है। संस्कृति से हमें सुख और उल्लास में संयम और दुख में धैर्य की शिक्षा मिलती है। संस्कृति इन अवधारणाओं के अतिरिक्त शील का निर्माण करती है। अतिरेक की सघनता और विषाद की त्रासदी को भोगने की क्षमता प्रदान करती है। शील, 'भारतीय मर्यादा', 'भारतीय उत्सव बोध' और 'भारतीय विषाद' से मोक्ष की भावना एक दिन

में नहीं बनती। सैकड़ों वर्ष लग जाते हैं तब कहीं भोग और त्याग दोनों के आवरण के को संस्कृति व्यक्त कर पाती है। आज जो कुछ भी मूल्य बोध के स्तर पर हमारे पास है वह हजारों वर्ष की जीवन शैली की देन है।

किसी भी जीवन शैली की पहचान भी आध्यात्मिक उत्सर्ग और भौतिक साधिकार ग्रहण करने की क्षमता में दिग्दर्शित होती है। इसलिए संस्कृति केवल भृण मूर्तियां और टेराकोटा की पहचान तक सीमित करके नहीं देखी जा सकती। भारतीय संस्कृति चूंकि एक निरन्तर गतिशील दर्शन है इसलिए उसमें देश, काल, धर्म भी लक्षित होते हैं। संसार की जिन संस्कृतियों में देश काल के अनुसार अपने को अनुकूल बनाने की दृष्टि नहीं होती वह काल के चपेट में आ जाती है।

इसलिए संस्कृति वह सीमा भी निर्धारित करती है जहां से हमें परिवर्तन और अस्वीकार की दृष्टि मिलती है। क्या स्वीकार करें और आधुनिकता के दबाव के सामने कितना झुके यह शक्ति एक गतिशील सांस्कृतिक जीवन शैली का अविभाज्य अंग है। भारतीय संस्कृति की शाश्वतता का यह एक बहुत बड़ा सत्य है जिसकी उपेक्षा नहीं की जा सकती। किसी भी संस्कृति का जन्म दो संस्कारों या दो प्रकार के मूल्यों और मिजाजों का योग है। प्राकृतिक और नैसर्गिक का संबंध यदि उनमें से एक है तो परमार्थिक और जागतिक दूसरा बिन्दु है। इसी प्रकार पार्थविक और सूक्ष्मतम का संयोग एक तीसरा बिन्दु है जिसमें प्राकृतिक और नैसर्गिक के संयोग से जीवन्त तत्वों का सृजन एवं एक जातीय जीवन शैली का प्रादुर्भाव होता है। प्रकृति के साथ-साथ विकार का तत्व लगा है। इस विकार को हम नैसर्गिक मूल्यों के आधार पर शोधित करते रहते हैं। उसी प्रकार जागतिक विकार भी हैं जिसे हम परमार्थिक दृष्टि से शोधित करते

वर्तमान परिस्थितियों को देखते हुए हमारे लिए यह जानना आवश्यक हो गया है कि भारत माता की पहचान किससे है? क्या कहें और क्या करें हम कि दुनिया के लोग जान जाएं कि भारत यह है? क्या कहते आए थे हम अब तक कि भारत किससे है?

भारत किस कारण विशिष्ट है। यह किस कारण अमर है? किस कारण अजेय है? किस कारण हजारों वर्षों की आपदाओं और झंझावातों को भारत झेल सका? इसका प्राणतत्व क्या है? यह अपनी प्राणवायु कहां से प्राप्त करता है? इसके सामने मृत्यु क्यों हार जाती है? 'काल' विवश क्यों हो जाता है? प्रत्यक्ष परमात्मा इसका पुत्र बनकर इसकी चरण सेवा और आराधना क्यों करते हैं ? हमारा प्राण क्या है? हमारे शास्त्रों के श्लोक और संत हमें बताते हैं कि हमारी भारत माता और हम भारत के लोगों के पंचप्राण हैं, गंगा, गीता, गाय, गायत्री और त्रिदेव—ब्रह्मा—विष्णु—महेश यही भारत की अजस्र और अपराजेय ऊर्जा और विश्वमंगल का बीजमंत्र है। यही सृष्टि की संरचना, पालन—पोषण और प्रलय के मूल हैं। इन्हीं से सृष्टि भी है और संस्कृति भी, इन्हीं से जीवन मिलता चलता है और इन्हीं में विलय होता है। यह विश्व एवं ब्रह्माण्ड की वह भावभूमि है, जहां सब कुछ, सभी का है। जहां सभी सबके हैं। न कोई किसी के लिए अंजाना है और न कोई किसी के लिए पुराया। इनके साथ जुड़ी या इनके साथ एकात्म अथवा इन्हीं में से अद्भूत आद्याशक्ति हमारी माँ भगवती ममता, करुणा, स्नेह, प्यार, दुलार की देवी है तो दुष्ट दलन करने वाली महाकाली भी। इन्हीं के 'पुत्र प्रतिनिधि' बनकर श्रीराम और वासुदेव कृष्ण, बर्द्धमान महावीर, गौतम बुद्ध, चाणक्य, शंकराचार्य और नानकदेव आए थे कि भारत, भारत बना रह सके।

जब-जब भारत अपनी जीवनधारा में और संस्कृति की भावभूमि पर उतरने लगता है। सभ्यता का यह सकट उसके सामने ताल ठोक कर खड़ा हो जाता है कि 'संयम, संतोष, कुल परम्परा, पारिवारिकता, सदाचार, सामाजिकता, परम्पराबोध और लोकलाज बीते दिनों की बातें हैं। यदि सभ्य बनना, सभ्य होना और सभ्य कहलाना है तो निर्बद्ध बनना होना होगा।' "भारत "को इंडिया" ने इस कदर अपने कब्जे में कर रखा है कि नैतिकता—अनैतिकता, पाप—पुण्य, परिवार पड़ोसी और समाज सम्बन्धों का समीकरण एकदम उलटता जा रहा है। गत कुछ दिनों से, यही लगभग एक दशक से 'इंडिया' बहुत ही



बेचैन है कि भारत उसकी 'सभ्यता की बाड़' तोड़कर कहीं अपनी संस्कृति के मंदिर में प्रविष्ट तो नहीं हो जाएगा? क्योंकि यदि ऐसा हो गया तो पश्चिमी सभ्यता का पाखण्ड खण्ड-खण्ड बिखर जाएगा। जैसे. पहले बाल-बच्चों के नाम पर या उनके कारण जो गलत काम और पाप करने से घबराते, डरते थे, आज उन्हीं बाल-बच्चों के नाम पर वही गलत काम धड़ल्ले से करते हमें कोई लाज-संकोच या घबराहट नहीं होती। यह है भारत और हम भारत के लोगों पर यूरोप और अमरीका के 'इण्डिया' के आक्रमण का नतीजा।

संस्कृति पर राष्ट्रीय चिंता वैसे बहुत पहले अभिव्यक्त हुई थी, १९९२ में तो पहली बार वह सरकारी दस्तावेजी बनी ज्यादा दूर नहीं, १९८६ में राष्ट्रीय शिक्षा नीति में कहा गया कि " विसंस्कृतिकरण, विमानवीकरण और विलगाव को हर कीमत पर बरजना चाहिए और शिक्षा को देश की सांस्कृतिक परंपराओं और परिवर्तनधर्मी टेक्नोलॉजी के बीच का सूक्ष्म समन्वय लाना चाहिए।"

बात अच्छी कही गई लेकिन 'शाब्दिक साक्षरता' के साथ सांस्कृतिक साक्षरता पर वांछित ध्यान नहीं दिया जा सका। वास्तव में यह काम सरकार का है नहीं और राजनीतिक पार्टी की सरकार बिना भेदभाव के कर भी नहीं सकती है। मिली-जुली संस्कृति के तत्वों को मिले-जुले लोग ही मिलकर बढ़ावा दे सकते हैं, प्रचार कर सकते हैं और सांस्कृतिक पहचान की पुष्टि कर सकते हैं। राज्य या सरकार संस्कृति के सम्यक विकास में सहायक हो सकती है, उसका कर्णधार नहीं। तभी तो बान्तवे की संस्कृति नीति में कहा गया " यथासंभव राज्य को संस्कृति के विकास की प्रगति में सिर्फ उत्प्रेरक की भूमिका निभानी चाहिए जिसे कि हाथ भर दूर से हस्तक्षेप कहा जाए। "भारत में सांस्कृतिक चेतना सागर की लहरों की तरह आती-जाती, उठती-गिरती रहती है। अति प्राचीन यह संस्कृति वर्तमान समय में जर्जरित एवं खललायमान सी हो रही है। भारत ने किसी भी समूचे समाज को एक ही रीति-रिवाज अथवा धर्म स्वीकार करने के लिए बाध्य नहीं किया, बल्कि एक

ही समाज में विभिन्न सम्प्रदायों, जातियों और संस्कृतियों के स्वतंत्र अस्तित्व और विकास के अधिकार को स्वीकार किया है और उन्हें एक-दूसरे के निकट आने के अवसर दिये हैं।

इसलिए इस विशाल उपमहाद्वीप में कभी भी किसी राज्य के एकधर्मी होने का आग्रह नहीं रहा। आज स्थिति भिन्न है। विज्ञान और टेक्नोलॉजी के विकास ने सारे विश्व को बहुत छोटा कर दिया है—उत्पादन को उपभोक्ता तक पहुंचाने के लिए। अंतरराष्ट्रीय आर्थिक स्थितियों का, उत्पादन और व्यापार में तीव्र विकास का तकाजा है कि भौगोलिक बंधन शिथिल हों। ऐसे में, राष्ट्रवाद की अवधारणा ही संकट में है, छोटे राष्ट्र-राज्यों का रहे बहुजातीय राज्यों का समर्थन कर रहा है, बहुसांस्कृतिक महत्व कम होता जा रहा है, इतिहास राजनीतिक इकाइयां अनिवार्य होती जा रही है, यूरोप फिर एक राजनीतिक स्वरूप बनाने की दिशा में बढ़ रहा है। यही कारण है कि जब भी संस्कृति की बात होती है तो हम लोग ज्यादा भावुक हो जाते हैं। सांस्कृतिक राष्ट्रवाद के दिन लद चुके हैं और आज वह बिल्कुल अप्रासंगिक हो गया है। सतरंगी सांस्कृतिक संपदा के धनी भारत पर किसी एक संस्कृति अथवा धर्म का वर्चस्व लादने का प्रयास देश को केवल विघटन की दिशा में ही ले जा सकता है। केवल चुनाव जीतने के लिए ऐसे भावुक नारों द्वारा देश की सांस्कृतिक परम्परा को तार-तार करने के प्रयास सफल तो नहीं होंगे, हां, इसके विकास में अवांछनीय बाधाएं अवश्य पैदा कर सकते हैं। काश! संघ परिवार समय की पुकार सुनने में सक्षम होता और भारतीय जनसमाज के पुरातन व्यावहारिक ज्ञान को समझ पाता जिसने अनेकता को एकता में पिरोने की शक्ति, सामर्थ्य और बुद्धि दी! उपभोक्ता समाज इनके मूल्य नहीं आंक आता। वह अतृप्त रहने की संस्कृति विकसित करता है। ' कम से कम ' श्रम में अधिक से अधिक भोगने की संस्कृति ही इसे पशु बनाती है इससे भी अधिक वह मूल रूप से कृत्रिम आवश्यकताओं का पैदा करती है और कृत्रिम आपूर्तियां ही अतृप्ति की संस्कृति है।

आज भारतीय जीवन पद्धति में इसका जितना प्रवेश हो चुका उतने से ही हम अपनी मूल संस्कृति से च्युत होने के साथ स्वयं भी कायिक और मानसिक असन्तुलन के शिकार हो रहे हैं। कर्म और चिन्तन में जो पारस्परिक आदान-प्रदान है वह समाप्त हो रहा है। हमारे लिए उत्पादन कोई दूसरा करता है। चिन्तन कोई दूसरा करता है। हम केवल उनके परिणामों के भोक्ता मात्र हैं। इसलिए हमसे और कर्म हमारी मूल सांस्कृतिक संदर्भों से नहीं जुड़ेंगे तब तक हमारा जीवन स्वस्थ नहीं होगा। स्वावलंबन और चिन्तन दोनों नहीं हो पा रहा है। जब तक यह विषमता रहेगी और हमारे चिन्तन जो बढ़ती हुई आबादी और पर्यावरण की चिन्ता, प्रदूषण को रोकने के लिए प्रचार-प्रसार भारत वस्तुतः ये सांस्कृतिक संदर्भ ही हमें अपना जीवन जी सकने का मार्ग प्रशस्त करते हैं। आज हो रहा है वह केवल इसलिए कि हमारी संस्कृति ही प्रदूषित हो रही है जिसके कारण वह या जिसमें प्रकृति और पर्यावरण से उतना ही लेने का संकल्प था जितना की आवश्यकता है।

संस्कृति की पहचान ही इस बात से बनती है कि आप कितना और किस मात्रा में पुराने और नये दोनों को वर्तमान के संदर्भ में प्रासंगिक मानते हैं और कितना नये को स्वीकार करना समसामयिक होते के लिए आवश्यक समझते हैं। जो कौमें महज किताबी होती हैं उनकी संस्कृति कट्टरपंथी होती है। वह समय के साथ नहीं बदलती। जो उदार होती है वह दोनों में विवेक से काम लेती है। यह बात इसलिए लिखी गई है क्योंकि आज संस्कृति को केवल गाना-बजाना, नृत्य तक ही सीमित करने भी कोशिश की जा रही है। लोग यह भूल जाते हैं कि केवल चोला बदलने से मन और दृष्टि से भी बदलाव

नहीं आता। संस्कृति की जड़ें भी गहरी होती हैं। भारत में लोकतंत्र है। लोक में सभी संप्रदाय निहित हैं और लोकतंत्र वही है जो बहुजन हिताय, बहुजन सुखाय हो। इसलिए 'सेक्युलर' का अर्थ धर्म निरपेक्ष नहीं, सम्प्रदाय-निरपेक्ष मानना चाहिए। धर्म तो भारत की आत्मा है, नैतिक मूल्य ही धर्म है, सदाचरण ही धर्म है, जीवदया, परोपकार अहिंसा, सत्य ही धर्म है। इनको छोड़ दिया तो मर्यादा, धर्म-विहीन राष्ट्र उच्छृंखल हो जाएगा इसलिए शासन सम्प्रदाय-निरपेक्ष बने, धर्मनिरपेक्ष नहीं इसी में कल्याण है और यही हमारी सांस्कृतिक विरासत है। यह बनी रहेगी तो देश की अखंडता सुरक्षित रहेगी।

उपसंहार :

सांस्कृतिक स्तर पर हमारी स्थिति धोबी के कुत्ते से भिन्न नहीं, न घर के रह गए हैं और न घाट के। न प्राचीन संस्कृति बची है न आधुनिकता पूरी तरह आई है। आज हम न पूरब के हैं न पश्चिम के एक अजीबो-गरीब संस्कृति के मोहपाश में कैद होते जा रहे हैं। गर्व से कहो हम भारतीय हैं, दोहराने में भी झिझक होने लगी है।

संदर्भ

1. भारतीय लोकतंत्र का इतिहास, —भ्रम एवं वास्तव, डायमंड पब्लिकेशन पुणे.२०२०
2. भारतवर्ष का इतिहास भाग —१, पंडित भगवत दत्त, इतिहास प्रकाशन मंडळ
3. कौटिल्य अर्थशास्त्र,
4. हिंदी निबंध, युनिक प्रकाशन, नई दिल्ली.
5. इंटरनेट

## नई शिक्षा नीति 2020 के अनुसार 'त्रि-भाषा' सूत्र का महत्व

शोधछात्रा

डॉ. संग्राम सोपानराव गायकवाड

असिस्टेंट प्रोफेसर हिंदी विभाग प्रमुख

उज्ज्वल ग्रामीण महाविद्यालय घोणसी

ई-मेल [sangramgaikwad1973@gmail.com](mailto:sangramgaikwad1973@gmail.com)

### शोधसार :

त्रिभाषा सूत्र क्या है ? त्रिभाषा सूत्र (Three-language formula) भारत में भाषा-शिक्षण से सम्बन्धित नीति है जो भारत सरकार द्वारा राज्यों से विचार-विमर्श करके बनायी गयी है। यह सूत्र (नीति) सन् 1968 में स्वीकार किया गया। भाषा सम्बन्धी समस्या के समाधान की बात आती है, त्रिभाषा-सूत्र की दुहाई दी जाती है। त्रिभाषा-सूत्र का शब्दार्थ है-तीन भाषाओं वाला सूत्र है। भारत बहुभाषिक देश है। इतना ही नहीं भाषा वैज्ञानिकों एक से अधिक भाषाओं का जानकार हो। शिक्षा का पहला अर्थ भाषा ज्ञान है, यह सरल, सहज ऐसी स्थिति में भारत के नागरिकों का बहुभाषी होना ज्ञान और स्वाभाविक प्रक्रिया से होता है। भाषा ज्ञान की प्राप्ति के की दृष्टि से ही नहीं अपितु राष्ट्रीय एकता की दृष्टि से भी क्रम में व्यक्ति सर्वप्रथम अपनी मातृभाषा का ज्ञान प्राप्त करता महत्व का है। सामान्यतः ऐसे तीन मुख्य प्रेरक तत्व होते हैं। औपचारिक शिक्षा में 'वर्णमाला-ज्ञान' पाठ्यचर्या जो व्यक्ति को बहुभाषी बनने में सहायक होते हैं।

त्रिभाषा-सूत्र का स्वरूप इस प्रकार से होगा। 1. शिक्षा का माध्यम मातृभाषा हो। 2. सम्पर्क भाषा के रूप में हिन्दी का शिक्षण अनिवार्य हो। 3. सांस्कृतिक भाषा के रूप में संस्कृति अनिवार्य रूप से पढ़ाई जाए। वैकल्पिक रूप से अंग्रेजी तथा अन्य विदेशी भाषाओं की व्यवस्था की जा सकती है।

### प्रास्तावना :

**‘त्रिभाषा सूत्र** भारत में भाषा-शिक्षण से सम्बन्धित

नीति है। जो भारत सरकार द्वारा राज्यों से विचार-विमर्श करके बनायी गयी है। यह सूत्र (नीति) सन् 1968 में स्वीकार किया गया। इसे अंग्रेजी में (Three-language formula) कहा जाता है।<sup>1</sup> भारतीय संविधान की धारा 343, धारा 348 (2) तथा 351 का सारांश यह है कि राष्ट्रीय भाषाओं में यह मौलिक सिद्धांत मान्य है कि सभी भाषाएं राष्ट्रीय हैं। इसमें उल्लिखित भाषाएं-असमिया, बांग्ला, गुजराती, हिन्दी, कन्नड़, कश्मीरी, मलयालम, मराठी, उड़िया, पंजाबी, संस्कृत, तमिल, तेलुगू, सिंधी, उर्दू, कोंकणी, मणिपुरी, नेपाली, बोडो, संथाली, मैथिली, डोगरी आदि 22 भाषाएं हैं।

त्रिभाषा सूत्र संविधान में नहीं है। सन् 1956 में अखिल भारतीय शिक्षा परिषद् ने इसे मूल रूप में अपनी संस्तुति के रूप में मुख्यमंत्रियों के सम्मेलन में रखा था और मुख्यमंत्रियों ने इसका अनुमोदन भी कर दिया था। 1968 की राष्ट्रीय शिक्षा नीति में इसका समर्थन किया गया था और सन् 1968 में ही

पुनः अनुमोदित कर दिया गया था। सन् 1992 में संसद ने इसके कार्यान्वयन की संस्तुति कर दी थी।

यह संस्तुति राज्यों के लिए बाध्यता मूलक नहीं थी क्योंकि शिक्षा राज्यों का विषय है। सन् 2000 में यह देखा गया कि कुछ राज्यों में हिन्दी और अंग्रेजी के अतिरिक्त इच्छानुसार संस्कृत, अरबी, फ्रेंच, तथा पोर्चुगीज भी पढ़ाई जाती हैं। त्रिभाषा सूत्र में 1. शास्त्रीय भाषाएं जैसे संस्कृत, अरबी, फारसी। 2. राष्ट्रीय भाषाएं 3. आधुनिक यूरोपीय भाषाएं हैं। इन तीनों श्रेणियों में किन्हीं तीन भाषाओं को पढ़ाने का प्रस्ताव है।

राष्ट्रीय शिक्षा नीति-2020 में प्रस्तावित 'त्रि-भाषा सूत्र' को तमिलनाडु समेत अन्य दक्षिण भारतीय राज्यों ने खारिज कर दिया है और यह आरोप लगाया है कि 'त्रि-भाषा सूत्र' के माध्यम से सरकार शिक्षा का संस्कृतिकरण करने का प्रयास कर रही है। हिन्दी भाषा की बाध्यता के विरुद्ध कई दशक पूर्व हुए शक्तिशाली आन्दोलन के बाद तमिलनाडु में द्विभाषा नीति (Two-language policy) को अपनाया गया था। वर्ष 2019 में जब राष्ट्रीय शिक्षा नीति का मसौदा पेश किया गया था तब भी "दक्षिण भारतीय राज्यों ने स्कूलों में



हिंदी को तीसरी भाषा के रूप में पढ़ाने के प्रस्ताव को वापस लेने के लिये केंद्र सरकार पर दबाव बनाया था।<sup>2</sup>

नई शिक्षा नीति सतत विकास के लिये 'एजेंडा 2030' के अनुकूल है और इसका उद्देश्य 21वीं शताब्दी की आवश्यकताओं के अनुकूल स्कूल और कॉलेज की शिक्षा को अधिक समग्र, लचीला बनाते हुए भारत को एक ज्ञान आधारित जीवंत समाज और वैश्विक महाशक्ति में बदलकर प्रत्येक छात्र में निहित अद्वितीय क्षमताओं को सामने लाना है। राष्ट्रीय शिक्षा नीति-2020 में बहुभाषावाद और राष्ट्रीय एकता को बढ़ावा देने के लिये 'त्रि-भाषा सूत्र' पर बल देने का निर्णय लिया गया। इस नीति ने संपूर्ण भारत में त्रि-भाषा सूत्र की उपयुक्तता पर बहस को फिर से प्रारंभ कर दिया है।

'त्रि-भाषा सूत्र' तीन भाषाएँ हिंदी, अंग्रेजी और संबंधित राज्यों की क्षेत्रीय भाषा से संबंधित है। हालाँकि संपूर्ण देश में हिंदी भाषा में शिक्षण एक लंबे समय से चली आ रही व्यवस्था का हिस्सा था, लेकिन इसे सर्वप्रथम राष्ट्रीय शिक्षा नीति, 1968 में एक आधिकारिक दस्तावेज़ के रूप में वर्गीकृत किया गया था।

त्रि-भाषा सूत्र कोई नया विषय नहीं है, बल्कि इसकी चर्चा स्वतंत्रता के बाद विश्वविद्यालय शिक्षा संबंधी सुझावों के लिये गठित राधाकृष्णन आयोग (1948-49) की रिपोर्ट से ही प्रारंभ हो गई थी। जिसमें तीन भाषाओं में पढ़ाई की व्यवस्था का परामर्श दिया गया था। आयोग का कहना था कि माध्यमिक स्तर पर प्रादेशिक भाषा, हिंदी भाषा और अंग्रेजी भाषा की शिक्षा दी जाए।

इसके बाद वर्ष 1955 में डॉ. लक्ष्मण स्वामी मुदालियर के नेतृत्व में "माध्यमिक शिक्षा आयोग का गठन किया गया, जिसने प्रादेशिक भाषा के साथ हिंदी के अध्ययन का द्विभाषा सूत्र दिया और अंग्रेजी व किसी अन्य भाषा को वैकल्पिक भाषा बनाने का प्रस्ताव रखा।"<sup>3</sup> कोठारी आयोग की सिफारिश पर राष्ट्रीय शिक्षा नीति, 1968 में 'त्रि-भाषा सूत्र' को स्वीकार कर लिया गया परंतु इसे धरातल पर नहीं लाया जा सका।

### क्या है त्रि-भाषा सूत्र?

1. पहली भाषा: यह मातृभाषा या क्षेत्रीय भाषा होगी।
2. दूसरी भाषा: हिंदी भाषी राज्यों में यह अन्य आधुनिक भारतीय भाषा या अंग्रेजी होगी। गैर-हिंदी भाषी राज्यों में यह हिंदी या अंग्रेजी होगी।

3. तीसरी भाषा: हिंदी भाषी राज्यों में यह अंग्रेजी या एक आधुनिक भारतीय भाषा होगी। गैर-हिंदी भाषी राज्यों में यह अंग्रेजी या एक आधुनिक भारतीय भाषा होगी।

### त्रि-भाषा सूत्र की आवश्यकता

राष्ट्रीय शिक्षा नीति, 2020 के अनुसार भाषा सीखना बच्चे के संज्ञानात्मक विकास का एक महत्वपूर्ण हिस्सा है। इसका प्राथमिक उद्देश्य बहुउद्देश्यीयता (Multilingualism) और राष्ट्रीय सद्भाव (National Harmony) को बढ़ावा देना है। त्रि-भाषा सूत्र का उद्देश्य हिंदी व गैर-हिंदी भाषी राज्यों में भाषा के अंतर को समाप्त करना है। इसके अंतर्गत एक आधुनिक भारतीय भाषा का अध्ययन शामिल था, अधिमानतः हिंदी भाषी राज्यों में हिंदी और अंग्रेजी के अलावा दक्षिणी भारतीय भाषाओं में से कोई एक। गैर-हिंदी भाषी राज्यों में हिंदी भाषा का क्षेत्रीय भाषा और अंग्रेजी भाषा के साथ अध्ययन किया जाना शामिल था।

### कार्यान्वयन में चुनौतियाँ :

दक्षिण भारत में व्यापक विरोध दक्षिण भारत में हिंदी विरोध की शुरुआत स्वतंत्रता से पूर्व हो गई थी। वर्ष 1937 में हुए प्रांतीय चुनावों में मद्रास प्रेसिडेंसी में कांग्रेस को पूर्ण बहुमत मिला और शासन की बागडोर चक्रवर्ती राजगोपालाचारी के हाथ आई, जिन्होंने राज्य में हिंदी की शिक्षा को बढ़ावा देने को लेकर अपने विचार व्यक्त किये। अप्रैल 1938 में मद्रास प्रेसिडेंसी के लगभग 125 माध्यमिक स्कूलों में हिंदी को अनिवार्य भाषा के तौर पर लागू कर दिया गया। तमिलों में इस निर्णय के प्रति कड़ी प्रतिक्रिया दिखी और जल्द ही इस विरोध ने एक जनआंदोलन का रूप ले लिया। अन्नादुरई ने इस आंदोलन को अपनी राजनीतिक पहचान स्थापित करने का उपकरण बना लिया। यह आंदोलन लगभग दो वर्ष तक चला। ब्रिटिश शासन ने समाप्त की हिंदी की अनिवार्यता वर्ष 1939 में राजगोपालाचारी की सरकार ने त्यागपत्र दे दिया और फिर ब्रिटिश शासन ने सरकार के फैसले को वापस लेते हुए हिंदी की अनिवार्यता को समाप्त कर दिया। तब यह आंदोलन थम अवश्य गया, मगर यहाँ से राज्य में हिंदी विरोधी राजनीति का जो बीजारोपण हुआ, जो आगे फलता-फूलता ही गया।

भाषा संबंधी संवैधानिक प्रावधान भारतीय संविधान का अनुच्छेद 29 अल्पसंख्यकों के हितों की रक्षा करता है।

अनुच्छेद में कहा गया है कि नागरिकों के किसी भी वर्ग "जिसकी स्वयं की विशिष्ट भाषा, लिपि या संस्कृति है।" को उसका संरक्षण करने का अधिकार होगा।

त्रि-भाषा सूत्र राज्यों के बीच भाषाई अंतर को समाप्त कर राष्ट्रीय एकता में वृद्धि का विचार रखता है। हालांकि यह भारत की जातीय विविधता को एकीकृत करने के लिये एकमात्र उपलब्ध विकल्प नहीं है। तमिलनाडु जैसे राज्यों ने अपनी भाषा नीति के साथ न केवल शिक्षा मानक स्तरों को बढ़ाने में कामयाबी हासिल की है, बल्कि त्रि-भाषा सूत्र को अपनाए बिना राष्ट्रीय अखंडता को भी बढ़ावा दिया है। इसलिये त्रि-भाषा सूत्र पर व्यापक विचार-विमर्श की आवश्यकता है।

वास्तव में देखा जाए, तो त्रिभाषा-सूत्र का सम्बन्ध उन विद्यार्थियों के साथ है, जो कि माध्यमिक विद्यालयों में अध्ययन कर रहे हैं। विद्यार्थियों का यह काल बहुत महत्वपूर्ण है, क्योंकि इस समय वे किशोर अवस्था में होते हैं। त्रिभाषा-सूत्र के समर्थक, इसके पक्ष में जो दलीलें देते हैं, उनका प्रस्तुतीकरण और विश्लेषण नीचे दिया जा रहा है।

1. शिक्षा का माध्यम मातृभाषा ही हो सकती है, अतः इसकी शिक्षा अनिवार्य रूप में दी जाए।
2. भारतवर्ष में बहुत-सी भाषाएं हैं। अतएव एक ऐसी भाषा की आवश्यकता जो सम्पर्क भाषा हो और इस सम्पर्क भाषा का अध्ययन वांछित है।
3. भारतवर्ष में हिन्दी भाषा ही ऐसी भाषा है जो राष्ट्रभाषा, राजभाषा अथवा सम्पर्क भाषा बन सकती है। भारतवर्ष लोकतन्त्र है। लोकतन्त्र की भावना की दृष्टि से यह आवश्यक है कि सम्पर्क भाषा के रूप में हिन्दी का अध्ययन अनिवार्य कर दिया जाए। इन तीनों बातों को सभी स्वीकार करेंगे क्योंकि ये न केवल संवैधानिक दायित्व को पूरा करती है, वरन् शिक्षाशास्त्र के सिद्धान्तों की दृष्टि से भी समुचित है।

जिनकी मातृभाषा हिन्दी नहीं है, उन्हें त्रिभाषा-सूत्र के अनुसार तीन भाषाएं सीखनी होंगी परन्तु जिनकी मातृभाषा हिन्दी है, उन्हें दो भाषाएं ही पढ़नी होंगी। ऐसा क्यों? अतः हिन्दी भाषी प्रदेशों में एक अन्य भाषा अनिवार्य कर दी जाए। वह दक्षिण भारत की कोई भाषा, यदि सम्भव हो तो तमिल होनी चाहिए। यह दूसरी भाषा संस्कृत नहीं होनी चाहिए।

## निष्कर्ष :

त्रिभाषा सूत्र तथा संशोधित त्रिभाषा सूत्र का मूल उद्देश्य यह है कि मातृभाषा या क्षेत्रीय भाषा का अध्ययन प्राथमिक से माध्यमिक स्तर पर सभी विद्यार्थी निश्चित रूप से करें। संघीय भाषा का अध्ययन पूरे देश में किया जाना चाहिए यह राष्ट्रीय तथा भावात्मक एकता के लिए अनिवार्य है। संघीय भाषा के रूप में हिंदी तथा सह संघीय भाषा अंग्रेजी जो कि सरकारी कामकाज की भाषा के रूप में प्रचलित है। दूसरी भाषा का अध्ययन दो दृष्टिकोण से आवश्यक है। एक शैक्षिक दृष्टिकोण से तथा दूसरा राष्ट्रीय स्तर के दृष्टिकोण से।

शैक्षिक दृष्टि से यदि देखा जाए तो आधुनिक युग वैज्ञानिक एवं तकनीकी का युग है। जिसमें नवीनतम ज्ञान को प्राप्त किए बिना युग के साथ-साथ नहीं चला जा सकता। ज्ञान-विज्ञान तथा तकनीकी की दृष्टि से विश्व में कई देश संबंध है जो कि हमसे अग्रणी भी है। इन देशों के संपर्क में आने के लिए उनकी भाषा का ज्ञान होना आवश्यक है। अतः विभिन्न विदेशी भाषाओं की शिक्षा की जानकारी के लिए त्रिभाषा सूत्र का ज्ञान होना आवश्यक है।

त्रिभाषा सूत्र का उद्देश्य राज्यों के बीच भाषाई अंतर को पाटकर राष्ट्रीय एकता लाना है। हालांकि, यह भारत की जातीय विविधता को एकीकृत करने के लिए उपलब्ध एकमात्र विकल्प नहीं है। तमिलनाडु जैसे राज्यों ने अपनी भाषा नीति के साथ न केवल शिक्षा मानक स्तर को बढ़ाने में कामयाबी हासिल की है, बल्कि त्रिभाषा सूत्र को अपनाए बिना भी राष्ट्रीय अखंडता को बढ़ावा दिया है। इसलिए, राज्यों को भाषा नीति में स्वायत्तता प्रदान करना पूरे भारत में तीन भाषा फार्मूले को समान रूप से लागू करने की तुलना में कहीं अधिक व्यवहार्य विकल्प प्रतीत होता है।

## संदर्भ सूची :

1. राष्ट्रीय शिक्षा नीति, 2020, पृष्ठ-16
2. विमलेश कांति वर्मा, भाषा, साहित्य और संस्कृति, ओरिएंट ब्लैक स्वान प्रकाशन, पृष्ठ-57
3. नई शिक्षा नीति और मेरे विचार, डॉ. रामशकल पांडेय, पृष्ठ-19
4. नई शिक्षा नीति : एक विश्लेषण, पृष्ठ-07

## भाषा संस्कृति और समाज

प्रा. डॉ. सौ. उषा अरुण गायकवाड  
ऊर्फ ठोंबरे, लातूर.

भाषा :

**म**नुष्य के विचारों का सशक्त माध्यम है भाषा मनुष्य को मिला हुआ वरदान है जो आपने विचार भाषा के माध्यम से दुसरोतक पहुंचाये जा सकते है। भारत मे विविध भाषाएँ बोली जाती है, भारत मे ही नही पुरे विश्व मे अनेक भाषाएँ बोली जाती है, भारत मे अनेक समुदाय मौजूद है, जिनकी आपनी अलग भाषा है, बोलनेका ढंग भी अलग है। इन भाषाओं को बोलने के लिए जो प्रतिक, संकेतोंका प्रयोग किया जाता है वह आपने आप मे एक संस्कृति है। भाषा हमारे विचारों को व्यक्त करने का सशक्त साधन है। साथ -साथ हमारी अस्मिता, संस्कृति, विकास और निर्माण सामाजिक पहचान का साधन है। मनुष्य और समाज भाषा के बिना अधुरा है।

**भाषा की परिभाषा :-**

- १) राम विलास शर्मा : अक्सर हम जिसे भाषा कहते है, वह बोलियोंका एक समुदाय है।
- २) A system for the expression of thoughts, feelings ect by the use of spoken sounds or converntional symbols. (World English Dictionary)

**भाषा और समाज :**

समाज मे रहनेवाले लोगों मे आपसी विचारों के आदान-प्रदान के लिए भाषा का उपयोग किया जाता है। समाज मे विभिन्न समुदाय के लोक है उनके भाषा बोलने का लहेजा भी अलग-अलग होता है। किसी छोटे कस्बे मे रहनेवाले समाज में बोली का उपयोग ज्यादा होता है। भारत का हिंदी बोलनेवाला आदमी विदेशी हिंदी बोलने वाला आदमी इन दोने के भाषा बोलने के ढंग मे हम भेद देख सकते है।

**भाषा और संस्कृति :**

भारत मे ज्यादा से ज्यादा बोली जानेवाली भाषाओंके कारण ही संस्कृति और पारंपारिक विविधता

का विकास हुआ है। द स्टडी ऑफ लैंग्वेज पुस्तक मे कहा गया है —“We use the term culture of refer to all the ideas and assumption about the nature of things and people that we learn when we become members of social group it can be defined sociatity acquired knowledge this is the kind of knowledge that like our first language, we initially acquire without consicous awareness.

**भाषा और साहित्य :**

साहित्य को मनुष्य का आईना कहा जाता है। भाषा और साहित्य का बहुत गहरा संबंध है। पुरे विश्व मे अनेक भाषाएँ बोली जाती है, जैसे अरमानियन्स गुजराती स्कोट्स, इडो अदी। पर हर भाषा का अपना अलग-अलग साहित्य है। जैसे मराठी भाषा साहित्य, इंग्रजी भाषा साहित्य, हिंदी भाषा साहित्य इन सायक्लोपिडीया के अनुसार “ किसी भाषा के शास्त्रसमुह को भाषा कहते है।” १

वाल्मीकी जैसे ऋषियोंने महाभारत एवं रामायण जैसे काव्यों की रचना कि है। अवधी भाषा मे गोस्वामी तुलसीदास और ब्रजभाषा मे मीराबाई, सूरदास जैसे कवियों का महत्वपूर्ण योगदान रहा है। अंग्रेजी साहित्य मे Sheakspeare, John Milton, Edmund sponsor, Gold smith आदि अन्य साहित्यकारोंका महत्वपूर्ण योगदान माना ज्यादा है।

**संस्कृति**

किसी भी देश की संस्कृति कभी स्थिर नही रहती उसमे समयके अनुसार बदलाव आता है। विश्व इतिहास मे भारतीय संस्कृति का स्थान महत्वपूर्ण माना जाता है। क्यों की भारतीय संस्कृति सबसे प्राचीन मानी जाती है।

**संस्कृति की परिभाषाएं**

**इनसायक्लोपिडीया :**

संस्कृति किसी समाज मे गहराई तक व्याप्त गुणों के समय रुप का नाम है। जो उसे समाज के सोचने,



कार्यकरने खाने पीने, बोलने, नृत्य गायन, साहित्य कला, वास्तु आदि में परिलक्षित होती है। संस्कृति का वर्तमान रूप किसी समाज के दीर्घ काल तक अपनाई गई पद्धतियों का परिणाम होता है।

#### **प्रकाश विश्वासराव :**

संस्कृति यानी समाज को एकसुत्र में बांधनेवाली, एकत्वता, रखनेवाली, यातायात में साधनों में सहकार्य करनेवाली मूल्य व्यवस्था का नाम ही संस्कृति है।

#### **भारतीय संस्कृति :**

भारतीय संस्कृति सबसे प्राचीन संस्कृति मानी जाती है। भारतीय संस्कृति के अंतर्गत कई चीजों का समावेश है, जैसे इतिहास भूगोल, वैदिक गुण, सुवर्ण युग, रितिरिवाज परंपराएं, खान-पान वेशभूषा आदि।

#### **समाज :**

भारतीय संस्कृति के अंतर्गत हम देखते हैं की, एक समान विचारवाले आदमियों का एक समाज तैयार होता है और अन्य समाज की अपेक्षा उनका रहन सहन अलग होता है।

#### **जातीयव्यवस्था :**

समाज में अनेक जातियाँ हैं। पर भारतीय संविधान में समाजवाद धर्मनिरपेक्ष और लोकतंत्र के सिद्धांतों को अपनाया है।

**रंगोली :** विविध उत्सवों के समय रंगोलियों को निकाला जाता है, जिससे ही हमारे संस्कृति के दर्शन होते हैं।

**परंपरा एवं रिति :** भारत के अंतर्गत हमें विविध परंपराओं के दर्शन होते हैं।

**धर्म :** भारत में विभिन्न धर्मों के लोग इकट्ठा रहते हैं।

**वेशभूषा :** भारत के विविध राज्यों में वेशभूषा की विविधता देखी जा सकती है।

**चित्रकला :** मैसूर राजपुत या तंजोर की चित्रकला प्रसिद्ध है।

**मुर्तीकला :** विविध मंदिरों की मुर्ति कला उत्कृष्ट उदाहरण है।

**संगीत :** हमारी भारतीय संस्कृति को अहम माना जाता है, विविध प्रकार का संगीत है, जैसे —पारंपारिक, पॉप आदि।

**खानपान :** खाने में भी विविधता पाई जाती है। हर राज्य में वहाँ के परिवेश के अनुसार वहाँ के समाज के अनुसार खाना बनता है, शाखाहारी, मांसाहारी आदि।

#### **संदर्भ :**

- 1) इनसायक्लोपिडिया, २०११
- 2) डॉ. रामविलास शर्मा, भाषा और समाज
- 3) [www. verence.com](http://www.verence.com)
- 4) the study of language, George Yule, third editor 2006, page no 216.

## एक शक्ति के रूप में हिन्दी भाषा

शोध छात्र - प्रा.इंदलकर सुभाष शंकरराव

श्री कुमारस्वामी महाविद्यालय, औसा

ई-मेल - subhashindalkar14@gmail.com

हिंदी विभाग - संशोधन केंद्र

दयानंद कला महाविद्यालय, लातूर

हिन्दी भाषा "वसुधैव कुटुम्बकम्" का लक्ष लेकर सर्व

समावेशकता से अनेक भाषाओं की शब्दावली को अपनाकर अपनी यात्रा कर रही है। आज का युग प्रतियोगिता का युग है। इसी फलस्वरूप भाषा विज्ञापन कला का प्रधान अंग है। साथ ही भाषा के माध्यम से आकर्षक शब्दावली के कारण ग्राहक या पाठक मोहित हो जाता है। और उस वस्तु को पाना चाहता है।

"भारत से मॉरीशस, इंग्लैंड, अमेरिका, रूस, जापान आदि देशों तक हिन्दी की यात्रा जारी है। वह वहाँ विद्यापीठीय स्तर पर पढ़ाई जा रही है। अर्थात् हिन्दी विश्व की भाषा बन गई है।"<sup>1</sup>

संक्षेप में कहा जा सकता है कि हिन्दी विश्वस्तर अपनी विकासयात्रा कर रही है। इसी फलस्वरूप एक शक्ति के रूप में हिन्दी भाषा अनेक देशों के एकसुत्र में पिरोने का कार्य कर रही है। इस फलस्वरूप हिन्दी भाषा अपनी भाषा लग रही है।

"जन-जन की भाषा  
हिन्दी ही है।"

यह कहने में अत्युक्ति नहीं है।

हिन्दी अब प्रेम एवं सौधर्द की भाषा बन गयी है। हिन्दी जनभाषा राजभाषा से होते हुए विश्वभाषा बनी है। वर्तमान में विश्व के सौ से अधिक देशों में हिन्दी भाषा का प्रभुत्व दिखाई दे रहा है।

"लगभग 15 विश्वविद्यालयों में 'भारत अध्ययन केंद्र' स्थापित है, जहाँ चीनी भाषा के माध्यम से भारतीय संस्कृति पर शोध होता है, एक विश्वविद्यालय में गांधी अध्ययन केंद्र स्थापित है, जहाँ गांधीजी के दर्शनपर शोध अध्ययन होता है।"<sup>2</sup>

संक्षेप में कहा जा सकता है की, विश्वस्तर पर पंधरा विश्वविद्यालयों में भारत का नाम बना है। भारत की संस्कृति, महात्मा गांधी जीवन चरित्र पर प्रकाश डाला गया है। साथ ही एक महत्त्वपूर्ण योगदान भाषा का रहा है। संशोधन कार्य अनेक कृतित्वपर हो रहा है।

आज आंतराष्ट्रीय स्तर पर हिन्दी भाषा का प्रयोग आम बात बन गई है। आज कम्प्यूटर के साफ्टवेयर और हार्डवेयर पर हिन्दी भाषा ने अपनी मोहर लगाई है। एक-दुसरे को ई-मेल भेजा जा सकता है। अमेरिका की माईक्रोसॉफ्ट कंपनी ने हिन्दी में हिंदीवर्ड 2000 जैसा साफ्टवेयर विकसित किया है।

"कम्प्यूटर पर मनचाहे लेखक का साहित्य पढ़ सकते हैं। 'ई-बुक' 'ई-मैगजिन' जैसे शब्द हर पल हम उच्चारित करते हैं, सुनते हैं। जहाँ चाहे वहाँ बैठकर हम पुस्तकें, पत्रिकाएँ पढ़ सकते हैं।"<sup>3</sup>

संक्षेप में कहा जा सकता है की, I.C.T. द्वारा हम प्रगतिपथपर जा सकते हैं। ग्रंथालय में कम्प्यूटर की सहाय्यता से ज्ञान ले सकते हैं। इसी फलस्वरूप एकसुत्र में हिन्दी भाषा को पिरोकर देश, विदेश में एक शक्ति के रूप में हिन्दी भाषा का प्रयोग हुआ है।

### संदर्भसंकेत

- 1) प्रयोजनमूलक हिन्दी - डॉ.नामदेव उत्तरकर पृष्ठ क्र. 107.
- 2) हिन्दी का वैश्वीक स्वरूप चीन के संदर्भ में - डॉ.विवेकगणि त्रिपाठी, पृष्ठ क्र. 01.
- 3) महाराष्ट्र राज्य पाठ्यपुस्तक निर्मिती व अभ्यासक्रम संशोधन मंडळ, पुणे पृष्ठ क्र. 99.

## स्वदेशी भाषा, कला और संस्कृति के प्रचार में भाषा शिक्षकों की भूमिका

सोनाली जमादार  
शोधार्थी (एस.आर.टी.एम.यू)

### सारांश

हमारा भारत देश अत्यंत प्राचीन देश है। हमारी देश भाषा, कला और संस्कृति में जो विविधता है वही हमारे देश की विशेषता है। इसी के मूल में भारतीयता है, स्वदेशियता है। इस विशेषता से भरे भारत देश का स्वर्णिम अतीत रहा है। इसी अतीत से हमें अपनी संस्कृति को उसे अपनाने का अवसर मिलता है। हर भाषा के साहित्य के माध्यम से हम अपनी कला और साहित्य से परिचित होते हैं। भाषाओं की सर्वांगीण विशेषताओं को अगर देखा जाए तो हमें यह ज्ञात होता है की, स्वदेशी भाषाओं का साहित्य, संस्कृति, कला, विज्ञान एवं मूल्यों के संदर्भ में अध्ययन किया जाए, जो अपने अन्दर एक अलग विश्व को समेटे है।

आज सारा विश्व भारतीय संस्कृति में रंगा हुआ है। यहां के दर्शन को अपना रहा है। ए.एल. वाशम ने भारत की सांस्कृतिक विरासत नामक अपनी प्रामाणिक पुस्तक में कहा है कि भारत ने प्रत्यक्ष या परोक्ष रूप से विश्व के अन्य भागों पर अपना प्रभाव छोड़ा है। यूनेस्को वर्ल्ड हेरिटेज साइट्स से भी बढ़कर हमारे पास सांस्कृतिक साहित्य का भंडार है, वह है हमारा भारतीय साहित्य। यह विशाल भाषा साहित्य, कला और संस्कृति हमें विरासत के तौर पर मिली है, हम उसके उत्तराधिकारी हैं, इसके रक्षा की जिम्मेदारी भी हमारी है। एक भाषा शिक्षक इसी स्वर्णिम जिम्मेदारी को प्राप्त करता है और स्वदेशी भाषा, कला और संस्कृति के प्रचार में अपनी महत्वपूर्ण भूमिका निभाता है।

बीज शब्द — भाषा, कला, संस्कृति, शिक्षा

## शोध का उद्देश्य

1. स्वदेशी भाषा, कला और संस्कृति संकल्पनाओं को विश्लेषण करना।
2. स्वदेशी भाषा, कला और संस्कृति के अंतर संबंध को उजागर करना।
3. स्वदेशी भाषा, कला और संस्कृति का प्रचार क्यों जरूरी है? इसकी मिमांसा करना।
4. स्वदेशी भाषा, कला और संस्कृति का गौरव गान करना।
5. स्वदेशी भाषा, कला और संस्कृति के प्रचार में शिक्षकों की अहम भूमिका को इंगित करना।
6. नई शिक्षा नीति के नए पहलुओं दृष्टि से शिक्षक की भूमिका तथा सुझाव पर चर्चा करना।

### शोध आलेख

स्वदेशी भाषा, एक ऐसी भाषा है जो एक क्षेत्र के मूल निवासी है और स्वदेशी लोगों द्वारा बोली जाती है। स्वदेशी भाषाएं आवश्यक रूप से राष्ट्रीय भाषाएं नहीं हैं, लेकिन वे हो सकती हैं। भारत में इस तरह की भाषाओं को मान्यता दी गई है। इन में से हिंदी मराठी, गुजराती, बांग्ला, उड़िया आदि प्रथम

वर्ग में तथा तमिल, तेलुगु, कन्नड आदि द्वितीय (द्रविड) वर्ग में आती है। हम भाषा को नहीं बनाते भाषा हमें बनाती है और भाषा संस्कृति का वाहन है। संस्कृति का मूल हमें वेदों में प्राप्त होता है।

### माता भूमि: पुत्रो ह प्रथिव्या:

अर्थात् पृथ्वी को माता और मनुष्य को उसका पुत्र की मान्यता प्राप्त की गई। उसके परिणाम स्वरूप सारा भारतीय चिंतन, जीवन के उदात्त आदर्शों को समाहित करता रहा।

संस्कृति किसी भी क्षेत्र से संबंधित हो सकती है। अतः संस्कृति “ सीखा हुआ व्यवहार है”, लापीयर के अनुसार” संस्कृति पीढ़ियों से प्राप्त किसी सामाजिक समूह की शिक्षा है, जो रीति रिवाजों, परंपराओं आदि में अभिव्यक्त होती है।” इसमें जीवन-मूल्य, धर्म, दर्शन, कला, शिक्षा, साहित्य, आचार विचार, आस्था- विश्वास आदि सभी कुछ सम्मिलित है।

हमारे देश के त्योहार, उत्सव, पर्व, रीति रिवाज, पहनावे, मेले, नाच और गान हमारे पुराने इतिहास की कला सुनाते हैं। यह सब मिलकर ही हमारी पहचान बनती है। भाषिक विविधता में एकता कुल मिलाकर हमारी कला और सांस्कृतिक समृद्धि को ही उजागर करती है। हमारी भाषाएं, हमारी बोलियां, हमारी परंपराएं, हमारे मूल्य और हमारे आदर्श यह सब मिलकर हमें एक परिभाषा देते हैं। यही



परिभाषा उस भारतीयता को आकार देती है, जो विविधता में एकता का सुन्दर उदाहरण है।

भाषा किसी भी सभ्यता, कला, संस्कृति तथा रहन सहन की पहचान है। यदि किसी समुदाय की भाषा ही न बचे तो उसके बारे में जानना कठिन ही नहीं बल्की असंभव ही हो जाता है। यदि सही अर्थों में किसी कला और संस्कृति की प्रगाढ़ता को समझना है, तो उनकी भाषा को समझना और उसका संरक्षण तथा उसका प्रचार अति आवश्यक है।

**“ निज भाषा उन्नति अहै, सब उन्नति को मूल।**

**बिन निज भाषा ज्ञान के, मिटे न हिय को सूल।”**

अज्ञेय स्वदेशी भाषा के संदर्भ में कहते हैं, “किसी समाज को अनिवार्यतः अपनी भाषा में ही जीना होगा, नहीं तो उसकी अस्मिता कुंठित होगी, उसमें आत्म बहिष्कार या अजनबियत के विचार प्रकट होंगे ही। “ **गांधीजी** स्वदेश के बारे में कहते हैं, “जो व्यक्ति दूरस्थ दृश्य के आकर्षणों में फंसकर दुनिया के दूसरे कोने तक सेवा करने के लिए भागता है, वह न तो केवल अपनी आकांक्षा की पूर्ति में असफल होता है, बल्की अपने पड़ोसियों के प्रति अपने कर्तव्य से भी विमुख होता है।”

स्वदेश भाषा, कला और संस्कृति का प्रचार न केवल राष्ट्र के लिए बल्की व्यक्ति के लिए भी महत्त्वपूर्ण है। इससे बच्चों की अभिव्यक्ति एवं सांस्कृतिक जागरूकता विकसित होती है। उनमें अपनेपन के साथ- साथ अन्य संस्कृति की सराहना की भावना बढ़ती है।

**महादेवी वर्मा** संस्कृति और शिक्षा के विषय में लिखती हैं- “ संस्कृति और भाषा (साहित्य) के साथ शिक्षा का अटूट संबंध है।

संस्कृति शब्द सम्+कृ+ति से बना है, जिसका अर्थ है अच्छी तरह से निर्मित किया हुआ। अच्छे से संस्कारित किया हुआ। यह शब्द मूलतः संस्कार है जिसका अर्थ है दोष का निराकरण करना, सुधारना सज्जित करना, मांजकर चमकाना, श्रृंगार, सजावट करना आदि। संस्कृति विचार, भावना, प्रथाओं, संस्कारों और ज्ञान का एक ऐसा समन्वयित रूप है जो एक पीढ़ी से दूसरी पीढ़ी में स्थानांतरित होता है।

हमारी भारतीय संस्कृति मानवीय मूल्यों को प्रमुखता देती है। जो समस्त मानव जाति के लिए कल्याणकारी है। मूल्यों का एक पीढ़ी से दूसरी पीढ़ी के हस्तांतरण शिक्षा व्यवस्था के द्वारा किया जाता है। भारतीय संस्कृति कर्म

प्रधान संस्कृति है। शिक्षा में भी कर्म, कौशल को प्रमुखता दी गई है। व्यक्ति व राष्ट्र के विकास के लिए आधिकारिक उच्च आदर्शों को आधार मानकर कर्म करना एवं श्रम के प्रति निष्ठावान बने रहना शिक्षा का सर्वकालिक लक्ष्य है। उच्च मानवीय मूल्यों की शिक्षा प्रदान करना वर्तमान में शिक्षा का एक उद्देश्य है। एक विद्यार्थी वह बालक, किशोर, युवा या वयस्क हो। किसी विद्यालय या संस्थान में शिक्षा ग्रहण करता है।

शिक्षकों का उद्देश्य सभी छात्रों को अकादमिक सफलता प्राप्त कराना, सांस्कृतिक क्षमता का विकास करना होता है। एक भाषा शिक्षक असमानता की वर्तमान सामाजिक संरचनाओं को चुनौती देने के लिए महत्त्वपूर्ण योजना विकसित करता है। स्वदेशी भाषा कला और संस्कृति एक दूसरे में समाहित है। संस्कृति को अक्षुण्ण बनाए रखने के लिए कला और संस्कृति प्रति अभिरूची व निष्ठा उत्पन्न करने का कार्य भाषा शिक्षक करता है।

बच्चों की कलात्मक अभिव्यक्ति को प्रोत्साहित करने तथा उचित मार्गदर्शन करने का कार्य भाषा शिक्षक करता है। इससे बच्चों में सृजनात्मकता, चिंतन संवेदनशीलता आदि गुणों का विकास होता है। शिक्षक स्वदेश भाषा का उपयोग विभिन्न संदर्भों में जैसे किसी घटना का वर्णन करने के लिए करता है। वह बच्चों को अपने आसपास की चीजों एवं उनके अनुभवों के बारे में बताने के लिए प्रोत्साहित करता है। बच्चों में सकारात्मक, सांस्कृतिक पहचान और आत्मसम्मान का निर्माण करता है। एक भाषा शिक्षक छात्रों को निर्देश के विपरीत आत्म प्रतिबिंब और संवाद के लिए जगह बनाकर महत्त्वपूर्ण योजना विकसित करने में मार्गदर्शन करता है। भाषा शिक्षक अपने पाठ्य पुस्तक की सीमा से स्वतंत्र होकर विविध संदर्भ में भाषा का प्रयोग को महत्त्व देता है।

### निष्कर्ष

भूमंडलीकरण की प्रक्रिया के कारण स्थानीय भाषाओं पर खतरा बढ़ रहा है। इससे हमारी कला और सांस्कृतिक विविधता खतरे में है। आज व्यक्ति स्थानिय भाषा की अपेक्षा अंग्रेजी बोलना पसंद कर रहे हैं। स्वदेशी भाषा, कला और संस्कृति की गरिमा को समझना होगा। हर भाषा के साथ असंख्य स्मृतियां और ज्ञान परंपराएं निहित होती हैं, जिन्हें उस भाषा के पुरखे हजारों वर्षों से संरक्षित करते आ रहे

हैं। इन्हीं स्मृतियों तथा परंपराओं के मरने साथ- साथ भाषा का मरना भी निहित है।

संस्कृति के प्रचार संरक्षण के लिए हमें उस, संस्कृति की भाषाओं का संरक्षण और संवर्धन करना होगा। भारतीय भाषा, कला और संस्कृति को चिरकाल तक स्मरणीय बनाए रखने के लिए भाषा शिक्षकों का योगदान महत्त्वपूर्ण है। भाषाओं को अधिक व्यापक रूप से बातचीत और शिक्षण अधिगम के लिए प्रयोग में लाना होगा। आधुनिक शिक्षा व्यवस्था को फिर से मजबूत करना होगा।

स्वदेशी भाषाओं, तुलनात्मक साहित्य, सृजनात्मक लेखन, कला आदि के सशक्त विभागों एवं कार्यक्रमों को देश भर शुरू करना होगा। यह विभाग एवं कार्यक्रम, विशेष रूप से उच्चतर योग्यता के भाषा शिक्षकों के एक बड़े कैडर को विकसित करने में मदद करेगा। उच्चतर शिक्षण संस्थानों तथा उच्चतर शिक्षा के अधिकतर कार्यक्रमों में स्वदेशी को शिक्षा के माध्यम के रूप में उपयोग किया जाना होगा। राष्ट्रीय शिक्षा नीति में भारत के विभिन्न भाषाओं, कला एवं संस्कृति के संवर्धन के प्रचार हेतु प्राप्त प्रावधान किए गए हैं। स्वदेशी भाषाओं को शामिल किए जाने से विविध संस्कृति को एक सूत्र में पिरोने का उपक्रम किया जा रहा है। यह हमारे लिए गर्व की बात है। इन उपक्रमों का क्रियान्वयन की भूमिका भाषा शिक्षक निभाता है। यदि इन प्रावधानों का शत प्रतिशत क्रियान्वयन हो जाए तो भारतीय भाषा, कला संस्कृति अपने गौरवशाली अतीत को पुनः प्राप्त कर भारत को विश्व के अग्रिम पंक्ति के देशों में स्थापित करने में सफल होगी।

### संदर्भ सूची

1. कला, शिक्षा एवं संस्कृति, भाग 2 (द्वितीय वर्ष), राज्य शैक्षिक अनुसंधान और प्रशिक्षण परिषद, छत्तीसगढ़, रायपुर, 2021
2. महादेवी वर्मा, भारतीय संस्कृति के स्वर, राज्यपाल एण्ड सन्स, संस्करण 1994
3. प्रवाह (विमर्श), स्कूल में भाषा शिक्षक की भूमिका, संस्करण 2016
4. राष्ट्रीय शिक्षा. कॉम
5. विकिपीडिया



## भारतीय भाषाओं का संवर्धन, संरक्षण एवं विकास

प्रा. डॉ. राम दगडू खलंगे

सहा. प्राध्यापक, हिंदी विभाग,  
सरस्वती संगीत कला महाविद्यालय, लातूर

**भा**षा संप्रेषण का प्रमुख माध्यम है, भाषा एक समुदाय,

क्षेत्र और देश के लोगों के मध्य एकता, आत्मीयता और निकटता लाने का कार्य करती है। इस रूप में भाषा का राष्ट्रीय महत्व है। राष्ट्र निर्माण में जिन प्रमुख तत्वों पर विचार किया जाता है उनमें भाषा एक प्रमुख तत्व है। भारत बहुभाषिक देश है। इतना ही नहीं भाषा वैज्ञानिकों का विचार है कि यहाँ पाँच भाषा परिवारों की उपस्थिति है जो विश्व के किसी अन्य देश में नहीं है। यह पाँच भाषा परिवार हैं इण्डो-आर्यन, द्रविड, आस्ट्रो-एशियाटिक, तिब्बतो-बर्मन और अण्डमानी। भारत में इन पाँच भाषा परिवार की भाषाएँ आपस में सतत संवाद में रही है। भारत के लिए भाषा संबंधी इस स्थिति का विशेष महत्व है। इसका सीधा संबंध एक अरब तिस करोड़ की जनसंख्या वाले देश की राष्ट्रीय एकता और उसके निवासियों के बीच भावात्मक तथा पारस्परिक समझ के साथ जुड़ा है।

भारत संस्कृति का समृद्ध भण्डार है - जिसके पीछे हजारों वर्षों का जीवनक्रम है जिसके अंतर्गत विकसित हुआ है। कला, साहित्यिक कृतियाँ, प्रथा, परंपरा, भाषाई अभिव्यक्ति, कलाकृतियाँ, ऐतिहासिक एवं सांस्कृतिक धरोहरों इत्यादि में स्पष्टतः से दिखाई देता है। भारतीय कला एवं संस्कृति का संवर्धन न सिर्फ राष्ट्र बल्कि व्यक्तियों के लिए भी महत्वपूर्ण है। व्यक्तियों की प्रसन्नता को बढ़ाने के लिए संस्कृति का प्रसार करने की आवश्यकता है जिसका माध्यम कला है। व्यक्तियों की प्रसन्नता/कल्याण, संज्ञानात्मक विकास और सांस्कृतिक पहचान वह महत्वपूर्ण कारण है जिसके लिए सभी प्रकार की भारतीय कलाएँ, प्रारंभिक बाल्यावस्था देखभाल व शिक्षा से आरंभ करते हुए शिक्षा के सभी स्तरों पर छात्रों को प्रदान की जानी चाहिए। भाषा कला और संस्कृति से अटूट रूप से जुड़ी हुई है। विभिन्न भाषाएँ दुनिया को भिन्न तरीके से देखती है इसलिए मूल रूप से किसी भाषा को बोलने वाला व्यक्ति अपने अनुभवों को कैसे समझता है। उसे किस प्रकार ग्रहण करता है, यह उस भाषा की संरचना से तय होता है। विशेषतः किसी संस्कृति के लोगों का दूसरों के साथ बात करना जैसे परिवार के सदस्यों, प्राधिकार प्राप्त व्यक्तियों, समकक्षों, अपरिचित

आदि भाषा से प्रभावित होता है तथा बातचीत के तौर तरीकों को भी प्रभावित करती है। लहजा अनुभवों की समझ और एक ही भाषा के व्यक्तियों की बातचीत में अपनापन यह सभी संस्कृति का प्रतिबिंब और दस्तावेज है। अतः संस्कृति हमारी भाषाओं में समाहित है। साहित्य, नाटक, संगीत, फिल्म आदि के रूप में कला की पूरी तरह सराहना करना बिना भाषा के संभव नहीं है। संस्कृति के संरक्षण, संवर्धन और प्रसार के लिए हमें उस संस्कृति की भाषाओं का संरक्षण और संवर्धन करना होगा।

भारतीय संविधान निर्माताओं की आकांक्षा थी कि स्वतंत्रता के बाद भारत का शासन अपनी भाषाओं में चले ताकि आम जनता शासन से जुड़ी रहे और समाज में एक सामंजस्य स्थापित हो और सबकी प्रगति हो सके। इसमें कोई शक नहीं कि भारत प्रगति के पथ पर अग्रसर है। परंतु यह भी सच है कि इस प्रगति का लाभ देश की आम जनता तक पूरी तरह पहुँच नहीं पा रहा है। इसके कारणों की तरफ जब हम दृष्टि डालते हैं तो पाते हैं कि शासन को जनता तक उसकी भाषा में पहुँचाने में अभी तक कामयाबी नहीं मिली है यह एक प्रमुख कारण है। जब तक इस काम में तेजी नहीं आती तब तक किसी भी क्षेत्र में देश की बड़ी से बड़ी उपलब्धि और प्रगति का कोई मूल्य नहीं रह जाता। अंतर्राष्ट्रीय मानचित्र पर अंग्रेजी के प्रभाव को नकारा नहीं जा सकता। किंतु वैश्विक दौड़ में आज हिंदी कहीं भी पीछे नहीं है। यह सीर्फ बोलचाल की भाषा ही नहीं, बल्कि सामान्य काम से लेकर इंटरनेट तक के क्षेत्र में इसका प्रयोग बखूबी हो रहा है। बावजूद इसके हिंदी भाषा अभी भी भारत के हर क्षेत्र में विद्यमान नहीं है। इसके अलावा क्षेत्रीय भाषाओं की स्थिति इससे भी चिंतनिय है। उल्लेखनीय है कि भारत में 29 भाषाएँ ऐसी हैं जिनको बोलने वालों की संख्या 10 लाख से ज्यादा है। भारत में 7 ऐसी भाषाएँ बोली जाती हैं जिनको बोलने वालों की संख्या 1 लाख से ज्यादा है। देश में 122 ऐसी भाषाएँ हैं जिनको बोलने वालों की संख्या 10 हजार से ज्यादा है। इससे हमें पता चलता है कि भारत देश में अधिक विविधता है और इसमें भी बोलने वालों की संख्या कितनी असमान है

भारतीय भाषाओं को समुचित ध्यान और देखभाल न मिलने से देश ने विगत 50 वर्षों में ही 220 भाषाओं को खो दिया है। युनेस्को ने 197 भारतीय भाषाओं को लुप्तप्राय



घोषित किया है। विभिन्न भाषाएँ विलुप्त होने के कगार पर हैं। विशेषतः वे भाषाएँ जिनकी लिपि नहीं है। जब किसी समुदाय या जनजाति के उस भाषा को बोलने वाले वरिष्ठ सदस्य की मृत्यु होती है तो अक्सर वह भाषा भी उनके साथ समाप्त हो जाती है और प्रायः इन समृद्ध भाषाओं/संस्कृति की अभिव्यक्तियों को संरक्षित या उन्हें रिकॉर्ड करने के लिए कोई ठोस कार्रवाई या उपाय नहीं किए जाते हैं। किसी भी देश या समाज की मूलभाषा या स्थानीय भाषा के विलुप्त होने के कई कारण हैं जिसे निम्नलिखित बिंदुओं के तहत देख सकते हैं और उसी बिंदुओं में संरक्षण और संवर्धन का उत्तर देख सकते हैं।

- 1) पलायन - जब कोई जनसंख्या अपने मूल निवास स्थान को छोड़कर कहीं और स्थानांतरण करती है, चाहे वह प्राकृतिक यानी बाढ़, सुखा, अकाल, महामारी आदि हो या फिर मानवीय जैसे-शहरीकरण, औद्योगिकीकरण, युद्ध आदि। तब उस मूल जनसंख्या की अपनी जो भाषा होती है वह काफी हद तक परिवर्तित हो जाती है क्योंकि वह आबादी जिस भी प्रदेश में जाती है वहाँ की भाषा को सीखने लगती है और उसे ही अपना लेती है। परिणामस्वरूप उस आबादी की मूल भाषा विलुप्त हो जाती है।
- 2) जनसंख्या - पूरे विश्व की जनसंख्या बढ़ रही है लेकिन कुछ समुदाय ऐसे हैं जिनकी जनसंख्या तीव्र गति से घट रही है, इनमें आदिवासी समुदाय प्रमुख हैं। भारत के ही कई आदिवासी समुदाय ऐसे हैं जिनकी आबादी कम हो रही है, जैसे- जारवा, सेंटोलिज आदि। इसी तरह की स्थिति विश्व स्तर पर भी है खासकर अफ्रीका और कैरेबियन क्षेत्र में। इनकी आबादी कम होने से इनकी भाषा विलुप्त होती जा रही है क्योंकि उन भाषाओं को बोलने और समझने वाले यह जनजातीय लोग ही हैं।
- 3) आधुनिक शिक्षा- वर्तमान में शिक्षा की जो पद्धति है वह भी स्थानीय भाषाओं के लिए हानिकारक साबित हो रही है। शिक्षा का अर्थ अब व्यवसाय हो गया है, जबकि ज्ञान अर्जित करना कम हो गया है। वर्तमान में लोग वही शिक्षा ग्रहण कर रहे हैं जिससे कि उन्हें रोजगार प्राप्त हो सके और वे अपने को उच्च वर्ग में शामिल कर सकें। इसका परिणाम है कि स्थानीय स्तर पर बोली जाने वाली भाषाओं का प्रचलन धीरे- धीरे कम होता जा रहा है। जैसे- प्राकृत, पाली, संस्कृत, डोंगरी आदि। यही कारण है कि इन भाषाओं का प्रभाव कम होते जा रहा है एवं यह विलुप्त होती जा रही है।

4) अंग्रेजी का प्रभाव - जिस तरीके से अंग्रेजी का बोलबाला बढ़ा है उससे कई देशों की स्थानीय भाषाएँ इतिहास बनती जा रही हैं। अंग्रेजी तथा अन्य व्यावसायिक भाषाओं का प्रचलन बढ़ा है तथा यह सभी एक विकल्प उपलब्ध करा रही है जिससे एक बड़ी आबादी अपनी स्थानीय भाषाओं को छोड़कर इनके तरफ आकर्षित हो रही हैं। यही नहीं अब चाहे गांव हो या शहर हर तरफ व्यावसायिक शिक्षा का स्तर बढ़ रहा है, लेकिन स्थानीय भाषाओं का विकास तेजी से पीछे होते जा रहा है और यह विलुप्त होती जा रही है। इसके अलावा बढ़ता शहरीकरण और औद्योगिकीकरण भी इनके समाप्ति का एक बड़ा कारण है।

5) तकनीकी का प्रसार - आज के समय में लोगों के जीवन में जिस तरीके से तकनीकी का बोलबाला बढ़ते जा रहा है उसे देखते हुए स्थानीय भाषाओं को बचा पाना बड़ा मुश्किल कार्य हो गया है। आज के दौर में इंटरनेट जीवन का हिस्सा बनते जा रहा है। इंटरनेट का प्रसार और प्रचार स्थानीय भाषाओं में नहीं हो पा रहा जिससे कुछ गिने- चुने भाषा में ही इसका लाभ मिल रहा है। सभी लोग विकास के दौर में आगे बढ़ना चाहते हैं इसलिए वे उन्हीं भाषाओं पर जोर दे रहे हैं जिनसे उन्हें तकनीकी फायदा मिल सके। इसी कारण स्थानीय भाषा विलुप्त होती जा रही है।

6) भाषा में क्लिष्टता - किसी भी भाषा के विलुप्त होने की एक वजह उसकी क्लिष्टता भी है। सिंधु घाटी की लिपि आज तक नहीं पढ़ी जा सकी है जो किसी युग में निश्चय ही जीवंत भाषा रही होगी। जब भी कोई भाषा अपने सहज स्वाभाविक अर्थ को छोड़कर विशेष अर्थ को व्यक्त करने लगती है, तो वह क्लिष्ट बन जाती है और यही क्लिष्टता उसके जनसामान्य से कटने की वजह बनती है। इसी तरह महात्मा बुद्ध और महावीर की भाषा प्राकृत और पाली रही। इन्हीं भाषाओं में उनके लेख और उपदेश भी हैं, जो कि क्लिष्ट होने के कारण आम जन से कट गए।

इसके अलावा इन जनजातीय समुदायों के जीवन में सरकार का भी हस्तक्षेप कम होता है। सरकार इनके भाषाओं को समृद्ध करने के लिए कोई ठोस कदम नहीं उठाती है जिससे कि यह भाषाएँ विलुप्त हो जाती हैं।

भाषा किसी भी सभ्यता व संस्कृति तथा उसके रहन-सहन की पहचान होती है। यदि किसी समुदाय की भाषा ही न बचे तो उसके बारे में जानना कठिन ही नहीं बल्कि असंभव हो जाता है। पाली, प्राकृत सहित कई भाषाओं ने अपना अस्तित्व खोया है। इन्हें संरक्षित नहीं करने का ही परिणाम है

कि इनके मूल ग्रंथों में क्या कहा गया है यह जानना बड़ा मुश्किल है। जब किसी समुदाय की भाषा को नहीं जाना जाता है उस समुदाय के बारे में सही जानकारी भी नहीं मिल पाती है। सही अर्थों में किसी संस्कृति की प्रगाढ़ता को समझना है तो उनकी भाषा को समझना और संरक्षित करना अति आवश्यक है। लोकतंत्र में भाषाओं के माध्यम से देश के एक कोने से दूसरे कोने तक की समस्या को आसानी से जाना जा सकता है। देश की अखण्डता के लिए आवश्यक है कि वहाँ के लोग मिल-जुलकर रहें। इसके लिए भाषा माध्यम है ताकि लोग एक दूसरे से जुड़ सकें इसलिए भाषा को संरक्षित करना आवश्यक है।

यदि स्थानीय भाषा को संरक्षण मिलता है तो उन आदिवासी लोगों के अधिकार को भी संरक्षित किया जा सकता है जो अपनी बातों को किसी दूसरे भाषा में नहीं कह पाते हैं। इससे समाज का समावेशी विकास हो पाता है। जब स्थानीय भाषा समृद्ध होती है तो उस क्षेत्र में विकास तेज गति से होता है और वहाँ के लोगों को रोजगार प्राप्त होता है जिससे कि शांति स्थापित होती है। इससे देश के विकास में सबका समान रूप से सहयोग प्राप्त होता है।

इसके अलावा वे भारतीय भाषाएँ भी जो अधिकारिक रूप से लुप्तप्राय की सूची में नहीं हैं - जैसे आठवी अनुसूची की 22 भाषाएँ वे भी कई प्रकार की कठिनाइयों का सामना कर रही हैं। भारतीय भाषाओं के शिक्षण और अधिगम को स्कूल और उच्चतर शिक्षा के प्रत्येक स्तर के साथ एकीकृत करने की आवश्यकता है। भाषाएँ प्रासंगिक और जीवंत बनी रहें इसके लिए इन भाषाओं में उच्चतर गुणवत्तापूर्ण अधिगम एवं प्रिंट सामग्री का सतत प्रवाह बने रहना चाहिए जिसमें - पाठ्य पुस्तकें, अभ्यास पुस्तकें, वीडियो, नाटक, कविताएँ, उपन्यास, पत्रिकाएँ आदि शामिल हैं। भाषाओं के शब्दकोशों और शब्द भंडार को अधिकाधिक रूप से लगातार अपडेट अद्यतन होते रहना चाहिए और उसका व्यापक प्रसार भी करना चाहिए ताकि समसामयिक मुद्दों और अवधारणाओं पर इन भाषाओं में चर्चा की जा सके। भाषाशिक्षण में भी सुधार किया जाना चाहिए ताकि वह अधिक अनुभव आधारित बने और उस भाषा में बातचीत और अन्तर्क्रिया करने की क्षमता पर केंद्रित हो न कि केवल भाषा के साहित्य, शब्द भंडार और व्याकरण पर।

स्कूली बच्चों में भाषा कला और संस्कृति को बढ़ावा देने के लिए कई पहलों पर काम करना होगा। जिसमें सभी स्कूली स्तरों पर संगीत, कला और हस्तकौशल पर बल देना, बहुभाषिकता को प्रोत्साहित करने के लिए त्रिभाषा सूत्र का जल्द क्रियान्वयन, साथ ही जब संभव हो मातृभाषा / स्थानीय भाषा में शिक्षण तथा अधिक अनुभव आधारित भाषा शिक्षण, उत्कृष्ट स्थानीय कलाकारों, लेखकों, हस्तकलाकारों एवं

अन्य विशेषज्ञों को स्थानीय विशेषज्ञता के विभिन्न विषयों में विशिष्ट प्रशिक्षक के रूप में स्कूलों से जोड़ना, पाठ्यचर्चा, मानविकी, विज्ञान, कला हस्तकला और खेल में पारंपरिक भारतीय ज्ञान का समावेश करना। जब भी ऐसा करना प्रासंगिक हो, पाठ्यचर्चा में अधिक लचीलापन, विशेषकर माध्यमिक स्कूल में और उच्चतर शिक्षा में ताकि विद्यार्थी एक आदर्श संतुलन कायम रखेंगे। उच्चतर शिक्षा एवं उससे आगे की शिक्षा के साथ कदम से कदम मिलाते हुए बाद में उल्लिखित प्रमुख पहलों को संभव बनाने के लिए आगे भी कई कदम उठाने चाहिए। ऊपर उल्लिखित सभी कोर्स को विकसित करना एवं उनका शिक्षण, शिक्षकों एवं संकाय की उत्कृष्ट टीम का विकास करना होगा। भारतीय भाषाओं, तुलनात्मक साहित्य, सृजनात्मक लेखन, कला, संगीत, दर्शनशास्त्र आदि के सशक्त विभागों एवं कार्यक्रमों को देश भर में शुरू किया जाना चाहिए। स्थानीय संगीत कला, भाषाओं एवं हस्त-शिल्प को प्रोत्साहित करने के लिए तथा यह सुनिश्चित करने के लिए कि छात्र जहाँ अध्ययन कर रहे हों वे वहाँ की संस्कृति एवं स्थानीय ज्ञान को जान सकें, उत्कृष्ट स्थानीय कलाकारों एवं हस्त-शिल्प में कुशल व्यक्तियों को अतिथि शिक्षक के रूप में नियुक्त किए जाए।

अधिक उच्चतर शिक्षण संस्थानों तथा उच्चतर शिक्षा के और अधिक कार्यक्रमों में मातृभाषा / स्थानीय भाषा को शिक्षा के माध्यम के रूप में उपयोग किया जाए। इसके साथ ही सभी भारतीय भाषाओं की मजबूती, उपयोग एवं जीवंतता को प्रोत्साहन मिल सके, मातृभाषा को शिक्षा के माध्यम के रूप में इस्तेमाल करने और कार्यक्रमों को प्रोत्साहित किया जाए, बढ़ावा दिया जाए। उच्चतर शिक्षा व्यवस्था के अंतर्गत अनुवाद और विवेचना, कला और संग्रहालय प्रशासन, पुरातत्व, कलाकृति संरक्षण, ग्राफिक डिजाइन एवं वेब डिजाइन के उच्चतर गुणवत्तापूर्ण कार्यक्रम एवं डिग्रियों का सृजन भी किया जाए। अपनी कला एवं संस्कृति को संरक्षित करने और बढ़ावा देने के लिए विभिन्न भारतीय भाषाओं में उच्चतर गुणवत्ता वाली सामग्री विकसित करना, कलाकृतियों का संरक्षण करना, संग्रहालयों और विरासत या पर्यटन स्थलों को चलाने के लिए उच्चतर योग्यता प्राप्त व्यक्तियों का विकास करना जिससे पर्यटन उद्योग को भी काफी मजबूती मिल सके। शास्त्रीय, आदिवासी और लुप्तप्राय भाषाओं सहित सभी भारतीय भाषाओं को संरक्षित और बढ़ावा देने के प्रयास नए जोश के साथ किए जाए। प्रौद्योगिकी एवं क्राउडसोर्सिंग लोगों की व्यापक भागीदारी के साथ इन प्रयासों में महत्वपूर्ण भूमिका निभाएंगे। भारत के संविधान की आठवी अनुसूची में अल्लेखित प्रत्येक भाषा के लिए अकादमी स्थापित की जाएगी जिनमें हर भाषा से श्रेष्ठ विद्वान एवं मूल रूप से वह भाषा बोलने वाले लोग शामिल

रहेंगे ताकि नवीन अवधारणाओं का सरल किंतु सटीक शब्द भंडार तय किया जाएगा तथा नियमित रूप से नवीनतम शब्दकोश जारी किया जा सके।

भारतीय भाषाओं का संवर्धन, संरक्षण एवं विकास और प्रसार तभी संभव है जब उन्हें नियमित तौर पर प्रयोग किया जाए। शिक्षण अधिगम के लिए प्रयोग किया जाए। भारतीय भाषाओं में विभिन्न श्रेणीयों में उत्कृष्ट कविताओं एवं गद्य के लिए पुरस्कार की स्थापना जैसे प्रोत्साहन के कदम उठाए जाए ताकि सभी भारतीय भाषाओं में जीवंत कविताएँ, उपन्यास, पाठ्य पुस्तकें, कथेत्तर साहित्य का निर्माण एवं पत्रकारिता जैसे अन्य कार्य सुनिश्चित किए जा सकें। भारतीय भाषाओं में प्रवीणता को रोजगार निर्हता के मानदंडों के एक हिस्से के तौर पर शामिल किया जाए। भाषा जो अपने समाज का प्रतिबिंब होती है यदि वह संरक्षित व सुरक्षित नहीं रहेगी तो प्रतिबिंब की कल्पना नहीं की जा सकती है। लुप्त हो रही भाषाओं पर सिर्फ चिंता व्यक्त करने से समस्या का समाधान नहीं हो सकता बल्कि सरकार को इसके लिए हर संभव कोशिश करनी चाहिए। इसके लिए इन भाषाओं को मुख्यधारा में लाना चाहिए। इन भाषाओं पर रिसर्च करना होगा, स्कूली स्तर पर इन्हें बढ़ावा देना होगा, इन्हें रोजगार परक बनाना होगा, वैश्विक प्रतिस्पर्धा के लिए इन्हें तैयार करना होगा तथा इन भाषाओं का सरलीकरण करना होगा आदि के माध्यम से सरकार और समाज दोनों मिलकर स्थानीय भाषाओं को बचा सकते हैं। यही नहीं आदिवासी समुदाय की उचित जनगणना करके यह पता लगाया जा सकता है कि आदिवासियों की स्थिति क्या है और उनकी भाषाएँ किस हद तक विलुप्ति के कगार पर हैं। यदि किसी भी क्षेत्र की संस्कृति, परिवेश, अस्मिता, खान-पान और रहन-सहन को संरक्षित करना है तो वहाँ की भाषाओं को संरक्षित करना आवश्यक है। इसके लिए सरकार और नागरिकों को आगे आना होगा जिससे कि भाषाएँ संवृद्ध और संरक्षित रह सकें।

भारतीय भाषाओं की उन्नति और प्रगति तभी संभव है, जब उसे प्रत्यक्ष तौर पर रोजगार से जोड़ा जाएगा। भारतीय भाषाओं को रोजगार की दृष्टि से अभी भी अंग्रेजी जैसा स्थान प्राप्त नहीं है। इस बात को राष्ट्रीय शिक्षा नीति में समझा गया है और बहुत ही स्पष्ट रूप से कहा गया है कि, 'भारतीय भाषाओं में प्रवीणता को रोजगार के मानदंडों की अर्हता में शामिल किया जाएगा।' भारतीय भाषाओं की प्रतिष्ठा बढ़ाने में यह बहुत महत्वपूर्ण कदम साबित होगा। अंग्रेजी की तरह जब यह गौरव अन्य भारतीय भाषाओं को मिलेगा तब यह भारतीय भाषाओं का संकट दूर हो जाएगा। इस प्रकार नयी शिक्षा नीति, 2020 में भारतीय भाषाओं के लिए एक नीति निर्धारित की गई है। विविध तरीकों से भारतीय भाषाओं को

प्रोत्साहित, संरक्षित और संवर्धित करना इसके प्रमुख उद्देश्यों में से है। सभी महत्वपूर्ण भारतीय भाषाओं के लिए अकादमी, इंस्टीट्यूट ऑफ ट्रांसलेशन एंड इंटरप्रिटेशन, भाषा संस्थान, शास्त्रीय भाषाओं के लिए विश्वविद्यालयों में विभाग तथा पालि, प्राकृत व फारसी के लिए राष्ट्रीय संस्थान की स्थापना, संस्कृत के अध्ययन का विस्तार, लुप्तप्राय भाषाओं के संरक्षण के लिए नीति, छात्रवृत्ति व पुरस्कारों की स्थापना, रोजगार के मानदंडों में भारतीय भाषाओं में प्रवीणता को अर्हता के रूप में शामिल करना कुछ ऐसे कदम हैं जो भारत में आनेवाले दिनों में भारतीय भाषाओं की दशा, दिशा और भविष्य सब कुछ बदल कर रख देंगे।

### संदर्भ सूची -

- 1) हिन्दी भाषा : विकास के सोपान - डॉ. महेन्द्रपाल शर्मा, संजय प्रकाशन, नई दिल्ली
- 2) भाषा एवं साहित्य : विविध परिदृश्य - प्रभाकरन हेब्बार इल्लत, अमन प्रकाशन, कानपुर
- 3) हिन्दी साहित्य तथा भाषा को महाराष्ट्र की देन - डॉ. रणजीत जाधव, विकास प्रकाशन, कानपुर,
- 4) हिन्दी भाषा : प्रचार एवं प्रसार में योगदान - डॉ. प्रकाश बब्रुवान गायकवाड, शुभी पब्लिकेशन, कानपुर
- 5) वर्तमान परिप्रेक्ष्य में भारतीय भाषा तथा साहित्य का अध्ययन अध्यापन-प्रो. डॉ. माधव सोनटक्के, डॉ. हणमंतराव पाटील, अतुल प्रकाशन, यशोदा नगर, कानपुर
- 6) भाषा विज्ञान और हिन्दी भाषा के बढ़ते कदम - शुभंवदा पाण्डेय, सारंग प्रकाशन, वाराणसी
- 7) भाषा तथा भाषाविज्ञान के अद्यतन आयाम - डॉ. देवीदास इंगळे, डॉ. रणजीत जाधव, डॉ. विजयकुमार रोडे, शैलजा प्रकाशन, यशोदा नगर, कानपुर



## स्वदेशी कला और संस्कृति के संवर्धन व संरक्षण में भाषा की भूमिका

सुनीता मडके

शोधार्थी

स्वा. रा. ती. म.वि, नांदेड

# भा

रत संस्कृति और कला की दृष्टि से अत्यंत समृद्ध

राष्ट्र रहा है। हमें इस संदर्भ में यह दृष्टिगोचर होता है कि भारतीय कला और संस्कृति का विकास हजारों वर्षों से अविरत रूप में जारी है। इस विकास यात्रा में भारत की राजभाषा हिंदी का महत्वपूर्ण योगदान रहा है। भारत में विभिन्न कलाओं का अविष्कार हुआ जिसमें हस्तकला, शिल्प कला जैसी असंख्य कलाएं हैं। इन कलाओं का विकास भी निरंतर रूप से होता हुआ दिखाई देता है। साथ ही साथ भारत की संस्कृति में विकास का गतिमान रूप है, जो यहां की साहित्यिक कृतियों विभिन्न प्रथाओं परंपराओं भाषाई अभिव्यक्तियों एवं साहित्य तथा सांस्कृतिक धरोहरों में परिलक्षित होता है। संस्कृति एवं कला के संवर्धन एवं संरक्षण हेतु उसका दस्तावेजों के रूप में अनंत काल तक अस्तित्व बना रहता है और इस कार्य हेतु लिखित भाषा जैसे माध्यम की जरूरत पड़ती है। संस्कृति के संदर्भ में कहा गया है कि-" संस्कृति जीवन के निकट से जुड़ी है। यह कोई बाहरी वस्तु नहीं है और ना ही कोई आभूषण है जिसे मनुष्य प्रयोग कर सके, यह केवल रंगों का स्पर्श मात्र भी नहीं है। यह वह गुण है जो हमें मनुष्य बनाता है। संस्कृति के बिना मनुष्य का अस्तित्व ही नहीं रहेगा। संस्कृति परंपराओं से विश्वासो से, जीवन की शैली से, आध्यात्मिक पक्ष, भौतिक पक्ष आदि से निरंतर जुड़ी है। यह हमें जीवन का अर्थ, जीवन जीने का तरीका सिखाती है। मानव संस्कृति का निर्माता है और साथ ही संस्कृति मानव को मानव बनाती है।" 1 स्पष्ट है कि संस्कृति जीने की कला है। इसी कला को एक पीढ़ी से दूसरी पीढ़ी तक हस्तांतरित करने हेतु अभिव्यक्ति एवं अभिव्यक्ति हेतु भाषा जैसे सशक्त माध्यम की जरूरत होती है। इसके माध्यम से समाज का निरंतर विकास होता है। प्रस्तुत विकास विभिन्न आयामों से होता हुआ दिखाई देता है। जिसमें सैलानी प्रवृत्ति भी है और प्रत्येक व्यक्ति में यह प्रवृत्ति कम

अधिक पैमाने पर पाई जाती है। परिणामतः भारत भ्रमण, ऐतिहासिक सांस्कृतिक धरोहर देखना, आतिथ्य करना, विभिन्न पर्व और त्योहारों में सम्मिलित होना, फिल्में देखना, साहित्यिक कृतियां पढ़ना, संगीत एवं कला की सराहना करना आदि के माध्यम से विश्व के लाखों-करोड़ों लोक सांस्कृतिक विरासत में सम्मिलित होकर आनंद प्राप्त करते हैं। इसी से भारत की सांस्कृतिक ता को बढ़ावा मिलता है। इस हेतु भाषा ज्ञान आवश्यक है। अर्थात् संस्कृति, कला का भाषा से एक अटूट रिश्ता रहा है जिसे हमें स्वीकारना आवश्यक है। देश की सांस्कृतिक और प्राकृतिक संपदा के कारण पर्यटन क्षेत्र विकसित हुए हैं और इस कारणवश देश की संचित निधि में प्रत्येक वर्ष बड़ी धनराशि जमा होती है। संस्कृति और प्राकृतिक संपदा यह सही अर्थों में देश को अतुल्य भारत बनाती हैं और भारत की इसी संपदा का संवर्धन एवं संरक्षण होना अनिवार्य है।

भारतीय कला एवं भारतीय संस्कृति संवर्धन न केवल राष्ट्र के लिए आवश्यक है बल्कि व्यक्ति एवं समाज के लिए महत्वपूर्ण है। आमतौर पर बच्चों में अपनी संस्कृति को जानने तथा दूसरी संस्कृति से अपनी संस्कृति का मेल बनाने तथा दूसरी संस्कृतियों की सराहना करने आदि गुणों का विकास करना शिक्षा की दृष्टि से आवश्यक है। इसी के लिए सांस्कृतिक जागरूकता एवं अभिव्यक्ति जैसी प्रमुख क्षमताओं को बच्चों में विकसित करना अत्यंत जरूरी है। अपने देश की संस्कृति, इतिहास, कला, भाषा एवं परंपरा आदि का ज्ञान बच्चों में एक सकारात्मक विचारधारा को जन्म देने के लिए सहायक होता है एवं बच्चों में आत्म सम्मान अतः व्यक्तिगत एवं सामाजिक कल्याण के लिए जागरूकता देने में भी महत्वपूर्ण योगदान देता है।

कला का मनुष्य व समाज में अनन्य साधारण स्थान रहा है। कला के माध्यम से ही संस्कृति का सशक्त रूप से प्रचार-प्रसार किया जा सकता है। कला के माध्यम से व्यक्ति आनंद ग्रहण करता है रसास्वादन कर व्यक्ति अपने दुखों एवं

पीड़ा से छुटकारा पाकर दुनिया में अलग विचरण करने की कला प्राप्त करता है । अतः भारतीय कलाओं के संबंध में अगर देखा जाए तो यह कलाएं प्रारंभिक बाल्यावस्था से होकर शिक्षा के सभी स्तरों पर छात्रों को प्रदान की जानी चाहिए ।

प्राचीन समय में हमारे यहां कला संस्कृति एवं भारतीय ज्ञान परंपरा के दस्तावेज का कार्य प्रायः पाली, संस्कृत आदि भाषाओं में हुआ था तथा इसी परंपरा को हिंदी भाषा ने काफी आगे बढ़ाया है। किसी भी देश की कला एवं संस्कृति वहां की भाषा से गहरा रिश्ता रखती हैं। किसी भी देश की संस्कृति, कला के विकास कार्य में राष्ट्र की स्थानीय भाषा की अहम भूमिका रहती है। हिंदी ने भी अपने विकास क्रम में भारतीय कला एवं संस्कृति के विकास एवं प्रचार प्रसार में महत्वपूर्ण भूमिका का निर्वहन किया है ।

भाषा मनुष्य की भावनाओं का आदान प्रदान करने का महत्वपूर्ण साधन होती है तथा भाषा कला और संस्कृति से ऐसी जुड़ी हुई है कि उसे इन से अलग नहीं किया जा सकता । भाषा न केवल ज्ञानार्जन का साधन है बल्कि इसके माध्यम से संवाद भी सक्षम रूप में संपन्न होता है । क्या कहा गया है और किस तरह से कहा गया है साथ ही जो कहा गया उसे सामने वाले ने किस प्रकार ग्रहण किया है यह सभी जानने के लिए उस भाषा के व्याकरण को जानना भी आवश्यक बनता है ।

हमारे देश की संस्कृति भाषाओं में समाहित है साहित्य, नाटक, संगीत, फिल्म आदि के रूप में कला की पूरी तरह सराहना करना बिना भाषा के संभव नहीं है । संस्कृति के संरक्षण, संवर्धन और प्रसार के लिए हमें उस संस्कृति की भाषाओं का संरक्षण एवं संवर्धन करना होगा । अर्थात् भाषा का विकास कर उसे उन्नत बनाना तथा प्रचुर मात्रा में साहित्य रच कर उसे सदैव जीवित बनाए रखना आवश्यक बनता है ।

भाषा के संदर्भ में समीक्षा तथा कवि अशोक चक्रधर कहते हैं की, " भाषाएं बहते हुए जल की वेगवान नदियां हैं । शब्दों के आवेग से कभी-कभी जल वर्धन के बाद कगार तोड़ते हुए आगे बढ़ती हैं । नदी का इरादा कभी नहीं होता कि वह किनारे के पुराने भवनों को तोड़े । यह तो इसके आवेश और आदित्य की परिणीति है कि पुराने भवन गिर जाते हैं ।"2 भाषा से प्रभावित होना यह अपने-अपने कहने के ढंग पर निर्भर होता है । "हमारा और हमारे देश का यह दुर्भाग्य है कि

हमने भाषाओं का समुचित ध्यान या देखभाल नहीं रखा, जिस कारण पिछले 50 वर्षों में 220 भाषाओं को हमें खोना पड़ा । यूनेस्को ने 197 भारतीय भाषाओं को लुप्त प्राय घोषित किया है । अतः विभिन्न भाषाएं विलुप्त होने के कगार पर है विशेषता वे भाषाएं जिनकी लिपि नहीं है । जब किसी समुदाय यह जनजाति के उस भाषा को बोलने वाले वरिष्ठ सदस्य की मृत्यु होती है तो अक्सर वह भाषा भी उसके साथ समाप्त हो जाती हैं ।"3

आज के समय में देखा जाए तो हिंदी भारत में सबसे अधिक बोली जाने वाली भाषा रही है एवं यह भारत की राजकीय भाषा है । अतः विश्व के अनेक ऐसे देश हैं जहां हिंदी का प्रभाव अत्यधिक दिखाई देता है । विश्व के 116 विश्वविद्यालयों में हिंदी की पढ़ाई जाती है । हाल में संयुक्त राष्ट्र महासभा ने हिंदी को आधिकारिक भाषा के रूप में स्वीकार किया हुआ है । इससे यह प्रमाणित होता है कि हिंदी वैश्विक भाषा बनने के कगार पर हैं । इस दिशा में हम अनेक साहित्य कला महोत्सव का संदर्भ दे सकते हैं 2019 में भोपाल में हुआ । कोरोना के पश्चात अंतर्राष्ट्रीय साहित्य और कला महोत्सव का आयोजन किया गया । ऐसे अनेक विश्वरंग उत्सव ने हिंदी और भारतीय भाषाओं को केंद्रीय ता प्रदान करते हुए उनके बीच अपनत्व परस्पर सम्मान कायम करने का एक ऐतिहासिक कार्य किया है । हिंदी और उसकी बोलियों को वैश्विक ता प्रदान की है ।

भारतीय कला संस्कृति एवं साहित्य की रचनात्मक हस्तक्षेप के द्वारा हम उच्चतर शक्ति को जागृत कर सकते हैं एवं इसमें हमें स्थानीय भाषा सहायक के रूप में प्राप्त होती है । इसके लिए हमें अनवरत रचनात्मक और सृजनात्मक कार्य हेतु प्रयत्न करते रहना चाहिए ।

अंततः कहा जा सकता है कि, भाषा संस्कृति की संवाहक है । भाषा के माध्यम से ही संस्कृति का संवर्धन एवं संरक्षण संभव है । इसलिए संस्कृति को जीवित रखना है या उसका संवर्धन करना है तो, देश की स्थानिक एवं स्वदेशी भाषाओं का जीवित रहना अति आवश्यक बन जाता है । इसके लिए उस भाषा की लिपि और उस भाषा की व्याकरण का विकास होना उतना ही आवश्यक है । साथ ही साथ उपभाषा के माध्यम से व्यवहार पत्राचार बोलचाल और विभिन्न विधाओं में लेखन आवश्यक बन जाता है । भाषा को जीवित रखने के लिए भाषा में रोजगार के अवसर की

आवश्यकता को भी स्वीकार करना चाहिए। रोजगार से परिपूर्ण भाषा सही मायने में संस्कृति व कला का संवर्धन एवं संरक्षण करने में सक्षम बनी रहेगी।

**संदर्भ ग्रंथ:-**

1. भारतीय संस्कृति और विरासत - डॉ. सुदर्शन कुमार कपूर
2. साहित्य अमृत (मासिक पत्रिका)- सं. त्रिलोकी नाथ चतुर्वेदी
3. आर्ट एंड कल्चर: - नेशनल पोर्टल





## संस्कृति के प्रचार मे हिंदी भाषा का महत्व

शोधछात्रा

मंगरुळे इसाबेग घुडूसाहेब

हिंदी विभाग

महाराष्ट्र उदयगिरी महाविद्यालय उदगीर

ई-मेल : [isabeg777r@gmail.com](mailto:isabeg777r@gmail.com)

### शोधसार :

कला और संस्कृति किसी भी देश के विकास में कला का महत्वपूर्ण योगदान होता है। यह साझा दृष्टिकोण, मूल्य, प्रथा एवं एक निश्चित लक्ष्य को दिखाता है। सभी आर्थिक, सामाजिक एवं अन्य गतिविधियों में संस्कृति एवं रचनात्मकता का समावेश होता है। विविधताओं का देश, भारत अपनी विभिन्न संस्कृतियों के लिए जाना जाता है। भारत में गीत-संगीत, नृत्य, नाटक-कला, लोक परंपराओं, कला-प्रदर्शन, धार्मिक-संस्कारों एवं अनुष्ठानों, चित्रकारी एवं लेखन के क्षेत्रों में एक बहुत बड़ा संग्रह मौजूद है जो मानवता की 'अमूर्त सांस्कृतिक विरासत' के रूप में जाना जाता है। इनके संरक्षण हेतु संस्कृति मंत्रालय ने विभिन्न कार्यक्रमों एवं योजनाओं को कार्यान्वित किया है जिसका उद्देश्य कला-प्रदर्शन, दर्शन एवं साहित्य के क्षेत्र में सक्रिय व्यक्तियों, समूहों एवं सांस्कृतिक संस्थानों को वित्तीय सहायता प्रदान करना है। इस शोध आलेख में भारत की सांस्कृतिक विरासत, प्राचीन स्मारकों, साहित्य, दर्शन, विभिन्न योजनाओं, कार्यक्रमों, कला-प्रदर्शनों, मेले, त्यौहारों एवं हस्तकला के बारे में विस्तृत जानकारी प्रदान की गई है।

### प्रास्तावना

# सं

स्कृति किसी भी समाज में गहराई तक रचे बसे

उन गुणों का समग्र रूप होती है जो उस समाज को उन्हीं के अनुसार सोचने, विचारने, कार्य करने और विभिन्न परिस्थितियों में तदनुसार आचरण करने का एक ठोस और जड़युक्त माध्यम प्रदान करती है। वि. विश्वव्यापी विभिन्न संस्कृतियों में से भारतीय संस्कृति और उससे जुड़ी परंपराएं सर्वाधिक प्राचीन और सुदृढ़ हैं। भारतीय संस्कृति का इतिहास लगभग पांच हजार वर्ष पुराना है। हमारी संस्कृति का मूल मंत्र है 'विविधता में एकता' जिसको प्रत्येक भारतवासी के हृदय में निश्चित रूप से स्थान मिला हुआ है। भारतीय संस्कृति बहुरूपता के साथ-साथ वैश्विक शांति और सौहार्द का संदेश देती है।

स्वदेशी संस्कृति का बखान कश्मीर से लेकर कन्याकुमारी तक और गुजरात से मणिपुर तक के विस्तृत भूखंड तक फैला हुआ है। संस्कृति की परिधि में संगीत, नृत्य, हस्तकला, शिल्पकला विभिन्न धर्मों के अनगिनत त्यौहार, विविध प्रकार के खान-पान, कई महाकाव्य एवं पौराणिक कथाएं, पारंपरिक वेशभूषा के साथ-साथ प्रत्येक भूखंड की अपनी एक पृथक भाषा का एक अलग ही विरला स्वरूप

शामिल है। हम प्रस्तुत अंक के माध्यम से भारतीय संस्कृति के विविध रूपों को सघन और सुगठित रूप में दर्शाने का प्रयत्न कर रहे हैं।

संस्कृति शब्द की व्याख्या करना अपने आप में एक दुर्लभ कृत्य है। संस्कृति एक ऐसा महासागर है जिसमें विभिन्न प्रकार के कला रूप, साहित्य, धार्मिक-संस्कार, लोक परंपराएं, भिन्न कालीन स्मारक, अतरंगी मान्यताएं, असंख्य भाषाएं और न जाने कितने ही तत्व बहुमूल्य रत्नों की भांति पाए जाते हैं। मानव जाति का विकास जैसे-जैसे अपने स्वरूप को और अधिक मुखर एवं स्पष्ट करता चला गया उसी प्रकार उससे जुड़ी मान्यताएं, धार्मिक संस्कार एवं कला-रूप इत्यादि अपने आप ही संग्रहित होकर मानवीय संवर्धन में अपना योगदान देती रहीं।

‘भारतीय संस्कृति प्रारंभ से ही कला एवं संस्कृति की दृष्टि से बहुत ही समृद्ध राष्ट्र रहा है। भारतीय कला एवं संस्कृति की विकास हजारों वर्षों की विरासत संजोए आज भी जारी है। प्राचीन समय में हमारे यहाँ कला, संस्कृति एवं भारतीय ज्ञान परंपरा के दस्तावेजीकरण का कार्य संस्कृत, पाली, प्राकृत आदि भाषाओं में हुआ था। इस परंपरा को हिंदी ने काफी आगे बढ़ाया। किसी भी देश की कला एवं संस्कृति का वहाँ की भाषा से गहरा रिश्ता होता है। हिंदी ने अपने विकास क्रम में भारतीय कला एवं संस्कृति के विकास और

प्रसार में महत्वपूर्ण भूमिका का निर्वहन किया। वर्तमान समय में भारत में सबसे अधिक बोली जाने वाली भाषा हिंदी ही है। यह भारत की राजकीय भाषा है एवं विश्व के अनेक देशों में हिंदी का प्रभाव बढ़ा है। विश्व के 116 विश्वविद्यालयों में हिंदी की पढ़ाई सुलभ है।

हमारे देश की राजनीति ने सभी भारतीय भाषाओं को एक दूसरे के विरुद्ध खड़ा करने का काम किया है जबकि सभी भारतीय भाषाएं परस्पर एक दूसरे से गहरे तक जुड़ी हुई हैं। वे सहोदर हैं और एक दूसरे से शक्ति अर्जित करती हैं। हमारे यहां बोलियों को भी हिंदी के विरुद्ध खड़ा करने के प्रयास किए गए जबकि स्वयं हिंदी भाषा अपना रस इन जीवन सिक्त बोलियों से ही प्राप्त करती है।

भारतीय कला एवं संस्कृति का विस्तार एवं प्रसार भी इनके गहरे मजबूत नातों पर ही कायम है। भाषाओं और बोलियों पर बहुत ही महत्वपूर्ण सत्र और विमर्श विश्व रंग में आयोजित हुए। उल्लेखनीय है कि इन सत्रों में दूरदराज के ग्रामीण आदिवासी अंचलों के रचनाकारों ने विभिन्न रसभरी बोलियों में रची रचनाओं की यादगार प्रस्तुतियों से बोलियों के महत्व को प्रतिपादित किया।

उल्लेखनीय है की सात समंदर पार प्रवासी भारतीय रचनाकार भी अपनी मातृशक्ति, मातृभाषा, मातृभूमि, कला, साहित्य, संस्कृति से, अपनी जड़ों से जुड़े रहना चाहते हैं लेकिन उनके लेखन के बेहतर प्रकाशन और रचनात्मक मूल्यांकन को लेकर कोई ठोस प्रयास देश में नहीं हुए। भारतीय रचनाकारों, युवा रचनाकारों को साझा मंच प्रदान कर उनके साहित्य और रचनाकर्म के रचनात्मक मूल्यांकन और बेहतर प्रकाशन की सार्थक पहल कदमी की गई।

भाषा कब मरती या खतरे में पड़ जाती है? दरअसल, वह तब मरती है जब उसे बोलने वाली आबादी मर जाती है या किसी दूसरी भाषा को अपना लेती है। नतीजन, उस आबादी की अगली पीढ़ियां मातृभाषा भूल जाती हैं। सामाजिक और आर्थिक कारण भी इसकी एक बड़ी वजह है। व्यापार और पलायन, ताकतवर्ग द्वारा किसी एक भाषा को तवज्जो देने से भी छोटी और स्थानीय भाषाएं उपेक्षित रह जाती हैं। व्यापार और मीडिया के वैश्विक होने, यातायात और संचार में तकनीकी सुधार से भी एक भाषा से दूसरी भाषा में स्थानांतरित होने का दबाव बढ़ा है।

उदाहरण के लिए हिंदी के प्रचार और प्रसार से उत्तरपूर्वी राज्यों और अंडमान-निकोबार द्वीप समूह में बोली जाने वाली भाषाएं खतरे में पड़ गई हैं। इस द्वीप समूह में रहने वाली आदिवासी आबादी हिंदी को अंगीकार कर रही है जिससे उनकी मातृभाषा बोलने और समझने वाले खत्म होते जा रहे हैं। यही स्थिति पश्चिम बंगाल में बोली जाने वाली 'टोटो' भाषा की है। विलुप्तप्राय 'टोटो' भाषा बोलने वाले धनीराम 'टोटो' डाउन टू अर्थ से कहते हैं कि, "उनकी जनजाति बंगाली, नेपाली के अलावा हिंदी के दखल से अपनी मातृभाषा से मुंह मोड़ रही है।"<sup>1</sup> यही वजह है कि इस टोटो को बोलने वाले गिने चुने लोग ही बचे हैं।

लिपि का न होना भी भाषा के खत्म होने के बड़े कारक के तौर पर देखा जाता है। लेकिन जवाहरलाल नेहरू विश्वविद्यालय में भाषाविज्ञानी संदेशा रायपा इससे इत्फाक नहीं रखतीं। वह मानती हैं, "लिपि न होना भाषा के मरने का कारण नहीं है। मुख्य कारण है भाषा का उपयोग न करना। अगर लोगों के मन में अपनी भाषा के प्रति सम्मान और अस्मिता का भाव है जो वह कम लोगों द्वारा बोली जाने के बाद भी जिंदा रहती है।"<sup>2</sup>

सांस्कृतिक विविधता विभिन्न मानवीय संस्कृतियों का द्योतक है। जिसमें उनके दृष्टिकोण, जीने के तरीके, जानकारीयां और मूल्य समाहित होते हैं। दुनियाभर की सभी संस्कृतियों का पता लगाना बेहद मुश्किल कार्य है क्योंकि उनकी कोई तयशुदा सीमा नहीं है और बहुत सी संस्कृतियां विभिन्न सामाजिक समूहों की मिलीजुली हैं। इन जटिलताओं के कारण भाषाओं को संस्कृति का परिचायक और सांस्कृतिक पहचान मान लिया गया। इस तरह दुनिया भर में बोली जाने वाली करीब 7,000 भाषाओं को संस्कृतियों से जोड़ लिया गया। इनमें से 80-85 प्रतिशत भाषाएं देसज लोगों द्वारा बोली जाती हैं।

भाषा, संस्कृति और पर्यावरण एक-दूसरे से घनिष्ठ रूप से जुड़े हुए हैं, इसीलिए माफ्फी स्पष्ट तौर पर मानती हैं, "प्रकृति और स्थानीय पर्यावरण के संपर्क में आकर ही हमने हजारों संस्कृतियां और भाषाएं विकसित की हैं। मनुष्य अपने अस्तित्व के लिए जैव विविधता और पारिस्थितिक तंत्र पर निर्भर है। इसी तरह जैव विविधता और पारिस्थितिक तंत्र भी अपने अस्तित्व के लिए मनुष्य के क्रियाकलापों का आश्रित हैं।"<sup>3</sup>

मानव के इतिहास को देखने पर पता चलता है कि दुनियाभर में सभी जगह मनुष्य ने पर्यावरण से अपनी नजदीकी के चलते ही वायु, जल, आहार, चिकित्सा, वस्त्र, आश्रय जैसे सभी जरूरी तत्वों का ज्ञान हासिल किया है। भौतिक, मनोवैज्ञानिक और आध्यात्मिक ज्ञान भी पर्यावरण से ही मिला है। पर्यावरण पर निर्भरता के कारण समय के साथ मिला ज्ञान धरती की विभिन्न भाषाओं में संजोया गया है। इस तरह भाषा, संस्कृति और पर्यावरण की कड़ियां एक-दूसरे से जुड़ी हैं।

भाषा के संरक्षण से जैव विविधता का संरक्षण बेहद करीबी से जुड़ा है। प्राकृतिक संसाधनों और जैव विविधता को पोषण किस तरह करना है, इसका ज्ञान वहां की स्थानीय भाषा में होता है। भारत का भाषायी सर्वेक्षण प्रकाशित करने वाले गणेश देवी की अपने अनुभव के आधार पर वह मानते हैं, “मैंने यह भी देखा कि एक शताब्दी पहले भूतकाल को परिभाषित करने वाली शाब्दिक विविधता भी मौजूदा समय की भाषा में कम हो रही है।”<sup>5</sup>

#### निष्कर्ष :

स्वदेशी कला और संस्कृति के प्रचार में हिंदी भाषा का महत्व इस तरह से है। हिंदी हमारी मातृ भाषा है और हमें इसका आदर और सम्मान करना चाहिए। देश में तकनीकी और आर्थिक समृद्धि के एक साथ विकास के कारण हिंदी ने कहीं ना कहीं अपना महत्ता खो दी है। आज हिंदी भाषा में

अंग्रेजी शब्दों का प्रचलन तेजी से बढ़ने लगा है। किसी भी देश की भाषा और संस्कृति उस देश में लोगों को लोगों से जोड़े रखने में बहुत महत्वपूर्ण भूमिका अदा करती है। स्वतंत्रता प्राप्ति के बाद से भाषा और संस्कृति के मानकीकरण की दिशा में अनेक क्षेत्रों में प्रयास हुए हैं। भाषा भारत की संपर्क भाषा भी है। और उसकी संस्कृति प्राण है। अतः हम कह सकते हैं कि भाषा और संस्कृति एक समृद्ध भाषा है। भारत की राष्ट्रीय एकता को बनाए रखने में हिंदी भाषा और संस्कृति का बहुत बड़ा योगदान है।

#### संदर्भ सूची :

1. मानक शिक्षा दर्शन एवं शैक्षिक समाजशास्त्र - हरिवंश तरुण, प्रकाशन संस्थान, 2006 पृष्ठ-267
2. <http://www.thefreedictionary.com/society>
3. समस्या और समाधान-डॉ.नगेंद्र, नेशनल पब्लिशिंग हाऊस, 1971 पृष्ठ-4
4. संस्कृति, सहित्य और स्त्री, रमेश कुमारी, अकादमिक प्रतिभा, नई दिल्ली, 2008 पृष्ठ-78
5. समस्या और समाधान-डॉ.नगेंद्र, नेशनल पब्लिशिंग हाऊस, 1971 पृष्ठ-9



## नई शिक्षा नीति 2020 के अनुसार ई-स्वयं (SWAYAM) शिक्षा का महत्व

शोधकर्ता

डॉ. मणियार अखिल बाबुसाब

हिंदी विभाग

महाराष्ट्र उदयगिरी महाविद्यालय उदगीर

ई-मेल : [maniyar.akhil@gmail.com](mailto:maniyar.akhil@gmail.com)

### शोधसार :

नई शिक्षा नीति 2020 भारत की शिक्षा नीति है जिसे भारत सरकार द्वारा 29 जुलाई 2020 को घोषित किया गया। सन 1986 में जारी हुई नई शिक्षा नीति के बाद भारत की शिक्षा नीति में यह पहला नया परिवर्तन है। नई राष्ट्रीय शिक्षा नीति, 2020 के तहत वर्ष 2030 तक सकल नामांकन अनुपात (Gross Enrolment Ratio-GER) को 100% लाने का लक्ष्य रखा गया है। 'मानव संसाधन प्रबंधन मंत्रालय' का नाम परिवर्तित कर 'शिक्षा मंत्रालय' कर दिया गया है।

भारत की नई शिक्षा नीति 2020 के नियम व प्रमुख बिंदु: देश के विकास में यहाँ के निवासियों की शिक्षा महत्वपूर्ण भूमिका निभाती है। जिस देश में शिक्षा का स्तर मजबूत होगा, वह देश तेजी से तरक्की की दिशा में बढ़ेगा। आज भी भारत एक विकासशील देश बना हुआ है, इसका सबसे बड़ा कारण है शिक्षा नीति पर ध्यान ना देना।

प्रधानमंत्री नरेंद्र मोदी के नेतृत्व में नई शिक्षा नीति 2020 को शुरू कर दिया गया है, जोकि पुरानी शिक्षा नीति से बेहतर और असरदार नजर आती है। "नई शिक्षा नीति 5+3+3+4 संरचना पर आधारित है। इसके साथ ई-लर्निंग शिक्षा को भी अग्रसर किया है। जिससे हम नई शिक्षा नीति 2020 के ऑनलाइन स्वयं SWAYAM एजुकेशन पोर्टल का महत्व क्या है इसके बारे में विचार विमर्श करेंगे।"<sup>1</sup>

स्वयं SWAYAM पोर्टल एक एजुकेशन पोर्टल है, यह केंद्र सरकार के द्वारा एजुकेशन की फ़िल्ड में उठाया गया एक बहुत अच्छा कदम है। इस पोर्टल का मुख्य उद्देश्य भारत के हर कोने में शिक्षा उपलब्ध कराना और शिक्षा प्रणाली में सुधार करना है। स्वयं पोर्टल की सहायता से उन बच्चों को भी शिक्षा दी जा सकती है, जहाँ स्कूल और शिक्षक उपलब्ध नहीं है। स्टडी वेब्स ऑफ़ एक्टिव लर्निंग फॉर यंग एम्पायरिंग माइंड्स (SWAYAM) एक एकीकृत मंच है जो स्कूल (9 वीं- 12वीं) से लेकर स्नातकोत्तर स्तर तक ऑनलाइन पाठ्यक्रम प्रदान करता है। अब तक SWAYAM पर 2769 बड़े पैमाने के ऑनलाइन कोर्सेज (Massive Open Online Courses- MOOC) बड़े पैमाने पर ओपन ऑनलाइन पाठ्यक्रम की पेशकश की गई है, जिसमें लगभग 1.02 करोड़ छात्रों ने विभिन्न पाठ्यक्रमों में दाखिला लिया है। ऑनलाइन पाठ्यक्रमों का उपयोग न केवल छात्रों द्वारा बल्कि शिक्षकों और गैर-छात्र शिक्षार्थियों द्वारा भी जीवन में कभी भी सीखने के रूप में किया जा रहा यह एक प्रयास है।

### प्रस्तावना :

**शि**क्षा जीवन का एक महत्वपूर्ण हिस्सा है। शिक्षा एक

संस्कृत शब्द है जिसका अर्थ है सीखना या सिखाना। शिक्षा हम किसी भी माध्यम के द्वारा ग्रहण कर सकते हैं। शिक्षा मनुष्य को बौद्धिक रूप से तैयार करती है। वैसे ही आज के आधुनिक युग में शिक्षा प्राप्त करने का एक सरल तरीका है ऑनलाइन शिक्षा। आधुनिक समय में ऑनलाइन शिक्षा प्रणाली एक वरदान की तरह है। जिसने किसी कारण वश शिक्षा ग्रहण नहीं की वो ऑनलाइन शिक्षा प्रणाली से नए आयाम हसिल कर सकता है। आज शिक्षा प्राप्त करने का

इतना आसान तरीका है कि आपको शिक्षा लेने के लिए कहि बहार जाने की जरूरत नहीं पड़ती। शिक्षा लेने के लिए बस घर बैठे ही आप शिक्षक से शिक्षा ग्रहण कर सकते हैं। और इस शिक्षा का नाम ऑनलाइन शिक्षा है।

कोविड-19 की वजह से जारी लॉकडाउन के चलते स्कूल कॉलेज समेत देश के तमाम शिक्षण संस्थान पिछले कई महीने से बंद हैं। ऐसे में देश भर में इन दिनों ऑनलाइन शिक्षा बेहद लोकप्रिय हो रही है। हालांकि अब भी कई छात्रों तक डिजिटल माध्यमों की पहुंच नहीं है। इसके मद्देनजर नई शिक्षा नीति में साफ तौर पर कहा गया है कि डिजिटल खाई को पाटे बिना ऑनलाइन शिक्षा का लाभ उठा पाना संभव नहीं है।

नेशनल एजुकेशन पॉलिसी के अंतर्गत स्कूलों तथा कॉलेजों में होने वाली शिक्षा की नीति तैयार की जाती है। “भारत सरकार ने नई नेशनल एजुकेशन पॉलिसी 2020 जिसके अंतर्गत सरकार ने एजुकेशन पॉलिसी में काफी सारे मुख्य बदलाव किए हैं। National Education Policy के माध्यम से भारत को वैश्विक ज्ञान महाशक्ति बनाना है।”<sup>2</sup>

वर्ष 1993 से ऑनलाइन शिक्षा को वैध शिक्षा माध्यम के रूप में भी स्वीकार किया गया है। जिन्हें प्रयुक्त भाषा में दूरस्थ शिक्षा कहा जाता है। इसमें निर्धारित पाठ्यक्रम को VS/ डीवीडी और इंटरनेट के माध्यम से शिक्षा दी जाती है। बड़ी बड़ी सेवाओं जैसे सिविल सर्विस, इंजीनियरिंग और मेडिकल, कानून आदि की शिक्षा भी आज कई संस्थान ऑनलाइन उपलब्ध करवा रहे हैं।

बदलते परिवेश में टेक्नोलॉजी में भी कई बदलाव हुए हैं और इसके उपयोग भी बढ़े हैं। टेक्नोलॉजी के वजह से शिक्षा लेने की पद्धति में भी बहुत से परिवर्तन देखने को मिले हैं। आज ऑनलाइन शिक्षा में उपयोग होने वाली शिक्षण सम्बंधित सामग्री, टेक्नोलॉजी के माध्यम से एक स्थान से दूसरे स्थान पर भेजी जा सकती है। ऑनलाइन शिक्षा से समय बचता है। साथ ही, छात्र शिक्षा को अपने घर में आराम से ले सकते हैं।

नई शिक्षा नीति 2020 के अनुसार ई-स्वयं (SWAYAM) शिक्षा को महत्व दिया गया है। जिसमें कोर्स वर्क, लर्निंग, ऑगमेंटेड रियलिटी और वर्चुअल रियलिटी जैसी सामग्रियों की डिजिटल रिपोजिटरी विकसित की जाएगी, जिनकी गुणवत्ता के आधार पर यूजर इन सामग्रियों की रेटिंग भी कर पाएंगे। छात्रों के मनोरंजन आधारित लर्निंग के लिए ऐप विकसित किए जाएंगे। अब भी जनसंख्या के एक बड़े हिस्से तक डिजिटल पहुंच नहीं है, ऐसे में मौजूदा जनसंचार माध्यम जैसे टेलीविजन, और सामुदायिक रेडियो का उपयोग शिक्षण सामग्री के प्रसारण के लिए बड़े पैमाने पर किया जाएगा।

ऑनलाइन शिक्षा को बढ़ावा देने के लिए ऑनलाइन शिक्षा हमारी “वित्तमंत्री निर्मला सीतारमण ने PM-eVIDYA नामक प्रोग्राम की शुरुआत की। कोरोना महामारी संकट ने शिक्षा जगत के सामने जो चुनौती खड़ी कर दी है। PM-eVIDYA के अंतर्गत 100 विश्वविद्यालयों द्वारा ऑनलाइन कोर्सेज की शुरुआत जाएगी। ऑनलाइन शिक्षा को बढ़ावा

देने के साथ ही सरकार का ध्यान इस पर भी है की शिक्षकों को इसके लिए तैयार करा जाए।”<sup>3</sup>

स्वयं पोर्टल की शुरुआत राष्ट्रपति प्रणव मुखर्जी द्वारा साल 2017 में जुलाई माह में की गयी थी। इस पोर्टल का क्रियान्वयन मानव संसाधन विकास मंत्रालय और अखिल भारतीय तकनीकी शिक्षा परिषद द्वारा किया जा रहा है। स्वयं SWAYAM का पूर्ण नाम है- Study Webs of Active-Learning for Young Aspiring Minds. यह कार्यक्रम मानव संसाधन एवं विकास का है। भारत सरकार के प्रोफेसर जो केन्द्रीय सरकार द्वारा अनुमोदित आई. आई. टी. आई. आई. एम. एस. तथा केन्द्रीय विश्वविद्यालय के भारतीय नागरिकों हेतु ऑनलाइन कोर्सेज या पाठ्यक्रमों को प्रस्तावित करते हैं।

स्वयं SWAYAM एक ऐसा उपकरण है जो ‘स्व’ वास्तविकता की पहचान के लिए जीवनपर्यन्त शिक्षा के लिए अवसर प्रदान करता है। यहाँ पर शिक्षार्थी सैकड़ों पाठ्यक्रमों में से कोई भी पाठ्यक्रम चुन सकता है। वास्तविक रूप से प्रत्येक कोर्स जो कि भारत में विश्वविद्यालयी स्तर पर, स्कूल स्तर पर सबसे अच्छे अध्यापक को चुनने का अवसर यथास्थान पर प्रस्तावित करता है। यदि कोई विद्यार्थी किसी भी कॉलेज में अध्ययन करता है तो वह शैक्षिक अभिलेख के अनुसार अपने उपलब्धि को स्थानांतरित कर सकता है। यदि आप किसी स्कूल में या किसी भी स्कूल के बाहर कार्य करते हैं तो स्वयं SWAYAM ज्ञान के क्षैतिज विस्तार हेतु एक अनोखा शैक्षिक अवसर प्रदान करता है।

भारत दुनिया के कुछ देशों में से एक बन गया है जिसकी खुद का ऑनलाइन इंटरैक्टिव शिक्षण मंच है जो न केवल वीडियो व्याख्यान, पढ़ना सामग्री बल्कि कामकाज की जाँच करता है, जो मूल्यांकन प्रणाली को पूरा करने के बाद क्रेडिट हासिल करने में समाप्त हो सकता है। भारत के पूर्व राष्ट्रपति श्री प्रणव मुखर्जी ने हाल ही में स्वयं SWAYAM की शुरुआत की, जो कि उच्च गुणवत्ता की शिक्षा को हर किसी के द्वार तक ले जाती है और स्वयं SWAYAM प्रभा 32 डीटीएच चैनलों को जीएसएटी- 15 उपग्रह ट्रांसपोंडर का उपयोग करते हुए उच्च गुणवत्ता वाली शैक्षिक सामग्री को मुफ्त में प्रसारित करने के लिए शुरू किया गया था।

राष्ट्रपति प्रणव मुखर्जी ने स्वयं और स्वयम् प्रभा प्लेटफार्म की शुरुआत की। स्वयम् प्रभा प्लेटफार्मों की एक

ऐसे शिक्षण संवर्धन के लिए शिक्षा प्रदान करने में मदद करता है, जो उन्होंने सभी के लिए सभी स्वयं के कार्यक्रम में डिजिटल क्लासरूप उपलब्ध कराता है, जो कि देश में दूरस्थ और कोने में उपग्रह कनेक्टिविटी की सहायता से, स्वयं SWAYAM एक पोर्टल है, जिसे भौतिक शैक्षिक अवसंरचना और शिक्षकों को शैक्षणिक सामग्री के साथ शैक्षिक उपयोग की समस्या के समाधान के रूप में तैयार किया गया है। स्वयं के छात्रों को मुफ्त में ऑनलाइन अध्ययन सामग्री उपलब्ध कराई जाएगी और पाठ्यक्रम को डिजिटल कक्षाओं के माध्यम से पढ़ाया जाएगा।

मानव संसाधन विकास मंत्रालय का कार्यक्रम युवा जागरूकता के लिए सक्रिय सीखने के अध्ययन के जाल के रूप में व्यक्त किया गया है। यह सैकड़ों श्रेणियों में तक के पाठ्यक्रम प्रदान करता है और वे स्कूल, कॉलेज और विश्वविद्यालय के स्तर पर पढ़ाए जाते हैं। कार्यक्रम कुछ ऐसे पाठ्यक्रमों के लिए विदेशों शिक्षकों में भी साझा करेगा।

इसके अलावा यह आसानी से औपचारिक पारंपरिक शिक्षा में एकीकृत किया जा सकता है सिस्टम क्रेडिट के हस्तांतरण की अनुमति देता है, जो एक कॉलेज के छात्र सीधे पाठ्यक्रम से अपने अकादमिक रिकॉर्ड में प्राप्त करते हैं। यह पाठ्यक्रम उन लोगों को भी प्रदान करता है जो अपनी नौकरी जारी रखते हुए अध्ययन करना चाहते हैं। सभी पाठ्यक्रम स्वयं में स्वतंत्र हैं और शुल्क केवल एक प्रमाण पत्र जारी करने के लिए है।

पेश किए गए पाठ्यक्रम स्कूल से स्नातकोत्तर स्तर तक हैं। पेश किए गए पाठ्यक्रमों की विस्तृत श्रेणियाँ इंजीनियरिंग प्रबन्धन, विज्ञान, कला और मनोरंजन, गणित भाषाएँ, सामान्य अध्ययन, मानविकी, पुस्तकालय विज्ञान, ऊर्जा सतत् विकास, सामाजिक विज्ञान आदि हैं। सरकार को उम्मीद है कि कम-से-कम 1 करोड़ छात्रों को शुरुआती 2-3 वर्षों नामांकित कर दिया जायेगा। यह कार्यक्रम प्रमाण प्रदान करता है यदि एक छात्र कोर्स करना चाहता है तो पाठ्यक्रम के अध्ययन के लिए प्रमाणीकरण प्राप्त करना आवश्यक है, इसके लिए पंजीकरण करना होगा और पाठ्यक्रम पूरा होने के बाद प्रमाणीकरण प्रक्रिया को पूरा किया जाएगा। प्रमाण पत्र एक नाममात्र शुल्क लेकर प्रदान किया जाएगा। स्वयं वेबसाइट के अनुसार कार्यक्रम डिजिटल शिक्षा और उपग्रह को देश में एक नया प्रतिमान के लिए

स्वीकार है। देशभर के छात्र इस सेवा का उपयोग करने में सक्षम होंगे और कोई भी प्रश्न एवं समस्या के समाधान वे स्पष्ट तौर पर एक वास्तविक समय में स्पष्ट किया जा सकता है ताकि कक्षा में समान वातावरण बनाए रखा जा सके।

स्वयं SWAYAM यह कार्यक्रम छात्रों को और बहु-भाषा के अध्ययन सामग्री को उपलब्ध कराने वाले क्षेत्रीय भाषाओं में उपलब्ध कराया। “यह कार्यक्रम एक विशाल ओपन ऑनलाइन शिक्षण स्वरूप का है तथा शहरी और ग्रामीण शिक्षा के बीच अंतर को कम करने के लिए आईसीटी समाधान के साथ पूरे देश के छात्रों के लिए सर्वश्रेष्ठ शिक्षक प्रदान करना चाहता है। स्वयं के पोर्टल के साथ 32 स्वयं प्रभा डीटीएच चैनल शुरू किए गए, जो दूरस्थ क्षेत्रों में रहने वाले छात्रों की सहायता करना चाहते हैं।”<sup>4</sup>

इस स्वयं SWAYAM पोर्टल में कुल 32 चैनल है, और प्रत्येक चैनल में बहुत सारे कोर्स चालू किये गये है। यहाँ लगभग 500 कोर्स चल रहे हैं। इस सभी चैनल में चल रहे कोर्स को 5 ग्रुप में विभाजित किया गया है। इनमे लगभग 46 कोर्स स्कूल विभाग के अंतर्गत, 15 सर्टिफिकेट कोर्स, 29 डिप्लोमा कोर्स, 386 कोर्स अंडर ग्रेजुएट विभाग के अंतर्गत और 279 कोर्स पोस्ट ग्रेजुएट विभाग के अंतर्गत चल रहे हैं। इसकी और अधिक जानकारी आप इसकी गवर्नमेंट साईट से प्राप्त कर सकते है।

### स्वयं पोर्टल के बारे में कुछ विशेष बातें :

1. स्वयं एक ऑनलाइन लर्निंग पोर्टल है, जो विद्यार्थियों के लिए निःशुल्क है। इसलिए स्वयं पोर्टल पर उपलब्ध कोर्स भी निःशुल्क है।
2. इस पर 9 वीं कक्षा से लेकर स्नातकोत्तर (Post Graduation) तक के कोर्स उपलब्ध है।
3. जो छात्र प्रमाणपत्र (Certificate) लेना चाहेंगे, उन्हें कुछ फीस लेकर कोर्स को सफलतापूर्वक उत्तीर्ण करने के बाद प्रमाणपत्र दिया जाएगा।
4. स्वयं पोर्टल पर Engineering, Science, Humanities, Language, Commerce, Management, Library, Education आदि विषयों के कोर्स उपलब्ध है।

इसके अन्तर्गत सभी पाठ्यक्रम निःशुल्क आमंत्रित किये जाते हैं। फिर भी सर्टिफिकेट अथवा प्रमाण पत्र प्राप्त



करने के लिए कुछ शुल्क लिये जाते हैं। पहले चरण में आईआईटी बॉम्बे, आई.आई.टी. मद्रास, आई.आई.टी. कानपुर, आई.आई.टी. गुवाहाटी, दिल्ली विश्वविद्यालय, जवाहर लाल नेहरू विश्वविद्यालय इग्नू, आई.आई.एम. बेंगलूर, आई.आई.एम. कलकत्ता, अकेले बनारस हिन्दू विश्वविद्यालय और साथ ही विदेशी विश्वविद्यालयों के फैकल्टी की सहायता से इंजीनियरिंग शिक्षा, सामाजिक विज्ञान, ऊर्जा, प्रबंधन, बुनियादी विज्ञान के क्षेत्रों में पाठ्यक्रम की पेशकश की जाएगी। कम-से-कम 1 करोड़ छात्रों को इस पहल के माध्यम से 2 से 3 वर्षों में लाभ की उम्मीद है।

### निष्कर्ष :

स्वयं SWAYAM एमओओसी प्लेटफॉर्म विश्व का सबसे बड़ा आनलाइन निःशुल्क ई-शिक्षण प्लेटफॉर्म पोर्टल है जिसे विद्यालयी/व्यावसायिक शिक्षा, स्नातकपूर्ण, स्नातकोत्तर, इंजीनियरी और अन्य व्यावसायिक पाठ्यक्रमों को शामिल करते हुए तकनीकी शिक्षा के तीन आधारभूत सिद्धांतों अर्थात् पहुँच, समानता और गुणवत्ता को हासिल करने के लिए तैयार किया गया है।

स्वयं पाठ्यक्रम सूची को 10 मुख्य श्रेणियों में विभाजित किया गया है जिसमें AICTE – NITTT – पाठ्यक्रम, शिक्षण में वार्षिक रिफ्रेशर कार्यक्रम (ARPIT), वास्तुकला और योजना, शिक्षा, इंजीनियरिंग और प्रौद्योगिकी, मानविकी और कला, कानून, प्रबंधन और वाणिज्य, गणित और विज्ञान शामिल हैं। स्वयं पोर्टल पर विभिन्न भाषाओं में हजारों प्रमाणपत्र, डिप्लोमा, स्नातक और स्नातकोत्तर पाठ्यक्रम उपलब्ध हैं।

ऑनलाइन शिक्षा उन लोगों के लिए सुविधा जनक है जो काम करते हुए या घर की देखभाल करने के साथ अपनी

पढ़ाई रखें चाहते हैं। वह सुविधा ऑनलाइन शिक्षा प्राप्त कर सकते हैं। यह एक नयी शिक्षा प्रणाली है जो हर देश अपना रहा है। छात्रों को ज़रूरत है कि वह मन और ध्यान केंद्रित करके। जो छात्र ऑनलाइन शिक्षा को ग्रहण करने में असमर्थ है उनके लिए निशुल्क ऑनलाइन शिक्षा की व्यवस्था करने की ज़रूरत है ताकि शिक्षा से कोई वंचित ना रहे। ऑनलाइन शिक्षा एक उम्दा माध्यम है जहाँ छात्रों को शिक्षा प्राप्त करनी चाहिए।

नेशनल एजुकेशन पॉलिसी का मुख्य उद्देश्य भारत में प्रदान की जाने वाली शिक्षा को वैश्विक स्तर पर लाना है। जिससे कि भारत एक वैश्विक ज्ञान महाशक्ति बन सके। नेशनल एजुकेशन पॉलिसी के माध्यम से शिक्षा का सार्वभौमिकरण किया जाएगा। नेशनल एजुकेशन पॉलिसी 2023 में सरकार के माध्यम से पुरानी एजुकेशन पॉलिसी में काफी सारे संशोधन किए हैं। जिससे कि शिक्षा की गुणवत्ता में सुधार आएगा और बच्चे अच्छी शिक्षा प्राप्त कर पाएंगे।

### संदर्भ

1. राष्ट्रीय शिक्षा नीति, 2020, पृष्ठ-17
2. ऑनलाइन शिक्षा के फायदे, डॉ. बी. व्ही. सिंग, समता प्रकाशन नई दिल्ली, पृष्ठ-13
3. सानू संक्रात, अंग्रेजी माध्यम का भ्रमजाल, प्रभात प्रकाशन नई दिल्ली, पृष्ठ-10
4. ऑनलाइन शिक्षा के फायदे, डॉ. बी. व्ही. सिंग, समता प्रकाशन नई दिल्ली, पृष्ठ-42
5. दूरवर्ती शिक्षा, डॉ. सियाराम यादव, विनोद प्रकाशन नई दिल्ली, पृष्ठ-26

## नई शिक्षा नीति एवं भाषा संवर्धन

शोधार्थी

मन्नाडे रमा धनराज

**छा**त्रों को अध्ययन के लिए विषयों को चुनने में अधिक

लचीलापन और विकल्प दिया जाएगा, विशेष रूप से माध्यमिक विद्यालय में जिसमें शारीरिक शिक्षा, कला और शिल्प और व्यावसायिक कौशल शामिल हैं। 'पाठ्यक्रम', 'पाठ्येतर 'या' सह - पाठ्यक्रम', 'कला', 'मानविकी' और 'विज्ञान' या 'व्यावसायिक' या 'शैक्षणिक विषयों के बीच कोई भी विभाजन नहीं होगा। विषयों का परिचय कराने के लिए कई विषय और अधिक लचीलापन प्रदान करने के लिए, एक दिन में पढ़ाए जाने वाले छोटे मॉड्यूल या पाठ्यक्रमों को शामिल करना संभव है।

### बहुभाषावाद की शक्ति :

जहां भी संभव हो, वहां शिक्षा का माध्यम घरेलू भाषा / मातृभाषा / स्थानीय भाषा / क्षेत्रीय भाषा कम से कम 5 वीं कक्षा तक और अधिकतर 8 वीं कक्षा तक होनी चाहिए। तत्पश्चात् घरेलू / स्थानीय भाषा जहां भी संभव हो, वहां भाषा के रूप में पढ़ाई जानी चाहिए। इन बातों का पालन सरकारी और निजी दोनों स्कूल करेंगे। सभी छात्रों को अच्छी गुणवत्ता में सभी भाषाएं सिखाई जानी चाहिए, किसी भाषा को पढ़ाना और सीखना निर्देश का माध्यम नहीं होना चाहिए। बहुभाषिकता बच्चों की समझने के लिए बहुत फायदेमंद है। पायाभूत आधार से ही बच्चों को विभिन्न भाषाओं से परिचित कराया जाएगा (लेकिन मातृभाषा पर विशेष जोर देने आवश्यकता है।) कक्षा 3 री से भाषाओं का पढ़ना - लिखना, अन्य संवैधानिक प्रावधान, क्षेत्र के लोग और केंद्र सरकार की आकांक्षाओं और बहुभाषावाद एवं राष्ट्रीय एकता को बढ़ावा देने की आवश्यकता को लागू किया जा रहा है। हालांकि, त्रिभाषी सूत्र में अधिक लचीलापन होगा और किसी भी राज्य पर कोई भाषा थोपी नहीं जाएगी। विज्ञान एवं गणित विषयों के लिए उच्च गुणवत्ता वाली द्विभाषी पाठ्यपुस्तकें और शिक्षण अध्ययन सामग्री तैयार करने का हर संभव प्रयास किया जाएगा। इसका मतलब यह है कि छात्र इन विषयों के बारे में अपनी घरेलू भाषा / मातृभाषा और अंग्रेजी

दोनों में सोच और बोल सकेंगे। सांस्कृतिक समृद्धि एवं राष्ट्रीय एकता के उद्देश्य से सभी युवा भारतीयों को हमारे देश की समृद्ध और असंख्य भाषाओं और उनके साहित्यिक खजाने के साथ - साथ उनके साहित्य की जानकारी होनी चाहिए ..।

छात्र अधिकांश राष्ट्रीय एकता को समझने के लिए महत्वपूर्ण भारतीय भाषाएँ हैं। हर भाषा के समृद्ध और समसामयिक साहित्य को भी समझा जा सकता है। इस तरह की गतिविधि से उनमें एकता की भावना बढ़ेगी। संस्कृत स्कूली शिक्षा के सभी स्तरों पर, साथ ही उच्च शिक्षा में एक महत्वपूर्ण, समृद्ध विकल्प के रूप में और त्रिभाषी सूत्र में विकल्प के रूप में उपलब्ध होगी। यह संस्कृत ज्ञान प्रणाली, विशेष रूप से ध्वन्यात्मकता और उच्चारण के माध्यम से ध्वनि और उच्चारण के माध्यम से एक रोचक, अनुभवात्मक और साथ ही समय-संगत तरीके से सिखाया जाएगा। भारत में शास्त्रीय तमिल, तेलुगु, कन्नड़, मलयालम और उड़िया सहित अन्य शास्त्रीय भाषाओं का बहुत समृद्ध साहित्य है। इसके अलावा, आने वाली पीढ़ियों की सुख-समृद्धि के लिए पाली, फारसी और प्राकृत भाषाओं और इसमें सामग्री का संरक्षण करना आवश्यक है। जब भारत एक पूर्ण विकसित देश बन जाएगा, तो भारत की व्यापक और सुंदर साहित्य अगली पीढ़ी को हस्तांतरित हो जाएगी। कक्षा 6 ठी से 12 वीं के सभी छात्रों के पास कम से कम दो वर्षों के लिए एक अनुभवात्मक और अभिनव तरीके से एक पारंपरिक भारतीय भाषा और उससे जुड़े साहित्य का अध्ययन करने का विकल्प होना चाहिए। भारतीय भाषा और अंग्रेजी भाषा में उच्च गुणवत्ता वाले शैक्षणिक अवसर प्रदान करने के अलावा, माध्यमिक स्तर पर विदेशी भाषाएं, जैसे। कोरियाई, जापानी, थाई, फ्रेंच, स्पेनिश, पुर्तगाली और रूसी के लिए भी अवसर प्रदान किए जाएंगे। भाषा शिक्षा की प्रक्रिया को नवीन एवं अनुभवात्मक विधियों का उपयोग करके समृद्ध किया जाएगा। भारतीय सांकेतिक भाषा ( आईएसएल ) को पूरे देश में मानकीकृत किया जाएगा। जिससे भाषिक विकास होने में मदद होगी ।

### भारतीय भाषा, कला और संस्कृति को बढ़ावा देना:

भारत हजारों वर्षों में विकसित और कला, साहित्य, रीति - रिवाजों, परंपराओं, भाषाई अभिव्यक्तियों, प्राचीन वस्तुओं, विरासत स्थलों और अन्य रूपों में व्यक्त की गई संस्कृति का खजाना है। यह सांस्कृतिक और प्राकृतिक संपदा ही है जो भारत को उसके पर्यटन स्लोगन के अनुसार सही मायने में ' अतुल्य भारत ' बनाती है। बनाता है भारत की सांस्कृतिक संपदा का संरक्षण और संवर्धन देश की सर्वोच्च प्राथमिकता होनी चाहिए क्योंकि यह वास्तव में देश की पहचान के साथ - साथ अर्थव्यवस्था के लिए भी महत्वपूर्ण है। कला शिक्षण संस्कृति का एक प्रमुख साधन है। सांस्कृतिक पहचान जागरूकता को मजबूत करने और सामाजिक उत्थान प्राप्त करने के अलावा, कलाओं को व्यक्तियों में संज्ञानात्मक और रचनात्मक क्षमताओं को बढ़ाने और व्यक्तिगत खुशी बढ़ाने के लिए जाना जाता है।

आनंद / रुचि, संज्ञानात्मक विकास और व्यक्तियों की सांस्कृतिक छवि के महत्वपूर्ण कारणों के लिए प्रारंभिक बचपन की देखभाल और शिक्षा से शुरू होने वाली शिक्षा के सभी स्तरों पर छात्रों को सभी प्रकार की भारतीय कलाएं सिखाई जानी चाहिए। भाषा निश्चित रूप से कला और संस्कृति के साथ अटूट रूप से जुड़ी हुई है। किसी संस्कृति को संरक्षित और प्रचारित करने के लिए उस संस्कृति की भाषा को संरक्षित और प्रचारित किया जाना चाहिए। देश ने पिछले 50 वर्षों में 220 से अधिक भाषाओं को खो दिया है। यूनेस्को ने 197 भारतीय भाषाओं को ' लुप्तप्राय ' घोषित किया है। भारतीय संविधान की आठवीं अनुसूची में शामिल 22 भाषाओं को कई मोर्चों पर गंभीर चुनौतियों का सामना करना पड़ रहा है। भारतीय भाषाओं के शिक्षण और सीखने को हर स्तर पर स्कूलों और उच्च शिक्षा के साथ एकीकृत किया जाना चाहिए। भारत में कुशल भाषा शिक्षकों की भारी कमी है। संचार और शिक्षण के लिए भाषा का अधिक व्यापक रूप से उपयोग करने की आवश्यकता है।

देश भर में भारतीय भाषाओं, तुलनात्मक साहित्य, रचनात्मक लेखन, कला, संगीत, दर्शन आदि में मजबूत विभाग और कार्यक्रम शुरू और विकसित किए जाएंगे और चार वर्षीय दोहरी बी.एड. डिग्री के साथ अन्य डिग्री प्रोग्राम विकसित किए जाएंगे। एनआरएफ इन सभी क्षेत्रों में गुणवत्तापूर्ण अनुसंधान के लिए धन मुहैया कराएगा।

उच्च शिक्षा के क्षेत्र में अधिक एचईआई और अधिक कार्यक्रम शिक्षा के माध्यम के रूप में मातृभाषा / स्थानीय भाषा का उपयोग करेंगे और / या शिक्षा और जीईआर की उपलब्धता बढ़ाने और सभी भारतीय भाषाओं की शक्ति, उपयोग और जीवन शक्ति बढ़ाने के लिए द्विभाषी कार्यक्रम पेश करेंगे। छात्रों को भारत की समृद्ध विविधता को प्रत्यक्ष देखकर उसका ज्ञान प्राप्त करना चाहिए। इस दिशा में एक भारत श्रेष्ठ भारत के तहत देश के 100 पर्यटन स्थलों की पहचान की जाएगी, जहां शिक्षण संस्थान अपने छात्रों को इन क्षेत्रों के बारे में ज्ञान बढ़ाने के एक भाग के रूप में, इन स्थानों और उनके इतिहास, वैज्ञानिक योगदान का अध्ययन करने के लिए पढ़ाएंगे। परंपराएं, स्थानीय साहित्य और ज्ञान आदि भेजेंगे। भारत को विभिन्न भारतीय और विदेशी भाषाओं में आम जनता के लिए उच्च गुणवत्ता वाली अध्ययन सामग्री और अन्य महत्वपूर्ण लिखित और मौखिक सामग्री उपलब्ध कराने के लिए अपने अनुवाद और व्याख्या प्रयासों का विस्तार करना है। इसके लिए इंडियन इंस्टीट्यूट ऑफ ट्रांसलेशन एंड इंटरप्रिटेशन ( आईआईटी ) की स्थापना की जाएगी।

विभिन्न भाषाओं और साहित्य में संस्कृत के विशाल और महत्वपूर्ण योगदान, इसके सांस्कृतिक महत्व और वैज्ञानिक प्रकृति को देखते हुए, संस्कृत केवल मोनोडिसिप्लिनरी स्कूलों और विश्वविद्यालयों तक ही सीमित नहीं है, बल्कि बड़ी संख्या में स्कूलों में त्रिभाषीवाद है। संस्कृत को सूत्रों के विकल्प के साथ - साथ उच्च शिक्षा में संस्कृत की उपलब्धता बढ़ाकर मुख्य धारा में लाया जाएगा। भारत से सभी शास्त्रीय भाषाओं और साहित्य का अध्ययन करने वाली संस्थाओं और विश्वविद्यालयों का विस्तार किया जाएगा। ऐसा करने का मुख्य उद्देश्य हजारों उपेक्षित पांडुलिपियों को एकत्र करना और उनके संरक्षण, अनुवाद और अध्ययन की दिशा में ठोस प्रयास करना होगा।

शास्त्रीय भाषाओं, जनजातीय भाषाओं और लुप्तप्राय भाषाओं सहित सभी भारतीय भाषाओं को संरक्षित और बढ़ावा देने के प्रयासों को नए सिरे से नए जोश के साथ आगे बढ़ाया जाएगा। लोगों की व्यापक भागीदारी के साथ - साथ प्रौद्योगिकी और क्राउड सोर्सिंग इस प्रयास में महत्वपूर्ण भूमिका निभाएंगे।



### त्रिभाषा सूत्र:

इस सूत्र के पीछे शैक्षिक और व्यावहारिक तर्क यह है कि स्कूली शिक्षा में बच्चों को कम से कम तीन भाषाओं को सीखने में सक्षम होना चाहिए। इसका मतलब यह है कि मैं जिस प्रांत में रहता हूं, यहां की भाषा यानी मातृभाषा मुझे आनी चाहिए। साथ ही, जिस साथ ही देश का मैं नागरिक हूं, उस देश में संचार के लिए आवश्यक ( ज्यादातर इस्तेमाल की जाने वाली ) भाषा को जानने की मेरी आवश्यकता है। तत्पश्चात् देश छोड़कर विदेश जाने के बाद मैं भी किसी विदेशी भाषा को समरसता की भाषा के रूप में जानूं, यही त्रिभाषा सूत्र के पीछे की भूमिका है। इस नीति में राजनीतिक आवश्यकता के एक भाग के रूप में, देश में संपर्क की आवश्यक भाषा ( हिंदी ) को त्रिभाषी सूत्र से हटाकर वैकल्पिक बना दिया गया। हालाँकि, एक नीति बनाई गई है कि संस्कृत भाषा उसका स्थान लेगी। एक ओर, त्रिभाषी सूत्र में अधिक लचीलापन होगा और किसी भी राज्य पर कोई भाषा थोपी नहीं जाएगी। छात्र स्वयं भाषाओं का चयन करने में सक्षम होंगे, और दूसरी ओर, नीति में यह प्रावधान किया गया है कि ' संस्कृत स्कूली शिक्षा के स्तर के साथ - साथ उच्च शिक्षा में भी एक महत्वपूर्ण समृद्ध विकल्प के रूप में उपलब्ध होगी। साथ ही त्रिभाषी सूत्र में एक विकल्प। निहितार्थ यह है कि त्रिभाषी फॉर्मूला चुनने में राज्यों या छात्रों को कोई स्वतंत्रता नहीं होगी। भारतीय भाषा के रूप में संस्कृत भाषा त्रिभाषा सूत्र का 114 वां भाग है।

### मातृभाषा के माध्यम से शिक्षा:

इस प्रावधान को देखते हुए कि 5 वीं कक्षा तक मातृभाषा में शिक्षा ली जा सकती है और अधिमानतः 8 वीं कक्षा तक या क्षेत्रीय भाषा के माध्यम से उच्च शिक्षा की सुविधा के प्रावधान को देखते हुए यह महसूस किया जाता है कि मातृभाषा के माध्यम से शिक्षा को प्राथमिकता दी जाती है। हालाँकि, इसका मतलब यह भी है कि कक्षा 8 के बाद मातृभाषा सीखने का माध्यम नहीं होगी। सीखने का माध्यम सभी संबंधितों द्वारा स्वीकार किया जाएगा। तब आज की बदली हुई मानसिकता के फलस्वरूप माध्यम भाषा का रुझान अंग्रेजी की ओर होगा। शिक्षा अंग्रेजी में बेहतर है। यहां तक कि अनपढ़ लोग भी अंग्रेजी माध्यम के स्कूलों में अपने बच्चों का दाखिला इस हीन भावना के कारण पाते हैं कि

अंग्रेजी व्यवसाय करने के लिए उपयोगी है। यह नीति इस प्रवृत्ति को जोड़ने जा रही है। यह नीति अनुभवजन्य ज्ञान को भूल जाएगी कि वास्तविक शिक्षा मातृभाषा के माध्यम से होती है। भारत के संविधान की आठवीं अनुसूची में उल्लिखित प्रत्येक भाषा के लिए अकादमियों की स्थापना की जाएगी। इसी तरह अन्य व्यापक रूप से बोली जाने वाली भारतीय भाषाओं के लिए अकादमियों की स्थापना केंद्र / राज्य सरकारों द्वारा की जाएगी।

लुप्तप्राय भाषाओं सहित सभी भारतीय भाषाओं और उनसे संबंधित समृद्ध स्थानीय कला और संस्कृति को संरक्षित करने के लिए, सभी भारतीय भाषाओं और उनसे संबंधित स्थानीय कला और संस्कृति को एक वेब - आधारित प्लेटफॉर्म / पोर्टल / के माध्यम से प्रलेखित किया जाएगा। विकिपीडिया। भारतीय भाषाओं का प्रसार तभी संभव है जब भाषाओं का नियमित रूप से प्रयोग किया जाए और शिक्षण - अधिगम के लिए प्रयोग किया जाए। इसके साथ भाषा अकादमी नीति शास्त्रीय भाषाओं, जनजातीय भाषाओं और लुप्तप्राय भाषाओं सहित सभी भारतीय भाषाओं के संरक्षण और प्रसार पर केंद्रित है। इसके एक भाग के रूप में, भारत के संविधान की आठवीं अनुसूची में उल्लिखित प्रत्येक भाषा के लिए अलग भाषा अकादमियों की स्थापना का प्रस्ताव है। प्रस्तावित अकादमियां उन भाषाओं में शब्दकोश बनाने का काम करेंगी। पत्रकारिता, लेखन, वक्तृत्व आदि शिक्षण में उपयोग के लिए इन शब्दकोशों का व्यापक प्रचार - प्रसार किया जाएगा। साथ ही इन्हें वेब और पुस्तक रूप में भी उपलब्ध कराया जाएगा।

### संदर्भ सूची :

1. डॉ. रामशकल पाण्डेय, नई शिक्षा नीति, एस व्ही पी एम, आग्रा
2. पी.डी. त्यागी, कोठारी कमीशन, एस व्ही पी एम, आग्रा
3. डॉ. डी. एन. मोरे, उच्च शिक्षण धोरण आव्हाने आणि दिशा, युनिक पब्लिकेशन, पुणे
4. नई एज्युकेशन अहवाल 2020

## विश्वभाषा के रूप में हिंदी के बढ़ते कदम

प्रा. डॉ.पवार आर. एस.

अध्यक्ष हिंदी विभाग,  
जयक्रांति वरिष्ठ महाविद्यालय, लातूर  
( कला,वाणिज्य एवं विज्ञान)

# दु

निया में अनेकों भाषाएं बोली जाती है। दुनिया की इन विभिन्न भाषाओं में एक महत्वपूर्ण भाषा के रूप में हिंदी की पहचान बन चुकी है। विश्व के लगभग 132 देशों में हिंदी भाषा का प्रयोग किया जा रहा है। भारत के अलावा पाकिस्तान, श्रीलंका, मालदीव, सिंगापुर, थाईलैंड, चीन, जापान, ब्रिटेन, जर्मनी, भूटान, नेपाल, बांग्लादेश, म्यांमार, इंडोनेशिया, न्यूजीलैंड, दक्षिण, अफ्रीका मॉरिशस, यमन, युगांडा, कनाडा, फिजी, आदि देशों में हिंदी का बड़े पैमाने पर प्रयोग किया जाता है। विश्व में हिंदी भाषा बोलने वाले लोगों की संख्या लगभग 70 करोड़ है। यहां दुनिया में सबसे अधिक बोली जाने वाली तीसरे नंबर की भाषा है। आज हिंदी विश्व भर में अपनी धाक जमा चुकी है। आज दुनिया के अनेकों देश में इसे जानने समझने वालों की संख्या में काफी वृद्धि हो रही है। दुनिया में सर्वाधिक बोली जाने वाली भाषा के रूप में अंग्रेजी पहले नंबर पर है। अंग्रेजी बोलने वाले की संख्या लगभग 1.12 अरब है। जबकि चीनी भाषा मेंडारिन दूसरे नंबर पर है। दुनिया में मेंडारिन बोलने वालों की संख्या लगभग 1.10 अरब है। अब हिंदी भाषा का प्रयोग इंटरनेट, ट्विटर पर भी बढ़ चुका है। विदेशों में अब 25 से अधिक पत्र पत्रिकाएं नियमित रूप से हिंदी में प्रकाशित हो रही हैं। निःसंदेह कहा जा सकता है कि हिंदी अब विश्व भाषा की कगार पर है। “अत एव इस बात की बड़ी आवश्यकता है कि भारतीय विद्वान भाषा की, ओर उचित हो और उसको दृढ़ आधार पर स्थिर करके अपनी भाषाओं के रहस्य पूर्ण तत्वों को समझने और समझाने का उद्योग करें।”<sup>1</sup>

भारत एक ऐसा देश है कि, जिसमें संसार के भाषा परिवारों में से 5 परिवारों की भाषा बोली जाती है। कुछ भाषाएं हैं। तो ऐसी भी हैं जिनके परिवारों का कुछ अंता पता नहीं है। दुनिया में बोली जाने वाली 3000 भाषाओं और बोलियों में से लगभग 1600 बोली और भाषाएं भारत में बोली जाती हैं।

1 आज संस्कृत पालि प्राकृत अपभ्रंश भाषा के बाद हिंदी दुनिया में जनसामान्य की भाषा बन गयी है। सभी महान अंतरराष्ट्रीय स्थिति को प्राप्त भाषाओं (उदाहरणार्थ अंग्रेजी) की भांति हिंदी भी अब प्रांतीय देश के संकुचित दायरे को छोड़कर विश्वकोशीयस्थिति को प्राप्त कर रही है। तथा युक्ति-युक्त निति का अनुसरण करने वाली भाषा कही जा सकती है।<sup>2</sup>

आज विश्व भर में हिंदी की धाक बढ़ चुकी है। आज दुनिया के 115 शिक्षा संस्थाओं में हिंदी का अध्ययन अध्यापन हो रहा है। अमेरिका में 32 विश्वविद्यालयों और शिक्षा संस्थाओं में हिंदी पढ़ाई जाती है। ब्रिटेन की लंदन यूनिवर्सिटी, केंब्रिज और यॉर्क यूनिवर्सिटी में भी हिंदी पढ़ाई जाती है। जर्मनी के 15 शिक्षा संस्थाओं में हिंदी भाषा और साहित्य का अध्ययन चल रहा है। आज हिंदी गंगा नहीं बल्कि समुद्र बन चुकी है। आज हर पांच व्यक्ति में से एक व्यक्ति इंटरनेट पर हिंदी का प्रयोग करता नजर आ रहा है। आज फेसबुक, ट्विटर और व्हाट्सअप पर हिंदी में लिखा जा रहा है। भारत सरकार ने भी हिंदी भाषा को विश्व भाषा बनाने के लिए अनवरत प्रयास किए हैं। भारत सरकार के प्रयासों के फलस्वरूप संयुक्त राष्ट्र के कामकाज की जानकारी हिंदी में दी जाने को मान्यता दे दी गई है। इसके कारण विश्व भाषा बनने की राह में हिंदी एक कदम और आगे बढ़ गई है। आजादी के अमृत महोत्सव को हिंदी में और सुनहरा बना दिया है। आज हिंदी ने वैश्विक मंच पर अपने आप को स्थापित कर दिया है। हिंदी भाषा की विश्व भाषा बनाने के प्रयास में वर्तमान प्रधानमंत्री नरेंद्र मोदी जी के योगदान को भी भुलाया नहीं जा सकता है। मोदी सरकार ने सन 2018 में हिंदी युयनप्रोजेक्ट शुरू किया। इस परियोजना का उद्देश्य यह है कि हिंदी भाषा के जरिए संयुक्त राष्ट्र के दृष्टिकोण को और व्यापक बनाने के साथ-साथ दुनिया भर में फैले करोड़ों हिंदी भाषी लोगों के बीच अंतराष्ट्रीय मुद्दों के बारे में अधिकाधिक जागरूकता फैलाई जाए। अब संयुक्त राष्ट्र से संबंधित अधिसूचना एवं समाचार

आदि संयुक्त राष्ट्र की वेबसाइट पर हिंदी में उपलब्ध हो रहा है।

आज हिंदी भाषा में अपनी सरलता स्वच्छता एवं वैज्ञानिकता के कारण भारतीय संस्कृति के चिंतन मनन और दर्शन को संपूर्ण विश्व में फैला दिया है। हिंदी की वैश्विकता को प्रमाणित करते हुए आचार्य हजारी प्रसाद द्विवेदी स्मृति व्यास के अध्यक्ष लक्ष्मी मल्ल सिंघवीजी कहते हैं, हिंदी विश्व के कोटि-कोटि जन गण का कंठस्वर है। उनकी पहचान है, सांस्कृतिक अधिकता का मुख्य स्वरूप है। अंतरराष्ट्रीय संबंध का हेतु है, हिंदी का यह स्वभाव उसे एक व्यापक और विश्व ग्राम में वैश्विक भूमिका पर ला खड़ा करता है।<sup>1</sup> आज विश्व भर में हिंदी भाषा को लेकर आकर्षण बढ़ा है। आज हिंदी भाषा और साहित्य में विश्व भर के लोग आस्था दिखाते नजर आ रहे हैं। आज विश्व भर के लोग भारतीय साहित्य एवं संस्कृति को जानने की कोशिश कर रहे हैं। इसमें हिंदी भाषा उनकी सहायता करती नजर आ रही है। आज विश्व भर के लोग हिंदी भाषा में नमस्कार, धन्यवाद, शुक्रिया जैसे हिंदी शब्दों का प्रयोग करते नजर आ रहे हैं। आज विश्व भर में हिंदी संचार भाषा के रूप में, प्रौद्योगिकी की भाषा के रूप में, व्यापार की भाषा के रूप में, खेलों की कॉमेडी में हिंदी भाषा दिखाई दे रही है। आज हिंदी भाषा के प्रति विदेशी लोगों का मोह बढ़ता नजर आ रहा है। “हिंदी के वर्तमान स्वरूप पर विचार करने के साथ-साथ उसकी योग्यता पर भी विचार करना अति उचित होगा। इस दौरान सबको यहां स्वीकार

करना पड़ेगा की वह हिंदी केवल एक संपत्ति नहीं है। बल्कि अंतरराष्ट्रीय संदर्भ में देश की दो व्यापक एवं समृद्ध भाषा बनने के सर्वथा योग्य है। इसलिए उसकी साहित्यिक विषय की न्यूनता प्रधान करने में अंतरराष्ट्रीय स्तर पर किसी प्रकार का अवरोध नहीं।<sup>2</sup> महात्मा गांधी ने हरिजन में लिखा है। “मेरी मातृभाषा में कितनी ही खामियां क्यों न हो, मगर मैं उससे उसी तरह चिपटा रहूंगा जिस तरह एक बच्चा अपनी माता की छाती से चिपका रहता है। क्योंकि वह मुझे जीवनदाई दूध दे सकती है।”<sup>3</sup>

निष्कर्षतः कहां जाए तो आज हमें राष्ट्रभाषा राजभाषा से चिपके रहने की आवश्यकता है। मातृभाषा की तरह हिंदी भाषा का दूध पीकर हमें ताकतवर बनकर उसे विश्व भाषा के रूप में देखने की आवश्यकता है।

### संदर्भ ग्रंथ सूची :

- 1) भाषा विज्ञान- डॉ. श्याम सुंदर दास, पृष्ठ क्र.25
- 2) हिंदी भाषा इतिहास और स्वरूप- डॉ. राजमणि शर्मा, पृष्ठ क्र. 351, 352
- 3) हिंदी का वैश्विक परिदृश्य -कल्पना देशपांडे, पृष्ठ क्र. 24
- 4) वाक - नए विमर्शों का त्रैमासिक सितंबर 2018, संयुक्तांक 30,31 पृष्ठ क्र. 131, संपादक सुधीश पचौरी
- 5) प्रतियोगिता दर्पण- हिंदी मासिक जून 2006 संपादकीय



## स्वदेशी कला और संस्कृति के प्रचार में हिन्दी भाषा का महत्व

राजेश कुमार

असिस्टेंट प्रोफेसर हिन्दी विभाग,

एम.जी.एम. कालेज, सम्भल, उ. प्र.

(एम.जे.पी. रोहिलखण्ड विश्वविद्यालय

बरेली, उ.प्र. से सम्बद्ध)

### सारांश-

भारत प्रारम्भ से ही कला एवं संस्कृति की दृष्टि से समृद्ध राष्ट्र रहा है। भारतीय कला एवं संस्कृति की विकास यात्रा हजारों वर्षों की विरासत संजोए आज भी अनवरत जारी है। प्राचीन समय में हमारे यहाँ कला, संस्कृति एवं भारतीय ज्ञान परंपरा के दस्तावेजीकरण का कार्य संस्कृत, प्राकृत, पालि आदि भाषाओं में हुआ था। इस परंपरा को हिन्दी ने आगे बढ़ाया। किसी भी देश की कला एवं संस्कृति का वहाँ की भाषा से गहरा रिश्ता होता है। हिन्दी भाषा ने अपने विकास क्रम में स्वदेशी कला और संस्कृति के प्रचार एवं प्रसार में महत्वपूर्ण भूमिका का निर्वहन किया। वर्तमान समय में हिन्दी भाषा भारत में सबसे अधिक बोली जाती है। हिन्दी भाषा ने भारत के स्वाधीनता संग्राम एवं राष्ट्रीयकरण में महत्वपूर्ण भूमिका निभाई है। हिन्दी भाषा का भारत के अलावा विश्व के अनेक देशों में बहुत प्रभाव है। विश्व के 99६ विश्वविद्यालयों में हिन्दी की पढ़ाई सुलभ है। हाल ही में संयुक्त राष्ट्र महासभा ने हिन्दी को अधिकारिक भाषा के रूप में स्वीकारा है। यह इस बात का प्रमाण है, कि हिन्दी के वैश्विक भाषा बनने के सुनहरे द्वार खुले हैं। हिन्दी आज सिर्फ साहित्य की भाषा नहीं, बल्कि बाजार की भी भाषा है। उपभोक्तावादी संस्कृति ने विज्ञापनों को जन्म दिया, जिससे न केवल हिन्दी का अनुप्रयोग बढ़ा, बल्कि युवाओं को रोजगार के नए अवसर भी मिले।

### भाषा विचारों की अभिव्यक्ति का सशक्त माध्यम है।

भाषा को व्यक्त करने के लिए ध्वनि का और लिखित रूप के लिए लिपि का उपयोग किया जाता है। भाषा अभिव्यक्ति के साथ-साथ हमारी अस्तिमा, संस्कृति, कला, विकास और निर्माण की सामाजिक पहचान का साधन है। भाषा के बिना तो मनुष्य और समाज अधूरा है।

भाषा के सन्दर्भ में डा रामविलास शर्मा का कथन है कि “अक्सर हम जिसे भाषा कहते हैं, वह बोलियों का एक समुदाय है।” 9.

भाषा उत्पत्ति की एक लम्बी प्रक्रिया है। मानव की शिक्षा, सभ्यता और संस्कृति के विकास के साथ-साथ भाषा के ये संकेत भी बदलते गये और संकेतों का स्थान ध्वनियों ने ले लिया। ये ध्वनियाँ ही

आगे चलकर शब्द और वाक्य में परिवर्तित हो गई और भाषा का मौखिक रूप जिसे हम वाचिक या कथित भी कह सकते हैं इसका प्रचलन बढ़ा। धीरे-धीरे मानव ने इन ध्वनियों के लिये लिपि का भाषा आविष्कार कर लिया और इस प्रकार भाषा का लिखित रूप भी सामने आया।

“भाषा वाक्यों से बनती है, वाक्य शब्दों से और शब्द ध्वनियों से बनते हैं। इस तरह वाक्य, शब्द और मूल ध्वनियाँ ही भाषा के अंग हैं। व्याकरण में इन्हीं के अंग प्रत्यगों का अध्ययन-विवेचन होता है। अतएव व्याकरण भाषा पर आश्रित है।” २.

भारत समृद्ध संस्कृति का देश है, जो हजारों वर्षों में विकसित हुआ और यहाँ की कला, साहित्यिक कृतियों, प्रथाओं, परम्पराओं, भाषाई अभिव्यक्तियों, कलाकृतियों, ऐतिहासिक एवं सांस्कृतिक धरोहरों के स्थलों इत्यादि में परिलक्षित होता हुआ दिखता है। भारत की

कला और संस्कृति जानने के लिए हिन्दी भाषा को जानना और समझना अत्यन्त आवश्यक है। हिन्दी भारत के दस राज्यों एवं दो केन्द्र शासित प्रदेशों की प्रथम भाषा के साथ-साथ महाराष्ट्र एवं गुजरात की द्वितीय भाषा है। इसके साथ ही हिन्दी को समझने और बोलने वाले विश्व के कई देशों में पर्याप्त संख्या में मिल जायेंगे। हिन्दी का विस्तार बहुत व्यापक एवं सारभौमिक है। हिन्दी को भारत की राजभाषा होने का गौरव प्राप्त है।

“जब भाषा व्यापक शक्ति ग्रहण कर लेती है, तब आगे चलकर राजनीतिक और सामाजिक शक्ति के आधार पर राजभाषा या राष्ट्रभाषा का स्थान पा लेती है। ऐसी भाषा सभी सीमाओं को लाँघकर अधिक व्यापक और विस्तृत क्षेत्र में विचार विनिमय का साधन बनकर सारे देश की भावात्मक एकता में सहायक होती है।”३.

सामान्यतः भाषा एक बड़े भू-भाग में बोली जाती है, जबकि उपभाषा एक सीमित क्षेत्र में बोली जाती है। उपभाषा के अन्तर्गत ही विभिन्न बोलियाँ समाविष्ट होती हैं। भाषा का प्रयोग साहित्य के क्षेत्र में किया जाता है जबकि बोली का प्रयोग बोलचाल की भाषा के रूप में किया जाता है।

“भाषा का प्रश्न केवल भाषा तक ही सीमित नहीं होता है। हिन्दी के सन्दर्भ में ये विचारणीय है कि अवधी, बुंदेली ब्रज, भोजपुरी, मैथिली आदि को हिन्दी की बोलियाँ माना जाए अथवा उपभाषाएँ माना जाए। सामान्य रूप में इन्हें बोलियों के नाम से अभिहित किया जाता है, किन्तु लेखक ने अपने ग्रन्थ ‘भाषा एवं भाषा विज्ञान’ में इन्हें उपभाषा मानने का प्रस्ताव किया है। क्षेत्र बोलने वालों की संख्या तथा परस्पर भिन्नताओं के कारण इनको बोली की अपेक्षा उपभाषा मानना अधिक संगत है।”४.

हिन्दी भाषा देव भाषा संस्कृत की उत्तराधिकारी है। हिन्दी ने विभिन्न भाषाओं के शब्दों को आत्मसाद किया है। हिंदी भाषा सरल एवं सहज होने के कारण आमजन मानस को प्रभावित करती है। हिन्दी हमारे

देश की कला एवं संस्कृति की प्रचारिक एवं संवाहक है।

“विविधता में एकता के दर्शन हमारी संस्कृति की देन है। भाषा और संस्कृति का अनूठा सम्बन्ध है। भाषा के बिना यदि संस्कृति पशु है, तो संस्कृति को छोड़कर भाषा शून्यता को प्राप्त करती है। साहित्यिक काव्य उत्तर-दक्षिण में समान है, जिसमें रामायण, महाभारत, पुराण, भागवत, बौद्ध धर्म, जैन तथा अन्य धर्मों का साहित्य लिखा जा सकता है। दूरदर्शन से प्रसारित रामायण और महाभारत ने यह सिद्ध कर दिया है। उत्तराधिकार में प्राप्त सांस्कृतिक मान्यताएं देश को एकता के सूत्र में बाँधे हुए हैं।”५.

भाषा की सांस्कृतिक विशिष्टता सामाजिक मान्यताओं और भावों की अनुभूति पर भी आधारित होती है। यहाँ कुछ उदाहरणों द्वारा हिन्दी भाषा की शब्दावली को देख सकते हैं। हिन्दी में नाते-रिश्ते की शब्दावली अंग्रेजी भाषा से ज्यादा समृद्ध है। अंग्रेजी में एक ही शब्द अंकल, चाचा, ताऊ, फूफा, मौसा, मामा आदि के लिये प्रयोग किया जाता है। इसी तरह भाई के लिए ब्रदर शब्द अंग्रेजी में प्रयोग होता है जबकि हिन्दी में बड़े भाई के लिए ‘दादा’ और बड़ी बहन के लिए ‘दीदी’ शब्द का प्रयोग आदर प्रकट करने के लिए लिया जाता है। इसी प्रकार, अन्य नाते-रिश्तों के लिए भी अंग्रेजी की अपेक्षा हिन्दी में अधिक शब्द उपलब्ध हैं। इसका कारण यह हो सकता है कि अंग्रेजी भाषी क्षेत्रों की अपेक्षा हिन्दी भाषी क्षेत्रों में परिवार की संकल्पना अधिक व्यापक है।

भाषा और साहित्य एक ही सिक्के के दो पहलू हैं। भाषा है तो साहित्य है और जब साहित्य होता है, तब भाषा स्वतः ही विकासमान होती है। वर्तमान समय में हिन्दी भाषा दुनिया भर में अपनी पहचान बना चुकी है।

भारतीय चिन्तक एवं कवि मैथिलीशरण गुप्त ने साहित्य के उपयोगितावादी दृष्टिकोण का समर्थन करते हुए कहा है-

“मानते हैं, जो कला को बस कला के अर्थ ही।

स्वार्थिनी करते कला को व्यर्थ ही।” ६.

कला और संस्कृति का आपसी रिश्ता काफी गहरा है। कला संस्कृति की प्रवक्ता होती है। कला के माध्यम से ही संस्कृति हमारे जीवन में अभिव्यक्ति पाती है। कला अपने सांस्कृतिक सरोकारों के साथ आगे बढ़ती है। इसकी अभिव्यक्ति कला के विविध रूपों (संगीत, नृत्य, नाटक, चित्रकला, स्थापत्य कला, सिनेमा, फोटोग्राफी, साहित्य आदि) में जीवंत होती है।

रामधारी सिंह दिनकर ने संस्कृति के चार अध्याय के उपसंहार में लिखते हुए कहा है, कि “प्रत्येक सभ्यता, प्रत्येक संस्कृति अपने आप में पूर्ण होती है। उसके सभी अंश और उसके सभी पहलू एक दूसरे पर अवलम्बित और सब किसी केन्द्र से संलग्न होते हैं। संस्कृतियाँ जब बदलती हैं, तब खान-पान, रहन-सहन, पोशाक और परिच्छेद भले ही बदल जाय, किन्तु मन उनका नहीं बदलता, सोचने की पद्धति उनकी नहीं बदलती और जीवन देखने वाला दृष्टिकोण उनका एक रहता है।” ७.

कला, संस्कृति की वाहिका है। भारतीय संस्कृति के विविध आयामों में व्याप्त मानवीय एवं रसात्मक तत्व उसके कला रूपों में प्रकट हुए हैं। कला का प्राण है रसात्मकता, रस अथवा आनन्द हमें स्थूल से चेतन सत्ता तक एक रूप कर देता है। मानवीय संबंधों और स्थितियों की विविध भावलीलाओं और उसके माध्यम से चेतना को कला उजागर करती है। भारतीय कला को जानने के लिए उपवेद, शास्त्र, पुराण, पुरातत्व और प्राचीन साहित्य का सहारा लेना पड़ता है।

“हिन्दी भाषा के प्रसार में हिन्दी साहित्य का स्तर ऊँचा करने में और हिन्दी प्रदेश की जनता को जगाने में भारतेन्दु जी की पत्रकारिता और निबन्ध कला ने अपनी अपूर्व भूमिका अदा की” ८.

हिन्दी के प्रचार-प्रसार के लिए भारतेन्दु जी घूम-घूम कर प्रचार भी करते थे। बलिया में हिन्दी प्रचार के लिए बहुत बड़ी सभा हुई थी जिसमें भारतेन्दु

जी ने बहुत मार्मिक व्याख्यान दिया था जिसका एक दोहा बहुत लोकप्रिय हुआ था-

“निज भाषा उन्नति अहै सब उन्नति को मूल।

बिन निज भाषा ज्ञान के मिटै न हिय को सूल।” ९.

भारत विविध भाषाओं का देश है। दुर्भाग्य से भारतीय भाषाओं को समुचित ध्यान और देखभाल नहीं मिल पाई, जिसके कारण देश ने विगत ५० वर्षों में ही २२० भाषाओं को खो दिया है। यूनेस्को ने १९७७ भारतीय भाषाओं को लुप्त प्राय घोषित किया है। विभिन्न विलुप्त भाषाओं में विशेषतः वे भाषाएँ शामिल हैं, जिनकी लिपि नहीं है। और प्रायः इन समृद्ध भाषाओं/संस्कृति की अभिव्यक्तियों को संरक्षित या उन्हें रिकार्ड करने के लिए कोई ठोस उपाय नहीं किये जाते हैं। भारत में आदिवासी भाषायें एवं तटीय भाषाओं को ज्यादा संरक्षित करने की आवश्यकता है क्योंकि ये संकटग्रस्त श्रेणी में आती हैं।

“जब कोई भाषा लुप्त होती है तो पूरी संस्कृति खत्म हो जाती है। भाषाओं सहित अपनी सांस्कृतिक विरासत की रक्षा करना हमारा संवैधानिक कर्तव्य है।” १०.

भाषा के नष्ट होते ही उससे सम्बद्ध संस्कृति एवं कलायें भी नष्ट हो जाती हैं। भाषा की मृत्यु व्यक्ति की मृत्यु है। इनके संरक्षण, संवर्धन एवं विकास की दिशा में ठोस कदम उठाने की आवश्यकता है।

संस्कृति किसी भी समाज की परम्परा से मिली भौतिक व अभौतिक विरासत का नाम है। कला, संस्कृति का हिस्सा होती है और कला के माध्यम से कोई भी संस्कृति अपनी अभिव्यक्ति पाती है। अतः हम कला एवं संस्कृति को इसी रूप में देखते हैं।

रामधारी दिनकर के अनुसार, “संस्कृति मानव समाज में उस तरह व्याप्त है, जिस तरह फूलों में सुगन्ध और दूध में मक्खन, इसका निर्माण एक या दो दिन में नहीं होता। संस्कृति युग-युगान्तर में निर्मित होती है।” ११.

स्वदेशी कला और संस्कृति के प्रचार में हिन्दी भाषा का विशेष महत्व है। हिन्दी भाषा अपनी



उपभाषाओं एव बोलियों को साथ लेकर चलने वाली भाषा है। हिन्दी में सभी भाषाओं को साधने की क्षमता है। हिन्दी भारत की राजभाषा है। हिन्दी उत्तर भारत के १० राज्यों एवं २ केन्द्र शासित प्रदेशों की मातृभाषा है। माता और मातृभूमि के समान मातृभाषा भी बन्दी होती है। यह हमारे विकास की आधार शिला होती है।

महात्मा गाँधी के अनुसार, “मनुष्य के मानसिक विकास के लिए मातृभाषा उतनी ही आवश्यक है, जितनी कि बच्चे के विकास के लिए माता का दूध बालक पहला पाठ अपनी माता से पढ़ता है, इसलिए उसके मानसिक विकास के लिए उसके ऊपर मातृभाषा के अतिरिक्त कोई दूसरी भाषा लादना मैं मातृभूमि के विरुद्ध पाप समझता हूँ।”

महात्मा गाँधी मातृभाषा हिन्दी में शिक्षा देने के पक्षधर थे। गाँधी जी का कथन है- “कि जो लोग अंग्रेजी में अपने बच्चों को पढ़ाते हैं, उनकी संतानों को पहले तो नैतिक शिक्षा देनी चाहिए, मातृभाषा सिखानी चाहिए और हिन्दुस्तान की एक दूसरी क्षेत्रीय भाषा सिखानी चाहिए। बालक जब आयु में बड़ा हो जाये तब भले चाहे, वह अंग्रेजी शिक्षा पाये और वह भी उससे छुटकारा पाने के उद्देश्य से, न कि उससे पैसा कमाने के उद्देश्य से।”<sup>१२</sup>।

स्वदेशी कला एवं संस्कृति के प्रचार में हिन्दी भाषा की महती भूमिका है। इसकी स्वीकार्यता का पता इस बात से चलता है, कि दूसरे प्रदेश के नेताओं, विचारकों एवं स्वतन्त्रता सेनानियों ने अपने विचारों को प्रकट करने का माध्यम हिन्दी को बनाया था। आज दक्षिण के चार राज्यों में हिन्दी का जो सफल लेखन, पठन और अध्यापन हो रहा है, उसमें राष्ट्रपिता महात्मा गाँधी द्वारा स्थापित दक्षिण भारत हिन्दी प्रचार सभा और राष्ट्रभाषा प्रचार समिति वर्धा जैसी अनेक संस्थाओं का अत्यधिक योगदान है।

भारत की राजभाषा हिन्दी देवनागरी लिपि में लिखी जाती है। हिन्दी के अलावा संस्कृत, भोजपुरी, मराठी, कोंकणी, मैथिली, गढ़वाली और नेपाली आदि भाषायें भी देवनागरी लिपि में लिखी जाती हैं। भारत

की प्रादेशिक भाषाओं की लिपि देवनागरी होने की कल्पना सर्वप्रथम महर्षि दयानन्द के मस्तिष्क में उत्पन्न हुई। आर्य भाषा हिन्दी का देश-विदेश में प्रचार-प्रसार कर महर्षि दयानन्द ने श्रेष्ठ राष्ट्रसेवा की। इसी क्रम में स्वामी दयानन्द ने आर्य समाज की स्थापना की।

लक्ष्मी नारायण लाल के अनुसार, “आर्य समाज ने राष्ट्रभाषा को समृद्ध करने वाले अनेक विद्वान, लेखक, साहित्यकार, कवि, आलोचक एवं पत्रकार प्रदान किये।”<sup>१३</sup>।

भारत एक समृद्ध सांस्कृतिक विरासत वाला देश रहा है। जिसकी कीर्ति आज सारे विश्व में अपनी संपूर्ण आभा के साथ विद्यमान है। भारत की कला, भाषा, साहित्य, दर्शन और संस्कृति पूरे विश्व में प्रसिद्ध है। हिन्दी भाषा स्वदेशी कला एवं संस्कृति के प्रचार में महत्वपूर्ण भूमिका निभा रही है। जनतांत्रिक आधार पर हिन्दी विश्व भाषा है, क्योंकि इसके बोलने-समझने वालों की संख्या के आधार पर हिन्दी अंग्रेजी और मंदारिन भाषा के बाद विश्व में तीसरी सबसे बड़ी भाषा है। भौगोलिक एवं राजनैतिक विभिन्नताओं के होते हुए भी भारत की सांस्कृतिक एकता को बनाये रखने में हिन्दी भाषा का प्रमुख स्थान रहा है। यह समस्त विश्व को जोड़ने वाली सामाजिक कड़ी के रूप में उभरी है। हिन्दी मानवता के साथ-साथ भारतीय अस्मिता की पहचान है।

### सन्दर्भ सूची-

१. शर्मा डा. रामविलास, भाषा और समाज पृ० १३६
२. सहाय, आचार्य शिवपूजन, व्याकरण दर्पण पृ० ०२
३. प्रसाद, डा. वासुदेव नन्दन, आधुनिक हिन्दी व्याकरण और रचना, २३ वाँ संस्करण १९९३ भारती भवन पृ ०३
४. जैन, प्रो महावीर सरन, भाषा एवं भाषा विज्ञान, लोकभारती प्रकाशन, इलाहाबाद १९८५ पृ० ६०
५. भाटिया, डा. कैलाश चन्द्र, हिन्दी तथा भारतीय भाषाओं के समान तत्व, प्रथम संस्करण १९३५ हिन्दुस्तानी ऐकेडमी इलाहाबाद पृ २५-२६
६. गुप्त, मैथिलीशरण, साकेत प्रथम सर्ग पृ १६६

७. दिनकर, रामधारी सिंह, संस्कृत के चार अध्याय, तृतीय संस्करण १९६२ उदयाचल प्रकाशन, पटना पृ ७४९
८. हरिश्चन्द्र, भारतेन्दु, रामविलास शर्मा पृ ७३
९. हरिश्चन्द्र, भारतेन्दु, कविता मातृभाषा
१०. डेहरिया, विवेक, गोंडवाना समय, शनिवार ०६ अप्रैल २०१९ नई दिल्ली पृ ०९
११. दिनकर, रामधारी सिंह, संस्कृत के चार अध्याय, तृतीय संस्करण १९६२ उदयाचल प्रकाशन, पटना पृ ७५०.

१२. गाँधी, महात्मा, हिन्द स्वराज पृ ९१
१३. लाल, लक्ष्मी नारायण, हिन्दी भाषा और साहित्य को आर्य समाज की देन, शोध प्रबन्ध, लखनऊ विश्वविद्यालय १९६१



## नई शिक्षा नीति में मातृभाषाओं को महत्व

शोधछात्र  
शेख हुसैन मैनोद्दीन  
हिंदी विभाग

दयानंद कला महाविद्यालय, लातूर

### शोधसार :

दुनिया के सभी विकसित देशों ने अपनी मातृभाषा को हो सर्वोच्च महत्व दिया। इसी को अपने देश की शिक्षा का माध्यम बनाया। इनमें वह देश भी शामिल है, जिनकी मातृभाषा अंग्रेजी नहीं थी। रूस, चीन, जापान, जर्मनी, फ्रांस ने अपनी मातृभाषा को ही शिक्षा का माध्यम बनाया। लेकिन भारत में अंग्रेजी को चलाये रखने के कारण स्थानीय भाषाओं का महत्व कम हुआ। अंग्रेजी सीखना अनुचित नहीं है, लेकिन उसे मातृभाषा से ऊपर स्थान देना अनुचित है। नई भारतीय शिक्षा नीति में इस कमी को दूर करने का प्रयास किया गया है। इसमें मातृभाषा और स्थानीय भाषा को महत्व दिया गया है। भारतीय भाषाओं के संरक्षण मिलेगा। स्कूली शिक्षा से लेकर उच्च शिक्षा तक भारतीय भाषाओं को उचित महत्व दिया जाएगा। सभी भारतीय भाषाओं के लिए एक राष्ट्रीय संस्थान इंडियन इंस्टीट्यूट ऑफ ट्रांसलेशन एंड इंटरप्रिटेशन की स्थापना होगी। इसमें इंजीनियरिंग और मेडिकल पढ़ाई भी शामिल है।

### प्रास्तावना :

‘शिक्षा’ व्यक्ति के संपूर्ण विकास के लिए बहुत

आवश्यक है। इसलिए ये ज़रूरी है की शिक्षा की गुणवत्ता बनाये रखने के लिए वक्त के साथ शिक्षा नीति में भी बदलाव किया जाता रहे। नेशनल एजुकेशन पॉलिसी 2020 — नई शिक्षा नीति भी समय की मांग और जरूरत के हिसाब से देश की शिक्षा व्यवस्था को प्रभावी बनाये रखने के लिए लाई गयी है। शिक्षा नीति में बदलाव 34 वर्ष बाद हुआ है। इससे पहले इ.स.न 1968 और इ.स.न 1986 के बाद ये तीसरी बार राष्ट्रीय शिक्षा नीति में बदलाव हुआ है। नई शिक्षा नीति का मसौदा इसरो प्रमुख रह चुके डॉ० के. कस्तूरीरंगन की अध्यक्षता में तैयार किया गया है।

“राष्ट्रीय शिक्षा नीति (NEP) 2020 को प्रधानमंत्री नरेंद्र मोदी की अध्यक्षता में केंद्रीय मंत्रिमंडल द्वारा मंजूरी मिलने पर इसे लागू कर दिया गया है। नई शिक्षा नीति का उद्देश्य भारत में स्कूल और उच्च शिक्षा प्रणालियों में परिवर्तनकारी सुधारों का मार्ग प्रशस्त करना है।”<sup>1</sup> इस नीति के तहत स्कूल से लेकर कॉलेज शिक्षा नीति तक में बदलाव किया गया है। साथ ही ‘मानव संसाधन विकास मंत्रालय’ को अब ‘शिक्षा मंत्रालय’ के नाम से जाना जाएगा।

नयी शिक्षा नीति के तहत किये गए बदलाव आने वाले लगभग दो दशकों को ध्यान में रखकर किये गए हैं। शिक्षा

नीति 2020 में किये गए सारे बदलाव एक बार में नहीं बल्कि एक के बाद करके अलग अलग चरणों में लागू किये जाएंगे। इस नीति का मकसद शिक्षा के प्रारूप में बदलाव करके भारत को विकास की राह पर चला वैश्विक ज्ञान महाशक्ति के रूप में स्थापित करना है।

### नई शिक्षा नीति में मातृभाषाओं को महत्व :

“जन्म से हम जिस भाषा का प्रयोग करते हैं वही हमारी मातृभाषा होती है।”<sup>2</sup> सभी संस्कार एवं व्यवहार हम इसी के द्वारा पाते हैं। इसी भाषा से हम अपनी संस्कृति के साथ जुड़कर उसकी धरोहर को आगे बढ़ाते हैं। भारत वर्ष में हर प्रांत की अलग संस्कृति है; एक अलग पहचान है। उनका अपना एक विशिष्ट भोजन, संगीत और लोकगीत हैं। इस विशिष्टता को बनाये रखना तथा मातृभाषा को प्रोत्साहित करना नई शिक्षा नीति उपलक्ष्य है।

भारतीय भाषाओं तथा मातृभाषा को प्राथमिकता देती नई शिक्षा नीति को आखिरकार लगभग साढ़े तीन दशक के लंबे इंतजार के बाद 29 जुलाई 2020 को प्रधानमंत्री नरेंद्र मोदी की अध्यक्षता में हुई कैबिनेट की बैठक में मंजूरी दे दी गई। हालांकि देश की शिक्षा व्यवस्था में बदलाव की कवायद मोदी सरकार के प्रथम कार्यकाल से ही चल रही थी। श्री टी.एस.आर. सुब्रमण्यम ने नई शिक्षा नीति संबंधी अपनी रिपोर्ट मई 2016 में सौंप दी थी इसके बाद “भारतीय अंतरिक्ष अनुसंधान संगठन।”<sup>3</sup> (इसरो) के पूर्व अध्यक्ष डॉ. के कस्तूरीरंगन ने एक विस्तृत परिचर्चा के बाद उच्च शिक्षा नीति



तैयार की। इस शिक्षा नीति को लेकर देश के विभिन्न सामाजिक संगठनों, शिक्षा विशेषज्ञों से विस्तृत परिचर्चा के उपरांत लगभग 2.25 लाख सुझाव आए थे, जिनका विश्लेषण करने के बाद नई शिक्षा नीति का मसौदा तैयार किया गया।

केंद्र सरकार नई राष्ट्रीय शिक्षा नीति लाई है, जो देशभर की क्षेत्रीय भाषाओं को बढ़ावा देने वाली है। हमारे यहां लोगों को यह लगने लगा है कि अगर हम वैश्विक स्तर पर कोई शिक्षा हासिल करना चाहते हैं तो बगैर अंग्रेजी के ऐसा नहीं कर सकते। जैसे विज्ञान है, तकनीक है, इंजीनियरिंग या डॉक्टरी की पढ़ाई है, उसके लिए अंग्रेजी जानना जरूरी माना जाता है। नौकरी के लिए भी अंग्रेजी की जरूरत है। क्षेत्रीय भाषाओं के स्कूलों के बंद होने और अंग्रेजी माध्यम के स्कूलों को बढ़ावा मिलने का मुख्य कारण यह है कि हमारे यहां लोगों को ऐसा लगता है कि यदि उन्हें विश्व स्तर का ज्ञान हासिल करना है तो उसके लिए अंग्रेजी पढ़ना अनिवार्य है, इस तरह की एक सोच पूरे हिंदुस्तान के अंदर घर कर गई है, लेकिन हमारी भारतीय भाषाएं दुनिया में सर्वश्रेष्ठ हैं और इनमें हासिल हुई शिक्षा वैश्विक स्तर पर खुद को स्थापित करने में मददगार बनेंगी। इसलिए सरकार क्षेत्रीय भाषाओं को बढ़ावा देने के लिए नई शिक्षा नीति पर जोर दिया गया है। उसमें इस बात का ख्याल रखा गया है कि भारतीय भाषाओं को न केवल बढ़ावा दिया जाए बल्कि उन्हें बड़े पैमाने पर विकसित भी किया जाए।

नई शिक्षा इस बात के प्रावधान हैं कि प्राइमरी से लेकर आठवीं तक बच्चे अपनी मातृभाषा में पढ़ाई कर सकते हैं। उसके बाद भी चाहे तो स्नातकोत्तर तक उसी भाषा में पठन-पाठन कर सकते हैं। कई राज्यों में इंजीनियरिंग और मेडिकल की किताबें भी हिंदी में प्रकाशित हो गई हैं। हाल ही में आपने मध्य प्रदेश में ऐसा देखा है। यह एक अच्छी पहल है। इससे वैश्विक स्तर पर भारतीय भाषाओं को एक पहचान मिलेगी।

आम लोगों को भारतीय भाषाओं के प्रति जागरूक करने की आवश्यकता है। विभिन्न प्रकार के सांस्कृतिक एवं भाषा संबंधित कार्यक्रमों का आयोजन कर हम लोगों में मातृभाषा के प्रति जागरूकता फैला सकते हैं। स्कूल के बच्चों और विशेषकर उनके माता-पिता को यह समझाने की आवश्यकता है कि उनकी जो मातृभाषा है वह अति पूजनीय है। उसका आदर करने की जरूरत है और महत्व समझने की

जरूरत है। दूसरी भाषाओं की चमक-दमक से दूर होने की जरूरत है। अपनी मातृभाषा के अंदर भी छात्र बहुत कुछ कर सकते हैं। मातृभाषा में पढ़ाने की अनुशंसा करने के लिए राष्ट्रीय शिक्षा नीति-2020 की प्रशंसा करनी होगी। राष्ट्रीय शिक्षा नीति हिन्दी को मजबूत करने में महत्वपूर्ण योगदान देगी।

यह शिक्षा नीति भारत की बहुभाषिकता की ताकत को पहचानती है। दुनिया में सबसे अधिक बोले जाने वाली भाषा हिन्दी है। उन्होंने कहा कि राष्ट्रीय शिक्षा नीति इस मानसिकता पर चोट करती है कि ज्ञान-विज्ञान की भाषा अंग्रेजी है। हिन्दी और भारतीय भाषाओं के विस्तार में यही मानसिकता बाधा है। शिक्षा नीति का उद्देश्य भारत को पिछलग्गूपन से मुक्त करा कर अग्रणी भूमिका में लाना है। यह अपनी भाषा के बिना संभव नहीं। इस अवसर पर विशिष्ट अतिथि एवं अटल बिहारी वाजपेयी हिन्दी विश्वविद्यालय के कुलपति प्रो. रामदेव भारद्वाज ने कहा कि हमें अपनी भाषा पर गर्व होना चाहिए। उसका उपयोग करने में किसी प्रकार का संकोच नहीं करना चाहिए। हिन्दी को व्यापार और अंतरराष्ट्रीय संवाद की भाषा बनाना चाहिए। प्रधानमंत्री नरेन्द्र मोदी ने इस दिशा में एक उदाहरण प्रस्तुत किया है। उन्होंने अंतरराष्ट्रीय मंचों पर हिन्दी को सम्मान दिलाया है। हिन्दी को सम्मान दिलाना सिर्फ सरकारों या संस्थाओं की जिम्मेदारी नहीं है, बल्कि यह हमारी जिम्मेदारी अधिक है। भारतीय भाषाओं को समृद्ध करने के लिए हमें हिन्दी के अलावा अन्य किसी भारतीय भाषा को भी सीखना चाहिए।

शिक्षा एक ऐसा साधन है जो देश के बच्चों से लेकर युवाओं तक का भविष्य निर्माण करता है। इसलिए देश की शिक्षा व्यवस्था में देश की सांस्कृतिक चेतना के साथ-साथ उसके भविष्य के प्रति दृष्टिकोण स्पष्ट नजर आना चाहिए।

नई शिक्षा नीति में प्रावधान है कि कम से कम पांचवी कक्षा तक बच्चों को मातृभाषा या किसी अन्य भारतीय भाषाओं में पढ़ाई करवाई जाए। इस नियम के माध्यम से सरकार का उद्देश्य बच्चों को भारतीय भाषाओं से जोड़ना है। संस्कृत भाषा को भी विषय के तौर पर रखा गया है। एक विषय के रूप में बच्चे अंग्रेजी भी पढ़ सकते हैं और पांचवी कक्षा के बाद अगर वे चाहें तो अंग्रेजी माध्यम से पढ़ाई जारी रख सकते हैं। अतः इससे बच्चों में अंग्रेजी ज्ञान में कमजोरी

की संभावना नहीं है अपितु इससे बच्चे अपनी भाषा व संस्कृति से घनिष्ठ संबंध बना पाएंगे।

भाषा का सहारा नहीं लेते तब तक हम अपनी बातों को दुनिया तक नहीं पहुंचा पाते हैं। हमारी रीति, हमारी संस्कृति, हमारा दर्शन हम भाषा के जरिए ही दुनिया तक पहुंचा सकते हैं। भाषाओं की बहुत ज्यादा अहमियत है। आज तकनीक के जमाने में भी साहित्य उत्सव के जरिए दुनियाभर के लोग एक जगह आते हैं और भाषाओं की विविधता के बीच वैश्विक एकरूपता को महसूस करते हैं। मातृभाषा हमारे भारतीयता की पहचान है और इसके साथ ही यह हमारे जीवन मूल्यों, संस्कृति एवं संस्कारों के लिए भी उपयोगी है। वर्तमान में हमारे प्रधानमंत्री नरेद्र मोदी जी भी मातृभाषा को बढ़ाने की पूरी कोशिश कर रहे हैं और इसके लिए मातृभाषा को भारत के हर शिक्षा क्षेत्र प्रावधान दे रहे हैं।

“नई शिक्षा नीति-2020 में स्पष्ट रूप से शिक्षण माध्यम के रूप में भाषा के सवाल को मुख्य रूप से उठाया गया है। जिसके लिए एक उप-अध्याय ‘बहुभाषावाद और भाषा की शक्ति’ शीर्षक रखा गया है। भारत सरकार द्वारा शिक्षा माध्यम के रूप में भाषा की शक्ति को पहचानते हुए विभिन्न प्रावधान व सुझाव इस शिक्षा नीति में किए गए हैं। इसमें कहा गया कि, छोटे बच्चे अपनी घर की भाषा मातृ भाषा में सार्थक अवधारणाओं को अधिक तेजी से सीखते हैं।”<sup>4</sup> इसीलिए उनकी प्रारंभिक शिक्षा मातृभाषा में होगी।

नई शिक्षा नीति में पाँचवी क्लास तक मातृभाषा, स्थानीय या क्षेत्रीय भाषा में पढ़ाई का माध्यम रखने की बात कही गई है। इसे क्लास आठ या उससे आगे भी बढ़ाया जा सकता है। विदेशी भाषाओं की पढ़ाई सेकेंडरी लेवल से होगी। हालांकि नई शिक्षा नीति में यह भी कहा गया है कि किसी भी भाषा को थोपा नहीं जाएगा।

### निष्कर्ष :

इन सभी तथ्यों और संदर्भों के माध्यम से कहा जा सकता है कि कुछ कठिनाईयों के बावजूद निश्चित तौर पर नई शिक्षा नीति को सकारात्मक रूप से लागू करने पर एवं प्राथमिक स्तर पर स्थानीय भाषा को माध्यम बनाने से देश की साहित्य, संस्कृति, नवाचार एवं बौद्धिक संपदा में अप्रत्याशित वृद्धि होगी।

नई शिक्षा नीति 2020 में भाषा तथा मातृभाषा के संबंध में उत्पन्न उन सभी सवालों को समझा एवं नई शिक्षा नीति का हिस्सा बनाया गया है। उल्लेखनीय है कि नई शिक्षा नीति को भविष्योन्मुखी होने के साथ-साथ आने वाली शिक्षा की चुनौतियों के अनुरूप है। नई शिक्षा नीति 21वीं सदी में भारत की मूल्य व्यवस्था और नागरिकों में विश्व कल्याण की भावना को भरने का उद्देश्य है।

### संदर्भ सूची :

1. राष्ट्रीय शिक्षा नीति, 2020
2. सानू संक्रात, अंग्रेजी माध्यम का भ्रमजाल, प्रभात प्रकाशन नई दिल्ली.
3. विमलेश कांति वर्मा, भाषा, साहित्य और संस्कृति. ओरिएंट ब्लैक स्वान प्रकाशन.
4. रामधारी सिंह दिनकर, संस्कृति के चार अध्याय, साहित्य अकादमी नई दिल्ली.

## भारतीय भाषाओं का संवर्धन संरक्षण एवं विकास

शोधकर्ता

डॉ. संगीता उप्पे

असोसिएट प्रोफेसर

हिंदी विभाग

उज्ज्वल ग्रामीण महाविद्यालय, घोणसी

ईमेल : bir.123781@gmail.com

### शोधसार :

शिक्षा नीति, 2020 की मान्यता है कि । अपनी कला और संस्कृति को संरक्षित करने और बढ़ावा देने के लिए, विभिन्न भारतीय भाषाओं में उच्च-गुणवत्ता वाली सामग्री विकसित करना, कलाकृतियों एवं भाषाओं का संरक्षण करना, संग्रहालयों के लिए उच्च योग्य भाषाओं का विकास करना, जिससे भारतीय भाषाओं का संवर्धन, संरक्षण एवं विकास करना ही मुख्य विषय रहा है।

भारतीय भाषा और संस्कृति का प्रचार न केवल राष्ट्र के लिए बल्कि व्यक्ति के लिए भी महत्वपूर्ण है। सांस्कृतिक जागरूकता और अभिव्यक्ति बच्चों में विकसित करने के लिए महत्वपूर्ण मानी जाने वाली प्रमुख दक्षताओं में से एक हैं। ताकि उन्हें पहचान, संबंधित, साथ ही साथ अन्य संस्कृतियों और पहचान की सराहना प्रदान की जा सके। यह अपने स्वयं के सांस्कृतिक इतिहास, कला, भाषा और परंपराओं के एक मजबूत अर्थ और ज्ञान के विकास के माध्यम से है जो बच्चे एक सकारात्मक सांस्कृतिक पहचान और आत्म-सम्मान का निर्माण कर सकते हैं। भारत भाषाई संस्कृति का खजाना है, जो हजारों वर्षों से विकसित है और कला, साहित्य, रीति-रिवाजों, परंपराओं, कलाकृतियों, विरासत स्थलों और अन्य कार्यों के रूप में प्रकट होता है।

शिक्षा नीति, 2020 की मान्यता यह भी है कि भारत की समृद्ध विविधता भाषा का ज्ञान हासिल करना है। इसका मतलब सरल गतिविधियों सहित इतिहास, वैज्ञानिक योगदान, परंपराओं, स्वदेशी साहित्य और ज्ञान आदि को बढ़ाने के लिए किया गया है। भारत जैसे बहुभाषी देश में हमारी संस्कृति की संवाहिका, सभी भाषाओं के संरक्षण एवं संवर्धन को परम आवश्यक मानती है। जिस देश के नागरिकों में अपनी भाषा संस्कृति का संवर्धन नहीं होता उनको विश्व में कहीं सम्मान नहीं मिल सकता। इस हेतु सामाजिक संस्थाओं, संगठनों एवं विशेष करके शिक्षा जगत के लोगों का प्रमुख दायित्व बनता है कि इस दिशा में देशव्यापी जन जागरण अभियान चलाकर अपनी भारतीय भाषाओं का स्वाभिमान जगाने हेतु संकल्पबद्ध एवं संस्कृति का संवर्धन हों। इसीलिए आज भारतीय भाषाओं का संवर्धन संरक्षण करना बहोत जरूरी है।

### प्रास्तावना :

रूप की उत्पत्ति हुई। समय के अनुसार ये विकसित होती रही।

# भा

षा की उत्पत्ति से आशय उस काल से है जब मानव

ने बोलना आरम्भ किया और 'भाषा' सीखना आरम्भ किया। इस विषय में बहुत सी संकल्पनाएं हैं जो अधिकांशतः अनुमान पर आधारित हैं। “मनुष्य द्वारा उच्चरित सार्थक ध्वनि संकेतों के सहयोग से किसी भाव या विचार का संपूर्ण संप्रेषण जो हो सके, उसे भाषा कहते हैं।”<sup>1</sup> मनुष्य की पराचेतना किसी अलौकिक सूत्र से बंधी हुई है।

भाषा की उत्पत्ति 6000 साल पहले हुई किन्तु मौखिक और जब से इंसान अपने हिसाब किताब, भावों को लिखकर रखने लगा कुछ चिह्नों के माध्यम से तभी से भाषा के लिखित

यदि हम हिंदी भाषा के विकास की बात करें तो यह कहना गलत नहीं होगा कि पिछले सौ सालों में हिंदी का बहुत विकास हुआ है और दिन-प्रतिदिन इसमें और तेजी आ रही है। हिंदी भाषा का इतिहास लगभग एक हजार वर्ष पुराना माना गया है। “संस्कृत भारत की सबसे प्राचीन भाषा है, जिसे आर्य भाषा या देवभाषा भी कहा जाता है। हिंदी इसी आर्य भाषा संस्कृत की उत्तराधिकारिणी मानी जाती है, साथ ही ऐसा भी कहा जाता है कि हिंदी का जन्म संस्कृत की ही कोख से हुआ है।”<sup>2</sup>

भाषिक दृष्टि से भारत बहुभाषी देश है। यहाँ मातृभाषाओं की संख्या 1500 से अधिक है भारत के संविधान की आठवीं अनुसूची में परिगणित भाषाओं की



संख्या अब 22 है। प्राचीन भारतीय आर्य भाषा काल की संस्कृत के अलावा निम्नलिखित 21 आधुनिक भारतीय भाषाएँ परिगणित हैं।

1. असमिया 2. बंगला 3. बोडो 4. डोगरी 5. गुजराती 6. हिन्दी 7. काश्मीरी 8. कन्नड़ 9. कोंकणी 10. मैथिली 11. मलयालम 12. मणिपुरी 13. मराठी 14. नेपाली 15. ओड़िया 16. पंजाबी 17. तमिल 18. तेलुगु 19. संथाली 20. सिन्धी 21. उर्दू 22. परिगणित भाषाओं में से पन्द्रह भाषाएँ भारतीय आर्य भाषा उप परिवार की, चार भाषाएँ द्रविड़ परिवार की, एक भाषा (संथाली) आग्नेय परिवार की मुंडा उपपरिवार की तथा दो भाषाएँ (बोडो एवं मणिपुरी) तिब्बत-बर्मी उप परिवार की हैं। 1991 की जनगणना के प्रकाशन के समय (सन् 1997) में परिगणित भाषाओं की संख्या 18 हो गई थी। 1991 के बाद कोंकणी, मणिपुरी एवं नेपाली परिगणित भाषाओं में जुड़ गई थी। भारत की मुख्य विशेषता यह है कि यहाँ विभिन्नता में एकता है। भारत में विभिन्नता का स्वरूप न केवल भौगोलिक है, बल्कि भाषायी तथा सांस्कृतिक भी है।

इस प्रकार अब संविधान में 22 भाषाओं को राजभाषा का दर्जा प्रदान किया गया है। संविधान द्वारा 22 भाषाओं को राजभाषा की मान्यता प्रदान की गयी है। संविधान के अनुच्छेद 344 के अंतर्गत पहले केवल 15 भाषाओं को राजभाषा की मान्यता दी गयी थी, लेकिन 21 वें संविधान संशोधन के द्वारा सिन्धी को तथा 71 वाँ संविधान संशोधन द्वारा नेपाली, कोंकणी तथा मणिपुरी को भी राजभाषा का दर्जा प्रदान किया गया। बाद में 92 वाँ संविधान संशोधन अधिनियम, 2003 के द्वारा संविधान की आठवीं अनुसूची में चार नई भाषाओं बोडो, डोगरी, मैथिली तथा संथाली को राजभाषा में शामिल कर लिया गया। जबकि एक रिपोर्ट के अनुसार भारत में 1652 मातृभाषायें प्रचलन में हैं।

आज भारत की लोकसंख्या 130 करोड़ से भी ज्यादा किए हैं और भारत में बहुत अलग-अलग धर्मों के लोग भी बसते हैं जिसके भारत में दूसरे दूसरे देशों के कल्चर और भाषाएं भी विकसित हो रही हैं बहुत सारे लोग ऐसी भाषा में बोलते हैं जिसे हमने पहले कभी नहीं सुना या हमारे पुस्तक में इसके बारे में जिगर भी नहीं हुआ है वैसे तो भारत में मुख्यतः 22 भाषाओं को सबसे ज्यादा बोली जाती है लेकिन इसके

अलावा बहुत सारी ऐसी भाषाएँ हैं जिनको स्थानीय लोग बहुत ज्यादा प्रयोग करते हैं।

आज भारत में कितनी भाषाएँ बोली जाती हैं इसका अनुमान लगाना मुमकिन नहीं है क्योंकि भारत के अंदर अलग-अलग धर्मों के तथा अलग-अलग भाषा बोलने वाली लोग भी आपको मिल जाएंगे हालांकि संविधान में 22 भाषाओं को ही मान्यता दिया गया है लेकिन इसके अलावा 121 भाषाएँ ऐसी हैं जो भारत में बोली और समझी जाती है। इसी भाषा का संवर्धन करना आज की आवश्यकता है।

### भारतीय भाषाओं का संवर्धन :

हम सभी जानते हैं की भारत विविधताओं का देश है। जिस प्रकार भारत विभिन्न धर्म, जाति, परम्पराओं, संस्कृतियों एवं भाषाओं को अपने भीतर समेटे हुए है उस प्रकार संभवतः विश्व के किसी भी देश में देखने को नहीं मिलता। हमारा देश भारत अनेकता में एकता का प्रतीक है क्योंकि विभिन्न प्रकार की संस्कृतियाँ, भाषाएँ, धर्म आदि होने के बाद भी हमारा देश भारत अखंड है। हम सभी जहाँ भी निवास करते हैं वहाँ की संस्कृति एवं भाषा को अपनाते हैं।

लेकिन आज भारतीय भाषा पर प्राश्चात्य भाषा आक्रमण के कारण नष्ट हो रही है। इसी को ध्यान रखकर नई शिक्षा नीति अपनाई गयी है। इसी कारण भारतीय भाषाओं का संवर्धन एवं संरक्षण करना बहुत जरूरी है। भाषा के लुप्त होने या उसके संकटग्रस्त श्रेणी में आ जाने के परिणाम बहुत दूरगामी होते हैं। भाषा का एक-एक शब्द महत्त्वपूर्ण होता है। प्रत्येक शब्द अपने पीछे संस्कृति की एक लंबी परंपरा को लेकर चलता है। इसलिए भाषा लुप्त होते ही संस्कृति पर खतरा मंडराने लगता है। संस्कृति और उस भाषा के संचित ज्ञान को बचाने के लिए भाषा के संरक्षण की बहुत आवश्यकता है।

भारत की नयी राष्ट्रीय शिक्षा नीति, 2020 में इस बात पर चिंता व्यक्त करते हुए कहा गया है कि, “दुर्भाग्य से भारतीय भाषाओं को समुचित ध्यान और देखभाल नहीं मिल पायी है, जिसके तहत देश ने विगत 50 वर्षों में 220 भाषाओं को खो दिया है। युनेस्को ने 197 भारतीय भाषाओं को ‘लुप्तप्राय घोषित कर दिया है। देश में इन समृद्ध भाषाओं संस्कृति की अभिव्यक्ति को संरक्षित या उन्हें रिकार्ड करने के लिए कोई ठोस नीति अभी तक नहीं थी।”<sup>3</sup> नयी राष्ट्रीय शिक्षा नीति में सभी भारतीय भाषाओं विशेषकर मातृभाषाओं

या स्थानीय भाषाओं को प्राथमिक स्तर पर अनिवार्य शिक्षा का माध्यम और उसके आगे यथासंभव भारतीय भाषाओं को शिक्षा का माध्यम बनाए जाने की बात कही गयी है। भारतीय भाषाओं के संरक्षण के लिए यह एक बहुत बड़ा कदम है।

इस कार्य के लिए अनेक अकादमी व संस्थान भी खोले जाने की घोषणा की गयी है। इन नीति में भारत की सभी भाषाओं के साथ संतुलन बनाने की कोशिश की गयी है। इस नीति में यह भी कहा गया है कि दुनिया भर के विकसित देशों में अपनी भाषा, संस्कृति और परंपराओं में शिक्षित होना कोई बाधा नहीं है और इसका भरपूर लाभ उन्हें मिलता है, जबकि भारत में अभी भी यह बहुत मुश्किल कार्य है।

भारत की नयी राष्ट्रीय शिक्षा नीति, 2020 में इस बात पर चिंता व्यक्त करते हैं, अखिल भारतीय प्रतिनिधि सभा का यह मत है कि भाषा किसी भी व्यक्ति एवं समाज की पहचान का एक महत्वपूर्ण घटक तथा उसकी संस्कृति की सजीव संवाहिका होती है। देश में प्रचलित विविध भाषाएँ व बोलियाँ हमारी संस्कृति, उदात्त परम्पराओं, उत्कृष्ट ज्ञान एवं विपुल साहित्य को अक्षुण्ण बनाये रखने के साथ ही वैचारिक नवसृजन हेतु भी परम आवश्यक हैं। विविध भाषाओं में उपलब्ध लिखित साहित्य की अपेक्षा कई गुना अधिक ज्ञान गीतों, लोकोक्तियों तथा लोक कथाओं आदि की मौखिक परम्परा के रूप में होता है।

आज विविध भारतीय भाषाओं व बोलियों के चलन तथा उपयोग में आ रही कमी, उनके शब्दों का विलोपन व विदेशी भाषाओं के शब्दों से प्रतिस्थापन एक गम्भीर चुनौती बन कर उभर रहा है। आज अनेक भाषाएँ एवं बोलियाँ विलुप्त हो चुकी हैं और कई अन्य का अस्तित्व संकट में है। अखिल भारतीय प्रतिनिधि सभा का यह मानना है कि, “देश की विविध भाषाओं तथा बोलियों के संरक्षण और संवर्द्धन के लिये सरकारों, अन्य नीति निर्धारकों और स्वैच्छिक संगठनों सहित समस्त समाज को सभी सम्भव प्रयास करने चाहिये।”<sup>4</sup> इस हेतु निम्नांकित प्रयास विशेष रूप से करणीय हैं।

1. केन्द्र व राज्य सरकारों को सभी भारतीय भाषाओं, बोलियों तथा लिपियों के संरक्षण और संवर्द्धन हेतु प्रभावी प्रयास करने चाहिये।
2. समस्त समाज को अपने पारिवारिक जीवन में वार्तालाप तथा दैनन्दिन व्यवहार में मातृभाषा को

प्राथमिकता देनी चाहिये। इन भाषाओं तथा बोलियों के साहित्य-संग्रह व पठन-पाठन की परम्परा का विकास होना चाहिये। साथ ही इनके नाटकों, संगीत, लोककलाओं आदि को भी प्रोत्साहन देना चाहिये।

3. सभी शासकीय तथा न्यायिक कार्यों में भारतीय भाषाओं को प्राथमिकता दी जानी चाहिये। इसके साथ ही शासकीय व निजी क्षेत्रों में नियुक्तियों, पदोन्नतियों तथा सभी प्रकार के कामकाज में अंग्रेजी भाषा की प्राथमिकता न रखते हुये भारतीय भाषाओं को बढ़ावा दिया जाना चाहिये।
4. देश भर में प्राथमिक शिक्षण मातृभाषा या अन्य किसी भारतीय भाषा में ही होना चाहिये। इस हेतु अभिभावक अपना मानस बनायें तथा सरकारें इस दिशा में उचित नीतियों का निर्माण कर आवश्यक प्रावधान करें।
5. तकनीकी और आयुर्विज्ञान सहित उच्च शिक्षा के स्तर पर सभी संकायों में शिक्षण, पाठ्य सामग्री तथा परीक्षा का विकल्प भारतीय भाषाओं में भी सुलभ कराया जाना आवश्यक है।
6. राष्ट्रीय पात्रता व प्रवेश परीक्षा (नीट) एवं संघ लोक सेवा आयोग द्वारा आयोजित परीक्षाएँ भारतीय भाषाओं में भी लेनी प्रारम्भ की गयी हैं, यह पहल स्वागत योग्य है। इसके साथ ही अन्य प्रवेश एवं प्रतियोगी परीक्षाएँ, जो अभी भारतीय भाषाओं में आयोजित नहीं की जा रही हैं, उनमें भी यह विकल्प सुलभ कराया जाना चाहिये।
7. पारंपरिक रूप से भारत में भाषाएँ समाज को जोड़ने का साधन रही हैं। अतः सभी को अपनी मातृभाषा का स्वाभिमान रखते हुए अन्य सभी भाषाओं के प्रति सम्मान का भाव रखना चाहिये।

शास्त्रीय, जनजातीय और लुप्तप्राय भाषाओं सहित सभी भारतीय भाषाओं को संरक्षित और बढ़ावा देने के प्रयास नए जोश के साथ किए जाएंगे। प्रौद्योगिकी और भीड़, लोगों की व्यापक भागीदारी के साथ, इन प्रयासों में महत्वपूर्ण भूमिका निभाएंगे।

#### निष्कर्ष :

भारत जैसे बहुभाषी देश में हमारी संस्कृति की संवाहिका, सभी भाषाओं के संरक्षण एवं संवर्द्धन को परम

आवश्यक मानती है। प्रतिनिधि सभा सरकारों, स्वैच्छिक संगठनों, जनसंचार माध्यमों, पंथसंप्रदायों के संगठनों, शिक्षण संस्थाओं तथा प्रबुद्ध वर्ग सहित सम्पूर्ण समाज से आवाहन करती है कि हमारे दैनन्दिन जीवन में भारतीय भाषाओं के उपयोग एवं उनके व्याकरण, शब्द चयन और लिपि में परिशुद्धता सुनिश्चित करते हुए उनके संवर्द्धन का हर सम्भव प्रयास करें।

जिस देश के नागरिकों में अपनी भाषा संस्कृति का संवर्धन नहीं होता उनको विश्व में कहीं सम्मान नहीं मिल सकता। इस हेतु सामाजिक संस्थाओं, संगठनों एवं विशेष करके शिक्षा जगत के लोगों का प्रमुख दायित्व बनता है कि इस दिशा में देशव्यापी जन जागरण अभियान चलाकर अपनी भारतीय भाषाओं का स्वाभिमान जगाने हेतु संकल्पबद्ध एवं

संस्कृति का संवर्धन हों। इसीलिए आज भारतीय भाषाओं का संवर्धन संरक्षण करना बहोत जरूरी है।

#### संदर्भ सूची :

1. भाषा की उत्पत्ति, हिंदी भाषा, भोलानाथ तिवारी, पृष्ठ-06
2. हिंदी भाषा विकास एवं स्वरूप, कैलास चन्द्र भाटिया, पृष्ठ-19
3. राष्ट्रीय शिक्षा नीति, 2020, पृष्ठ-34
4. सानू संक्रात, अंग्रेजी माध्यम का भ्रमजाल, प्रभात प्रकाशन नई दिल्ली, पृष्ठ-102





## भाषा और संस्कृति

प्रा. वि. एच. वाघमारे

हिंदी विभागाध्यक्ष,  
सी.बी.खेडगीज महाविद्यालय,  
अक्कलकोट।

### प्रस्तावना:-

# 'भा

षा' शब्द संस्कृत की भाषा धातु से उत्पन्न हुआ

है, जिसका अर्थ है- कहना या प्रकट करना। मनुष्य के विचारों का सशक्त माध्यम भाषा को माना जाता है। जिसके माध्यम से मनुष्य एक दुसरे के विचारों को समझ सकता है और अपने विचार सामने वालों तक पहुंचा सकता है। मनुष्य अपने भावों और विचारों के आदान-प्रदान के लिए ज्ञानेंद्रियों को माध्यम बनाता है। ऐसे सभी माध्यमों या साधनों को भाषा कहा जाता है। जिनके माध्यम से मनुष्य अपने विचारों को व्यक्त करता या सोचता है। भारत जैसे विशाल और महान देश में अनेक भाषाएँ बोली जाती हैं। सिर्फ भारत में ही नहीं बल्कि पूरे जगत में अनेक भाषाएँ बोली जाती हैं। अलग-अलग समुदाय के अलग-अलग भाषाएँ सामने आ जाती हैं। उन भाषाओं को बोलने का ढंग, संकेत अपने आप में एक संस्कृति है। इस कारण समाज में रहने वाले लोग अपनी भाषा और संस्कृति के कारण विशेष रूप से पहचाने जाते हैं। मनुष्य भाषा को व्यक्त करने के लिए ध्वनी और लिपि का सहारा लेता है। जिस तरह भाषा मनुष्य के विचारों के अभिव्यक्ति का साधन है उसी तरह भाषा हमारी अस्मिता, हमारी संस्कृति, और हमारे विकास का साधन है। मानवी समाज भाषा और संस्कृति के बिना अधूरा है।

भाषा को ठीक ढंग से समझ लेने के लिए प्राचीनकाल से विद्वानों ने भाषा को परिभाषित करने का प्रयास किया है।

### भाषा की परिभाषा:-

" प्राचीन काल में महर्षि पतंजली ने लिखा है- 'व्यक्त वाचि वर्णा येषां त इमे व्यक्त वाचः।' पतंजलि के अनुसार जो वाणी वर्णों में व्यक्त होती है, उसे भाषा कहते हैं। कालांतर

में पाश्चात्य एवं भारतीय भाषा वैज्ञानिकों ने भाषा के इस 'व्यक्त वाच' को विस्तार से विश्लेषित किया है।"1

भाषा की परिभाषा कुछ विद्वानों ने निम्नलिखित रूप से की है-

प्लेटो:- " विचार आत्मा की मूक व अध्वन्यात्मक बातचीत है, पर वही जब ध्वन्यात्मक होकर होठों पर प्रकट होती है तो उसे भाषा की संज्ञा देते हैं।"2

डॉ. भोलानाथ तिवारी लिखते हैं कि, "अपने व्यपकतम रूप से भाषा वह साधन है जिसके माध्यम से हम सोचते हैं तथा अपने विचारों को व्यक्त करते हैं।"3

समाज में रहने वाले लोगों में आपस में विचारों के आदान-प्रदान के लिए भाषा का उपयोग किया जाता है। भाषा समाज में ही एक दूसरे के संपर्क से उत्पन्न हुई है, समाज ही भाषा का प्रयोग करता है और उस सामाजिक प्रयोग के कारण ही वह विकसित होती है, जीवित रहती है और अंत में भाषा जब मरती है तो समाज में ही उसकी मृत्यु भी होती है।

संस्कृति किसी समाज में गहराई तक व्याप्त गुणों के समग्र स्वरूप का नाम है, जो उस समाज के सोचने, विचारने, कार्य करने के स्वरूप में अंतर्निहित होता है।

संस्कृति यह शब्द 'कृ' (करना) धातु से बना है। इस धातु से तीन शब्द बनते हैं। 'प्रकृति' की मूल स्थिति, यह संस्कृत हो जाता है और जब यह बिगड़ जाता है तो 'विकृत' हो जाता है। अंग्रेजी में संस्कृति के लिये 'कल्चर' शब्द प्रयोग किया जाता है जो लैटिन भाषा के 'कल्ट या कल्टस' से लिया गया है, जिसका अर्थ है जोतना, विकसित करना या परिष्कृत करना और पूजा करना।

संक्षेप में किसी वस्तु को यहाँ तक संस्कारित और परिष्कृत करना कि इसका अंतिम उत्पाद हमारी प्रशंसा और सम्मान प्राप्त कर सके। यह ठिक उसी तरह है जैसे संस्कृत भाषा का शब्द 'संस्कृति'।

संस्कृति का शब्दार्थ है- उत्तम या सुधरी हुई स्थिति। मनुष्य सभावतः प्रगतिशील प्राणी है। यह अपने बुद्धी के

उपयोग से अपने चारों ओर की प्राकृतिक परिस्थिति को निरंतर सुधारता तथा उन्नत करता रहता है। ऐसी हर जीवन—पद्धति, रीति-रीवाज, रहन-सहन, आचार-विचार, नया अनुसंधान और अविष्कार, जिससे मनुष्य पशुओं और जानवरों के दर्जे से उंचा उठता है तथा सभ्य बनता है। वहीं सभ्यता संस्कृति का अंग है। सभ्यता से मनुष्य के भौतिक क्षेत्र की प्रगति सूचित होती है जबकि संस्कृति से मानसिक क्षेत्र की प्रगति सूचित होती है।

भारत में जादा से ज्यादा बोली जानेवाली भाषाओं के कारण ही संस्कृति और पारंपरिक विविधता का विकास हुआ है। भाषा ज्यादा से ज्यादा लोगो द्वारा बोली जाती है। पूरे विश्व में अनेक भाषाये बोली जाती है। भाषा हमेशा परिवर्तन होती रहती है। भाषा में परिवर्तन निरंतर चलने वाली प्रक्रिया है। इसलिये ही कहा जाता है की-

"भाषा बहता नीर" है।

जैसे-

"चार कोस पर पानी बदले, आठ कोस पर वाणी।"

भाषा पानी से भी आगे गतिमान चली जाती है। जिस प्रकार पानी निरंतर बहता रहता है। जैसे पुराने पानी की जगह नया पानी आता ही रहता है उसी प्रकार भाषा में भी निरंतर बदलाव आता रहता है। इसी आधार पर भाषा को गत्यात्मक माना जाता है।

भाषा और साहित्य का काफी संबंध है। साहित्य को समाज का दर्पण कहा जाता है। पूरे विश्व में अनेक भाषाये बोली जाती है। हर भाषा का अपना अलग साहित्य होता है। जैसे मराठी भाषा साहित्य, अंग्रेजी भाषा साहित्य, हिंदी भाषा साहित्य आदि। भारत का जो ऋग्वेद साहित्य है उसे सबसे प्राचीन साहित्य माना जाता है। "भाषा का इतिहास बताता है की उत्तर भारत में 'अपभ्रंश' के सात रूप प्रचलित थे जीनसे सभी आधुनिक भारतीय भाषाओं का जन्म हुआ है। एक बात और जानने योग्य है कि भारत में दो भाषा परिवारों की भाषाएँ प्रचलित हैं- 1) द्रविड भाषा परिवार और 2) भारतीय-यूरोपीय भाषा परिवार।" भारत का संस्कृत साहित्य ऋग्वेद काल से आरंभ होता है। मध्यकाल में वाल्मीकी तथा व्यास जैसे ऋषियों ने रामायण तथा महाभारत जैसे काव्यों की रचना की है। अंग्रेजी साहित्य में शेक्सपियर, जॉन मेल्टन जैसे साहित्यकारों का योगदान महत्वपूर्ण माना जाता है।

संस्कृति के बारे में यह स्पष्ट होता है कि किसी भी देश की संस्कृति कभी भी स्थिर नहीं रहती है। उसमें समय के अनुसार बदलाव आ जाता है। क्योंकि मनुष्यों में भी परिवर्तन या बदलाव होता रहता है। जगत में हमारी भारतीय संस्कृति का स्थान महत्वपूर्ण माना जाता है। क्योंकि जगत में भारतीय संस्कृति महत्वपूर्ण मानी जाती है। विशेष सामाजिक वातावरण, भाषा और लिपि आदि घटकों का विकास करके मनुष्य ने अपनी विशिष्ट संस्कृति का विकास किया है।

भारतीय संस्कृति कि एक महत्वपूर्ण विशेषता यह है कि हजारों वर्षों के बाद भी हमारी संस्कृति आज भी अपने मूल स्वरूप में जीवित है, बल्कि मिश्र, असीरिया, यूनान और रोम की संस्कृतियाँ अपने मूल स्वरूप को लगभग विस्मृत कर चुकी है। भारतीय संस्कृति की सहिष्णु प्रकृति ने उसे दीर्घ और स्थायित्व प्रदान किया है। संसार की किसी भी संस्कृति में इतनी सहनशीलता हो, जितनी भारतीय संस्कृति में पायी जाती है। भारतीय संस्कृति में ग्रहणशीलता काफी महत्वपूर्ण मानी जाती है। भारतीय संस्कृति की सहिष्णुता और उदारता के कारण उसमें एक ग्रहणशीलता प्रवृत्ति को विकसित होने का अवसर मिला। अनेकता में एकता यह भारतीय संस्कृति में स्पष्ट रूप से दिखाई देता है। क्योंकि भौगोलिक दृष्टि से भारत विविधता का देश है, फिर भी सांस्कृतिक रूप से एक इकाई के रूप में इसका अस्तित्व प्राचीनकाल से बना हुआ है।

अपने विशालकाय तथा महान भारत देश में सत्यं शिवं सुंदरम् ये तीन शाश्वत मूल्य हैं जो संस्कृति से निकट से जुड़े हैं। यह संस्कृति ही है जो हमें दर्शन और धर्म के माध्यम से सत्य के निकट लाती है। या हमारे जीवन में कलाओं के माध्यम से सौंदर्य प्रदान करती है और सौंदर्यानुभूतीपरक मानव बनाती है। यह संस्कृति ही है जो हमें नैतिक मानव बनाती है और दूसरे मानवों के निकट संपर्क में लाती है और इसी के साथ हमें प्रेम, सहिष्णुता और शक्ति का पाठ पढ़ाती है।

### निष्कर्ष:-

अतः निष्कर्ष के रूप में यह स्पष्ट होता है की, भाषा और संस्कृति समृद्ध बनाने के लिए मानव की भाषा सीधी, सरल, साधारण होनी चाहिये। क्योंकि भाषा हमारी अस्मिता, हमारी संस्कृति, हमारे विकास का साधन है। मानवी समाज भाषा और संस्कृति के बिना अधूरा है। भाषा मानवी समाज

में ही एक दूसरों के संपर्क से उत्पन्न हुई है, समाज ही भाषा का प्रयोग करता है और उस सामाजिक प्रयोग के कारण ही वह विकसित होती है, जीवित रहती है। संस्कृति यह शब्द 'कृ' धातु से बना है। अंग्रेजी में संस्कृति के लिए 'कल्चर' शब्द प्रयोग किया जाता है। संस्कृति का शब्दार्थ- उत्तम या सूधरी हुई स्थिति। भारत में ज्यादा से ज्यादा बोली जाने वाली भाषाओं के कारण ही संस्कृति और पारंपरिक विविधता का विकास हुआ है। भाषा और साहित्य का काफी संबंध है। साहित्य को समाज का दर्पण कहा जाता है। किसी भी देश की संस्कृति कभी भी स्थिर नहीं रहती है। लेकिन भारतीय संस्कृति की एक महत्वपूर्ण विशेषता यह है की हजारों वर्षों के बाद भी हमारी संस्कृति आज भी अपने मूल स्वरूप में जीवित है। हमारे भारत देश में "सत्यं शिवं सुंदरम्" यह तीन शाश्वत मूल्य है जो संस्कृति से निकट से जुड़े हुए हैं। संस्कृति ही हमें दर्शन और धर्म के माध्यम से सत्य के निकट लाती है।

#### संदर्भ:-

- 1) पाण्डेय लक्ष्मिकान्त, अवस्थी प्रमिला. (2009). भाषा विज्ञान एवं हिंदी भाषा, संस्करण-तृतीय, आशिष प्रकाशन, कानपुर, पृ-9
- 2) तिवारी भोलानाथ. (2012). भाषा विज्ञान प्रवेश एवं हिंदी भाषा, संस्करण- प्रथम, किताबघर प्रकाशन, नई दिल्ली-110002, पृ-16
- 3) वहीं-पृ-16
- 4) सिंह ब्रज किशोर प्रसाद. (2009). हिंदी व्याकरण विमर्श, संस्करण-प्रथम, साहित्य रत्नालय, कानपुर, पृ-7





## संस्कृति और कला के संवर्धन एवं संरक्षण में भाषाओं की भूमिका

सागर गणपत यादव

शोधार्थी

स्वा. रा. ती. म.वि., नांदेड़

अनुसंधान केंद्र

दयानंद कला महाविद्यालय, लातूर।

**भा**रत देश में संस्कृतियों का जमघट है। यहां अनेक

धर्म, जातियां एवं भाषाएं होने के कारण जिसकी-उसकी अपनी अलग संस्कृति है। धार्मिक भिन्नता के बावजूद देश में बसने वाले लगभग जातियों की संस्कृति समान ही है। इसीलिए ही भारत की संस्कृति को विविधता में एकता को बढ़ावा देने वाली है के रूप में स्वीकार आ गया है। भारतीय संस्कृति की इसी विशेषता के कारण वह समृद्ध बनी हुई है। केवल समृद्ध नहीं बनी बल्कि निरंतर उसमें विकास होता हुआ दिखाई देता है। अर्थात् भारत की संस्कृति विकासमान है, जो हजारों वर्षों से दिन-ब-दिन निखरती जा रही है। निखरने से तात्पर्य यह है कि भारतीय संस्कृति में स्वयं को विकसित करने की प्रवृत्ति है। जो हां में यहां पर जानबूझकर प्रवृत्ति शब्द का प्रयोग कर रहा हूं, जो कि किसी जीवित मनुष्य का लक्षण होती है। इसी दृष्टि से भारतीय संस्कृति जीवित है, यह हम कह सकते हैं।

भारतीय संस्कृति में भारतीय कलाएं इस तरह से घुली- मिली हैं कि दोनों को अलग करना कठिन ही प्रतीत होता है। संस्कृति के अधीन ही असंख्य कलाओं का विकास होता हुआ दिखाई देता है। विभिन्न कलाओं का अविष्कार भारत में हुआ, जिसमें हस्तकला, शिल्पकला, जैसी असंख्य कलायें हैं। इन कलाओं का विकास भी निरंतर रूप से होता हुआ दिखाई देता है। साथ ही साथ भारत की संस्कृति में विकास का गतिमान रूप है, जो यहाँ की साहित्यिक कृतियों, विभिन्न प्रथा, परंपराओं, भाषाई अभिव्यक्तियों, ऐतिहासिक तथा सांस्कृतिक धरोहरों में परिलक्षित होता है। भारतीय संस्कृति के संदर्भ में पाण्डुरंग सदाशिव साने जी का मंतव्य दृष्टव्य है- संस्कृति की व्याख्या करते हुए वे कहते

हैं -संस्कृति मनुष्य के त्याग, संयम, सेवा, प्रेम, ज्ञान, विवेक आदि भावों को जगाती है। संस्कृति का अर्थ है- अंधकार से प्रकाश की ओर, भेद से अभेद की ओर जाना, कीचड़ से कमल की ओर, अव्यवस्था से व्यवस्था की ओर जाना, सारे धर्मों का मेल, सारी जातियों का मेल, ज्ञान-विज्ञान का मेल, मानव जाति के बेड़े को मंगल की ओर ले जाना संस्कृति है। मनुष्य के लौकिक -पारलौकिक सर्वाभ्युदय के अनुकूल आचार-विचार ही संस्कृति है।<sup>1</sup> स्पष्ट है कि संस्कृति जीवन जीने की कला है। इसी कला के माध्यम से या संस्कृति के माध्यम से प्रत्येक सामाजिक अपना निरंतर विकास करता है। सामाजिक के इस विकास के विभिन्न आयाम हैं, जिसमें उसकी धार्मिकता है, ज्ञान की लालसा है, ईश्वर को जानने की लालसा है। उपर्युक्त कर्तव्य करने हेतु उसे यात्राएं भी करनी पड़ती है। अर्थात् मनुष्य घुमक्कड़ प्रवृत्ति वाला भी है। इसी घुमक्कड़ प्रवृत्ति के कारण व्यक्ति में सांस्कृतिक विकास बड़े पैमाने पर देखा जा सकता है। जैसा कि घूम फिर कर राष्ट्रीय धरोहरों को देखना समझना, प्राकृतिक सौंदर्य के दर्शन का लाभ लेना, त्यौहार मनाना, एक दूजे के त्यौहारों में सम्मिलित होना, नाटक, कवि सम्मेलन आदि का आयोजन करना, फिल्में देखना, आतिथ्य करना आदि के माध्यम से न केवल भारत के बल्कि विदेशी नागरिक भी इस प्रकार उपरोक्त कार्यों में स्वयं को जोड़कर अनायास ही भारतीय संस्कृति में सम्मिलित होते हैं या अपनी भागीदारी निश्चित करते हैं। भारत देश की प्राकृतिक संपदा इतनी विशाल प्रायः है कि इसके दर्शन लेने वालों की संख्या बड़ी मात्रा में है, जिससे देश की संचित निधि में प्रत्येक वर्ष इजाफा होता है। सांस्कृतिक और प्राकृतिक संपदा ही सही अर्थों में पर्यटन के घोषवाक्य के अनुसार भारत को 'अतुल्य भारत' बनाती है। भारत की प्राकृतिक संपदा के साथ-साथ

भारत की सांस्कृतिक संपदा का जतन होना आवश्यक बनता है। न केवल देश की आर्थिक भागीदारी में यह अपना योगदान देते हैं बल्कि समूचे राष्ट्र की परिचायक भी है।

भारतीय कला और भारतीय संस्कृति का संरक्षण न केवल राष्ट्र के लिए आवश्यक है बल्कि व्यक्तियों और समाज के लिए भी महत्वपूर्ण है। आम तौर पर, बच्चों में जिन गुणों को विकसित करने की आवश्यकता होती है, उनमें स्वयं की पहचान को जानना, अपनी संस्कृति को जानना और यदि संभव हो तो अन्य संस्कृतियों के साथ सामंजस्य स्थापित करके अन्य संस्कृतियों की सराहना करना शामिल है। इसके लिए बच्चों में सांस्कृतिक जागरूकता और अभिव्यक्ति जैसे महत्वपूर्ण कौशल विकसित करने की आवश्यकता है। सांस्कृतिक इतिहास, कला, भाषा और परंपराओं के बारे में बच्चों की जागरूकता और ज्ञान विकसित करने से उन्हें एक सकारात्मक सांस्कृतिक पहचान और आत्म-सम्मान विकसित करने में मदद मिल सकती है। इसलिए, व्यक्तिगत और सामाजिक कल्याण के लिए सांस्कृतिक जागरूकता और अभिव्यक्ति का योगदान महत्वपूर्ण है।

भारतीय कलाओं तथा भारतीय संस्कृति का संवर्धन और संरक्षण न केवल राष्ट्र के लिए महत्वपूर्ण है अपितु समूचे समाज के लिए, सामाजिक ढांचे के विकास के लिए आवश्यक है। अमूमन बच्चों पर जिस प्रकार के संस्कार किए जाते हैं, उनमें स्वयं की पहचान, अपनी संस्कृति को जानकर दूसरों की संस्कृति को जानने की लालसा का निर्माण करना। यदि संभव है तो दोनों संस्कृतियों में मेल बढ़ाने का प्रयास करना। इसके लिए अभिव्यक्ति के साथ-साथ सांस्कृतिक जागरूकता भी बच्चों में निर्माण करना आवश्यक बन जाता है। अपनी सांस्कृतिक इतिहास, कला, भाषा एवं परंपरा की भावना और ज्ञान के विकास द्वारा ही एक सकारात्मक सांस्कृतिक पहचान और आत्म-सम्मान बच्चों में निर्मित किया जा सकता है। व्यक्तिगत एवं सामाजिक कल्याण के लिए सांस्कृतिक जागरूकता और अभिव्यक्ति का योगदान महत्वपूर्ण है। अतः इसी प्रकार की शिक्षा व्यवस्था का निर्माण आवश्यक है, जिससे छात्रों में संस्कृति के साथ-साथ कला के प्रति प्रेरित कर, उन्हें जीवन का बेहतर मार्ग प्रशस्त करने में लाभदायक सिद्ध हो।

कला और संस्कृति का जितना अटूट मेल है, उतना ही भाषा का संस्कृति और कला के साथ अटूट रिश्ता है। बिन

भाषा के न ही तो संस्कृति महत्वपूर्ण है और न ही कला। क्योंकि भाषा के बिना दोनों अपाहिज हैं। भावनाओं को, आचार-विचार को भाषा सहज रूप से अभिव्यक्ति प्रदान करती है। संस्कृति हमारी कलाओं की तरह भाषा में भी समाहित है। कहानी, नाटक, काव्य पढ़कर उसकी सराहना करना, यह दोनों क्रियाएं भाषा के बिना संभव नहीं हैं। संस्कृति को जीवित रखने के लिए, कला को जीवित रखने के लिए भाषा का जीवित रहना भी आवश्यक है। बिना भाषाओं के संस्कृति का संवहन कठिन ही है। भाषा को जीवित रखने के लिए, उसका विकास आवश्यक है। भाषा का विकास अर्थात् उसमें लेखन प्रपंच नित्य जारी रहना चाहिए साथ ही साथ अन्य भाषाओं के शब्दों को आत्मसात कर अपनी ध्वनि व्यवस्था के साथ ही उन शब्दों को स्वीकार करना चाहिए। जैसा कि हिंदी भाषा में डाक्टर, फुटबाल आदि शब्द हिंदी की अपनी ध्वनि है। इसी तरह वर्तनी की शिक्षा दीक्षा का प्रबंध प्राथमिक स्तर पर ही होना चाहिए। तब ही भाषा का विकास संभव है, जिसके माध्यम से वह उन्नत भाषा कहलाएगी। इसी संदर्भ में कवि अशोक चक्रधर कहते हैं-“भाषाएं बहते हुए जल की वेगवान नदियां हैं। शब्दों के आवेग से कभी-कभी जल वर्धन के बाद कगार तोड़ते हुए आगे बढ़ती हैं। नदी का इरादा कभी नहीं होता कि वह किनारे के पुराने भवनों को तोड़े। यह तो इसके आवेग और आधिक्य की परिणीति है कि पुराने भवन गिर जाते हैं।”<sup>1</sup> कहने के ढंग से ही उसका परिणाम स्पष्ट होता है। भाषा के माध्यम से ये सीख मिलती है कि क्या कहना है? नहीं बल्कि कैसे कहना है? बेहतर अभिव्यक्ति व्यक्ति की स्तुति करवाती है तो गलत अभिव्यक्ति उसके सामाजिक सम्मान को नीचे गिरा देती है। हमारा या हमारे देश का यह दुर्भाग्य रहा है कि हमने अपनी भाषाओं की ओर समुचित ध्यान नहीं दिया। या उसकी देखभाल नहीं कर पाये- “जिसके तहत देश ने विगत 50 वर्षों में ही 220 भाषाओं को खो दिया है। यूनेस्को ने 197 भारतीय भाषाओं को ‘लुप्तप्राय’ घोषित किया है। विभिन्न भाषाएँ विलुप्त होने के कगार पर हैं विशेषतः वे भाषाएँ जिनकी लिपि नहीं है। जब किसी समुदाय या जनजाति के, उस भाषा को बोलने वाले वरिष्ठ सदस्य की मृत्यु होती है, तो अक्सर वह भाषा भी उनके साथ समाप्त हो जाती है।”<sup>2</sup> भाषा तभी जीवित रह सकती है, जब वह लिखित रूप में उपलब्ध हो। अर्थात् भाषा की अपनी वर्णमाला लिपी होना आवश्यक है।

ऐसी कई भाषाएं आज मृतप्राय हो चुकी हैं, जिनकी कोई लिपि नहीं थी। भाषा जब पुस्तकीय बनती है, तो वह उस्तकीय हो जाती है। कहने का अर्थ उस तक जाती है।

कुल मिलाकर कहा जा सकता है कि भाषा संस्कृति की संवाहक होती है। भाषा के माध्यम से ही संस्कृति का संवर्धन एवं संरक्षण संभव है। इसीलिए संस्कृति को जीवित रखना है या उसका संवर्धन करना है, तो भाषाओं का जीवित रहना भी आवश्यक बन जाता है। इसके लिए उक्त भाषा की लिपि तथा उक्त भाषा के व्याकरण का विकास होना आवश्यक है। साथ ही साथ भाषा के माध्यम से व्यवहार, पत्राचार, बोलचाल और विभिन्न विधाओं में लेखन आवश्यक बन जाता है। भाषा को जीवित रखने के लिए भाषा में रोजगार के अवसरों की आवश्यकता को भी स्वीकार करना चाहिए। यदि भाषाएं व्यापक रूप से रोजगार दिलाने में सक्षम रहेंगी तो निश्चित ही इसके जीवित रहने की

समयावधि बढ़ जाएगी। रोजगार से परिपूर्ण भाषा सही मायने में संस्कृति एवं कला का संवर्धन एवं संरक्षण करने में सक्षम होगी।

#### संदर्भ ग्रंथ:-

- 1) भारतीय संस्कृति-( प्रस्तावना)-पांडुरंग सदाशिव साने पृ. 5
- 2) भारतीय सांस्कृति और विरासत- डॉ.सुदर्शन कुमार कपूर पृ.79
- 3) साहित्य अमृत (मासिक पत्रिका):-सं. त्रिलोकी नाथ चतुर्वेदी पृ. 53
- 4) Art and culture:- National portal





## नई शिक्षा नीति में देशी भाषाओं कला एवं संस्कृति को बढ़ावा देने में अनुवाद की भूमिका

नयन भादुले-राजमाने,  
लातूर

नई शिक्षा नीति के अंतर्गत शाला एवं महाविद्यालय में होने वाली शिक्षा की नीति बनाई गई है। भारत सरकार द्वारा एक नई शिक्षा नीति को प्रक्षेपित किया गया है। डॉ. कस्तूरीरंगन के अध्यक्षता में तैयार पॉलिसी में 2030 तक स्कूल शिक्षा में 100% जी. आई. आर. के साथ पूर्व विद्यालय से माध्यमिक विद्यालय तक शिक्षा का सार्वभौमिकरण किया जाएगा। जैसे कि पहले 10+2 का पैटर्न फॉलो किया जाता था तथा इस को बदल के नई शिक्षा नीति के तहत अब 5+3+3+4 का पैटर्न फॉलो किया जाएगा।

### नई शिक्षा नीति के कुछ प्रमुख सिद्धांतः

# शि

क्षा को लचीला बनाना, सभी बच्चों की क्षमता की

पहचान एवं क्षमता का विकास करना, साक्षरता और संख्यामकता के ज्ञान को बच्चों के तहत विकसित करना, बच्चों के लिए गुणवत्तापूर्ण शिक्षा को विकसित करना, सार्वजनिक शिक्षा प्रणाली में निवेश करना, भारतीय संस्कृति से बच्चों को जोड़ना, उत्कृष्ट स्तर पर शोध करना, शिक्षा नीतियों में पारदर्शिता लाना, बच्चों को सुशासन का ज्ञान प्रदान करना एवं उनका सशक्तिकरण करना, तकनीकी यथासंभव उपयोग पर अधिक जोर देना, अनेक प्रकार की भाषाएं सिखाना, बच्चों की सोच को रचनात्मक बनाना और तार्किक करना, मूल्यांकन पर जोर देना आदि। नई शिक्षा नीति के अंतर्गत शिक्षा प्रणाली को लचीला बनाया गया है। ताकी बच्चे आसान से शिक्षा प्राप्त करने में सक्षम हो पाए। और ड्रॉपआउट रेट में कमी आए।

### नई शिक्षा नीति

नेशनल एजुकेशन पॉलिसी 2023 के तहत चुनाव के विकल्प को लचीला बनाया गया है। जिससे बच्चे उन्हीं विषयों का चयन कर सकें जिनका वह अध्ययन करना चाहते हैं। नई शिक्षा नीति के तहत छात्रों की प्रतिभाओं की पहचान की जाएगी। साथ ही उनकी प्रतिभा को बढ़ावा दिया जाएगा और उनका विकास भी किया जाएगा। इसके अलावा छात्रों को भी अपनी प्रतिभा एवं रुचि की पहचान करने में भी सहायता प्रदान की जाएगी। शिक्षकों द्वारा बच्चों को मार्गदर्शन एवं प्रोत्साहन दिया जाएगा। इस योजना के माध्यम से बच्चों की प्रतिभा को और निखारा जाएगा।

आज के समय में देश की बेरोजगारी दर घटाने के लिए उच्च शिक्षा को बढ़ावा देना अत्यधिक आवश्यक है। इसलिए विश्वविद्यालयों की शिक्षा प्रणाली में गुणवत्ता लाने के लिए नई शिक्षा नीति के माध्यम से अनेक प्रकार के प्रयास किए जाएंगे। ताकि युवाओं का समग्र विकास किया जा सके। बहु विषयक विश्वविद्यालय एवं महाविद्यालयों के माध्यम से नई शिक्षा नीति के तहत बच्चों को उच्चतर शिक्षा प्रदान की जाएगी। शिक्षकों द्वारा बच्चों को मार्गदर्शन एवं प्रोत्साहन दिया जाएगा। इस योजना के माध्यम से बच्चों की प्रतिभा को और निखारा जाएगा। नई शिक्षा नीति का मुख्य उद्देश्य है, कि भारत को वैश्विक स्तर पर शैक्षिक रूप से महाशक्ति बनाया जाए और भारत में शिक्षा का सार्वभौमिकरण कर शिक्षा की गुणवत्ता को उच्च किया जाए। इस नई पॉलिसी से पुरानी एजुकेशन पॉलिसी को बदला जाएगा जिससे शिक्षा की गुणवत्ता में सुधार आएगा और बच्चे भी अच्छी शिक्षा प्राप्त करके अपना जीवन उज्ज्वल बना पाएंगे। इस योजना का मुख्य उद्देश्य है कि बच्चों तकनीकी तथा रचनात्मक के साथ-साथ शिक्षा का महत्व समझना तथा उन्हें अपने आने वाले कल के लिए पूर्ण रूप से तैयार करना जिससे उनके अंदर सशक्तिकरण व मनोबल बना रहे।

इसलिये विश्वविद्यालयीन की शिक्षा प्रणाली में गुणवत्ता लाने के लिए नई शिक्षा नीति के माध्यम से अनेक प्रकार के प्रयास किए जाएंगे। ताकि युवाओं का समग्र विकास किया जा सके। बहु विषयक विश्वविद्यालय एवं महाविद्यालयों के माध्यम से नई शिक्षा नीति तहत बच्चों को उच्चतर शिक्षा प्रदान की जाएगी। इस समय देश में व्यावसायिक शिक्षा प्राप्त करने वाले छात्रों की संख्या सबसे कम है। इसलिए नई नीति के तहत व्यावसायिक शिक्षा को

बढ़ावा देने का प्रावधान रखा गया है। योजना का एक मुख्य लक्ष्य यह भी है कि उच्च शिक्षण संस्थानों को और बहू विषयक विश्वविद्यालयों महाविद्यालय आदी में स्थानांतरण करना। निष्पक्ष प्रणाली का सहारा लेकर छात्रों का सामाजिक और मानसिक विकास किया जाएगा।

### भाषा कला एवं संस्कृति को बढ़ावा देने में अनुवाद की भूमिका:

भारत संस्कृति का खजाना है। जो हजारों वर्षों से विकसित है और कला, साहित्य, रीति-रिवाजों, परंपराओं, भाषाई अभिव्यक्तियों, कलाकृतियों, विरासत स्थलों और अन्य कार्यों के रूप में प्रकट होता है। पर्यटन के लिए भारत आने, भारतीय आतिथ्य का अनुभव करने, भारत के हस्तक्षेप और हस्तनिर्मित वस्त्रों को खरीदने, भारत के शास्त्रीय साहित्य को पढ़ने, योग का अभ्यास करने और इस सांस्कृतिक धन से दैनिक रूप से दुनिया भर के करोड़ों लोग आनंद लेते हैं तथा इसका लाभ उठाते हैं।

भाषा, कला और संस्कृति से अटूट रूप से जुड़ी हुई है। भाषाएं किसी एक संस्कृति के लोगों को दूसरों के साथ बोलने के तरीके को प्रभावित करती हैं। सामान्य भाषा के बोलने वालों के बीच बातचीत में निहित लहजा, अनुभव की अनुभूति और एक संस्कृति का प्रतिबिंब है। इस प्रकार संस्कृति हमारी भाषाओं में व्याप्त है। साहित्य, नाटकों, संगीत, फिल्म आदि के रूप में कला को भाषा के बीना पूरी तरह से सराहा नहीं जा सकता है।

आज के युग को अनुवाद का युग कहा जाता है। ज्ञान-विज्ञान के क्षेत्र में प्रगति होने से विश्व सिमट कर छोटा होता जा रहा है। यातायात और संचार के साधनों में क्रांतिकारी परिवर्तन हुआ है, जिसके फलस्वरूप हम भौगोलिक सीमाओं को पार कर बड़े- बड़े और दूर- दूर के देशों से संबंध जुड़ रहे हैं। इसके फलस्वरूप हमारे ज्ञान का विस्तार बढ़ता जा रहा है। जिससे हमें 'विश्वबंधुत्व' की भावना को विकसित करने में सहायता प्राप्त हो रही है। भाषा और साहित्य के विकास में अनुवाद की महत्वपूर्ण भूमिका होती है।

### अनुवाद का अर्थ और परिभाषा:

अनुवाद का शाब्दिक अर्थ होता है- 'पुनःकथन'। इसमें एक ही भाषा में व्यक्त अर्थ की पुनरुक्ति दूसरी भाषा में होती है। अनुवाद की प्रक्रिया में दो भाषाएं आती हैं। पहली 'मूल भाषा' जिस सामग्री का अनुवाद किया जाता है, इसे 'स्रोत

भाषा' कहा जाता है। दूसरा जिस भाषा में सामग्री अनुदित की जाती है, उसे 'लक्ष्य भाषा' कहा जाता है। आज अनुवाद हमारे लिए कोई नया शब्द नहीं है। विभिन्न भाषाई मंच पर, साहित्यिक पत्रिकाओं में, अखबारों तथा रोजमर्रा के जीवन में हमें अक्सर अनुवाद शब्द का प्रयोग सुनने के लिए मिलता है।

अलग-अलग विद्वानों ने अपने मत के अनुसार 'अनुवाद' की परिभाषाएं दी हैं - **भोलानाथ तिवारी** के शब्दों में, "किसी भाषा में प्राप्त सामग्री को दूसरी भाषा में भाषांतरण करना अनुवाद है।" दूसरे शब्दों में "एक भाषा में व्याप्त विचारों को यथासंभव और सहज अभिव्यक्ति द्वारा दूसरी भाषा में व्यक्त करने का प्रयास करना अनुवाद है।"

**सैमुएल जॉनसन** के शब्द में, "मूल भाषा की सामग्री को भावों की रक्षा करते हुए उसे दूसरी भाषा में बदल देना अनुवाद है।"

इस प्रकार उपर्युक्त परिभाषाओं से यह स्पष्ट होता है कि अनुवाद की प्रक्रिया में दो भाषाओं की अनिवार्यता है। दूसरा भावों और विचारों में समानता हो और यह समानता स्रोत भाषा के समतुल्य लक्ष्य भाषा में उपलब्ध होने पर ही हो सकती है। मनुष्य एक बुद्धिजीवी प्राणी है। वह अपने परिवेश के अतिरिक्त और भी बहुत कुछ जानने की कोशिश करता है। इसलिए वह अपने परिचित समाज से निकलकर अपरिचित समाज में जाकर वहाँ के भाषा- बोली, रहन-सहन, आचार- विचार, रीति-रिवाज, खान-पान आदि कई चीजों को जानना, समझना और सीखना चाहता है। तो हम कह सकते हैं कि दूसरे की भाषा और बोली को जानने के लिए हमें अनुवाद का सहारा लेना पड़ता है। अनुवाद के द्वारा हम विश्व के सभी भाषा में व्यक्त किए गए विचारों को जान सकते हैं।

अनुवाद का क्षेत्र बहुत ही विस्तृत है। आज के समय में यह और भी विस्तृत होता जा रहा है। नई शिक्षा नीति की सबसे बड़ी विशेषता यह है कि इसमें कला, संस्कृति और भाषा के माध्यम से मनुष्य के सृजनात्मक क्षमता को जागृत करने पर बल दिया गया है। अनुवाद के माध्यम से विश्व के कला संस्कृति और भाषा से हम जुड़ पाएंगे तथा ज्ञान भी पाएंगे। भारत, संस्कृति का समृद्ध भंडार है तथा यहाँ की कला, साहित्यिक कृतियों प्रथाओं परम्पराओं भाषाई अभिव्यक्तियों, कलाकृतियों, ऐतिहासिक एवं सांस्कृतिक

त्योहारों के स्थलों आदी में यह परिलक्षित होता है। राष्ट्रीय शिक्षा नीति में भारत की इस सांस्कृतिक संपदा का संरक्षण, संवर्धन एवं प्रसार बनाना यह उद्देश्य है। संस्कृति का प्रसार करने का सबसे प्रमुख माध्यम कला है। कला- सांस्कृतिक पहचान, जागरूकता को समृद्ध करने और समुदायों को उन्नत करने के अतिरिक्त व्यक्तियों में सज्जनात्मक और सृजनात्मक क्षमताओं का संवर्धन तथा व्यक्तिगत प्रसन्नता को बढ़ावा देती है। भाषा, निःसंदेह, कला एवं संस्कृति से अटूट रूप से जुड़ी हुई हैं। अनुवाद के माध्यम से सर्वसाधारण को विभिन्न भारतीय एवं विदेशी भाषाओं में उच्चतर गुणवत्ता युक्त अधिगम सामग्री और अन्य महत्वपूर्ण लिखित एवं मौखिक सामग्री उपलब्ध हो सके।

#### अनुवाद की आवश्यकता:

बीसवीं शताब्दी में देशों के बीच की दूरियाँ कम होने के परिणामस्वरूप विभिन्न वैचारिक धरातलों और आर्थिक, औद्योगिक स्तरों पर पारस्परिक भाषिक विनिमय बढ़ा है और विनिमय के साथ-साथ अनुवाद का प्रयोग और अधिक किया जाने लगा है। आज के वैज्ञानिक युग में अनुवाद बहुत महत्वपूर्ण हो गया है। यदि हमें दूसरे देशों के साथ कंधे से कंधा मिलाकर चलना है तो हमें उनके यहाँ विज्ञान के क्षेत्र में, सामाजिक एवं सांस्कृतिक क्षेत्र में हुई प्रगति की जानकारी होनी चाहिए और यह जानकारी हमें अनुवाद के माध्यम से मिलती है।

राष्ट्रीय एकता में अनुवाद की आवश्यकता है। भारत जैसे विशाल राष्ट्र की एकता के प्रसंग में अनुवाद की आवश्यकता असंदिग्ध है। भारत की भौगोलिक सीमाएँ न केवल कश्मीर से कन्याकुमारी तक बिखरी हुई हैं बल्कि इस विशाल भूखण्ड में विभिन्न सम्प्रदायों के लोग रहते हैं जिनकी भाषाएँ एवं बोलियाँ एक दूसरे से भिन्न हैं। भारत की अनेकता में एकता इन्हीं अर्थों में है कि विभिन्न भाषाओं, विभिन्न जातियों, विभिन्न सम्प्रदायों के देश में भावात्मक एवं राष्ट्रीय एकता कहीं भी बाधित नहीं होती।

अन्तर्राष्ट्रीय साहित्य के अनुवाद से ही यह तथ्य प्रकाश में आया कि दुनिया के विभिन्न भाषाओं में लिखे गए साहित्य में ज्ञान का विपुल भण्डार छिपा हुआ है। भारत में अन्तर्राष्ट्रीय साहित्य का अनुवाद तो भारत में सूफियों के दार्शनिक सिद्धान्तों के प्रचलन साथ ही शुरू हो गया था; किन्तु इसे व्यवस्थित स्वरूप आधुनिक युग में ही प्राप्त हुआ।

शेक्सपियर, डी.एच. लॉरेंस, मोपासाँ तथा सार्त्र जैसे चिन्तकों की रचनाओं के अनुवाद से भारतीय जनमानस का साक्षात्कार हुआ एवं कालिदास, रवीन्द्रनाथ टैगोर एवं प्रेमचन्द की रचनाओं से विश्व प्रभावित हुआ।

दुनिया के विभिन्न भाषाओं के अनुवाद द्वारा ही तुलनात्मक साहित्य के अध्ययन में सहायता मिलती है। तुलनात्मक साहित्य द्वारा इस बात का पता लगाया जाता है कि देश, काल और विभिन्न भाषाओं के रचनाकारों के साहित्य में साम्य और वैषम्य क्यों हैं? तुलनात्मक अध्ययन अनुवाद के फलस्वरूप ही संभव हो सका है। व्यवसाय के रूप में अनुवाद की आवश्यकता है। नव्यतम ज्ञान-विज्ञान के क्षेत्रों में अनुवाद की आवश्यकता है।

सारांश में नई शिक्षा नीति में देशी भाषाओं, कला एवं संस्कृति को बढ़ावा देने में अनुवाद अहं भूमिका निभाएगा। भाषाओं को प्रासंगिक और जिवंत बनाए रखने के लिए इन भाषाओं में पाठ्य पुस्तकों, कार्यपुस्तिकाओं, व्हिडिओ, नाटकों, कविताओं, उपन्यासों, पत्रिकाओं आदि सहित उच्च गुणवत्ता वाली शिक्षा और प्रिंट सामग्री का एक सतत प्रवाह होना चाहिए। देशभर में भारतीय भाषाओं, तुलनात्मक साहित्य, रचनात्मक लेखन, कला, संगीत, दर्शन आदी में मजबूत विभाग और कार्यक्रम शुरू करने चाहिए। तथा उन्हें विकसित भी करना होगा। अधिक उच्च शिक्षा संस्थान, और उच्च शिक्षा में अधिक कार्यक्रम, शिक्षा के माध्यम के रूप में मातृभाषा या स्थानीय भाषा का ही उपयोग करें। या द्विभाषी से कार्यक्रम पेश करना चाहिए। उच्च शिक्षा प्रणाली के भीतर अनुवाद और व्याख्या कला और संग्रहालय, पुरातत्व, कलाकृति संरक्षण, ग्राफिक डिज़ाइन और वेब डिज़ाइन में उच्च गुणवत्ता वाले कार्यक्रम और डिग्री भी बनाने चाहिए। छात्रों द्वारा देश के विभिन्न हिस्सों में भ्रमण, जो न केवल पर्यटन को बढ़ावा देगा बल्कि भारत के विभिन्न हिस्सों की विविधता, संस्कृति, परंपराओं और ज्ञान की समझ और प्रशंसा को भी बढ़ावा देगा। भारत इसी तरह उन हजारों पांडु लिपियों को इकट्ठा कर, संरक्षित कर, अनुवाद करने और अध्ययन करने के मजबूत प्रयासों के साथ सभी शास्त्रीय भाषाओं और साहित्य का अध्ययन करने वाले अपने संस्थानों और विश्वविद्यालयों का विस्तार करेगा। भारत जैसे बहुभाषा-भाषी देश के जन-समुदायों के बीच अंतः संप्रेषण के संवाहक के रूप में अनुवाद का बहुआयामी प्रयोजन



सर्वविदित है। यदि आज के इस युग को 'अनुवाद का युग' कहा जाए तो कोई अतिशयोक्ति न होगी, क्योंकि आज जीवन के हर क्षेत्र में अनुवाद की उपादेयता को सहज ही सिद्ध किया जा सकता है। धर्म-दर्शन, साहित्य-शिक्षा, विज्ञान-तकनीकी, वाणिज्य व्यवसाय, राजनीति-कूटनीति, आदि सभी क्षेत्रों से अनुवाद का अभिन्न संबंध रहा है। अतः चिंतन और व्यवहार के प्रत्येक स्तर पर आज मनुष्य अनुवाद पर आश्रित है। इतना ही नहीं विश्व-संस्कृति के विकास में भी अनुवाद की महत्त्वपूर्ण भूमिका रही है।

विश्व के विभिन्न प्रदेशों की जनता के बीच अंतःसंप्रेषण की प्रक्रिया के रूप में, उनके बीच भावात्मक एकता को कायम रखने में, देश-विदेश के नवीन ज्ञान-विज्ञान, शोध-चिंतन को दुनिया के हर कोने तक ही नहीं, आम जनता तक भी पहुँचाने में तथा दो भिन्न संस्कृतियों को नजदीक लाकर एक सूत्र में पिरोने में अनुवाद की महती को नकारा नहीं जा सकता। इस प्रकार नई शिक्षा नीति में देशी भाषाओं, कला एवं संस्कृति को बढ़ावा देने में अनुवाद अपनी अहम भूमिका निभाएगा।

#### संदर्भ :

1. rashtriyashiksha. Com
2. hi.m.wikipedia.org
3. bhaskar. com
4. वेंकटेश्वर.डॉ.एम., भारतीय साहित्य में अनुवाद की भूमिका
5. चौधरी डॉ. इन्द्रनाथ, तुलनात्मक साहित्य: भारतीय परिप्रेक्ष्य
6. रणसुभे डॉ. सूर्यनारायण , अनुवाद, वर्णव्यवस्था आणि मी



## एक शक्ति के रूप में हिन्दी भाषा

डॉ. बालाजी श्रीपती भुने

प्रोफेसर एवं अध्यक्ष, हिंदी विभाग  
शिवजागृती वरिष्ठ महाविद्यालय, नलेगाँव  
ता. चाकुर जि. लातूर महाराष्ट्र

**म**नुष्य समूह में रहना ही पसंद करता है या यों कहिए कि

वह समूह में ही रहता है। इसीलिए उसे सामाजिक प्राणी भी कहा जाता है। समाज के बिना उसके अस्तित्व की कल्पना भी नहीं की जाती। समाज में रहकर ही वह अपना तथा दूसरों का विकास करता है। आरम्भ से लेकर आज तक मनुष्य ने जो विकास किया है वह समाज में रहकर और एक दूसरों की सहायता से ही किया है। उसके इस विकास यात्रा में सबसे प्रमुख आधार भाषा रही है। मनुष्य ने अपनी आदिम अवस्था में अपने मन में उठ रहे भावों को अभिव्यक्त करने के लिए विविध संकेतों का उपयोग किया। चित्र, शिल्प, ध्वनियाँ तथा विविध संकेतों के माध्यम से वह अपने भावों को अभिव्यक्त करता रहा। धीरे-धीरे उन्होंने ध्वनियों के विशिष्ट क्रम से शब्दों की सृजना की, शब्दों से वाक्य बन गए और सार्थक वाक्यों से भाषा की सृजना हुई। इसी भाषा के जरिए वह अपने विचारों को मौखिक और लिखित रूप से अभिव्यक्त करने लगा। डॉ. देविशंकर द्विवेदी ने भाषा की परिभाषा देते हुए कहा है कि, "भाषा यादृच्छिक वाक् प्रतीकों की वह व्यवस्था है जिसके माध्यम से मानव-समुदाय परस्पर व्यवहार करता है।" 1 अभिव्यक्ति के लिखित रूप को साहित्य कहा गया।

इस सृष्टि में प्रत्येक कार्य किसी न किसी शक्ति के द्वारा ही संपन्न होता है। मानो यही सृष्टि का नियम है और इसी नियम के अनुसार शब्द अर्थ देने का कार्य करते हैं। भाषा का शब्द भंडार जितना विशाल होगा उतनी ही वह भाषा विकसित या उन्नत मानी जाती है और उसकी संप्रेषणक्षमता भी बढ़ती जाती है। शब्दों में एक अद्भुत शक्ति होती है, जिसके द्वारा विविध भावों एवं विचारों को अभिव्यक्त किया जाता है। इसी के जरिए मनुष्य अपना जैविक व्यवहार पूर्ण करते रहता है।

### शब्द-शक्ति :-

भाषा के माध्यम से शब्द अर्थ देने का कार्य करते हैं। अर्थात् "अर्थ देने का कार्य जिस शक्ति के द्वारा संपन्न होता है, उसे शब्द की शक्ति या शब्दशक्ति कहा जाता है।" 2 भाषा में शब्द और अर्थ का अभिन्न संबंध होता है। जिस प्रकार अग्नि और उष्णता, बर्फ और ठंड में जो प्राकृतिक रूप से अभिन्न संबंध होता है उसी प्रकार का अभिन्न संबंध शब्द और अर्थ में होता है। प्रत्येक सार्थक शब्द एक निश्चित अर्थ को व्यक्त करता है इसीलिए अर्थ देने की क्षमता से युक्त वर्ण के समूह को शब्द कहा जाता है। बिना शब्द के हम न कुछ बोल पाते हैं, न लिख सकते हैं। शब्द में असीम शक्ति होती है इसलिए शब्द के उच्चारण मात्र से हमारे मन, कल्पना और अनुभूति पर उसका गहरा प्रभाव पड़ता है। जैसे - इमली और चटनी का उच्चारण मात्र से हमारे मुँह में पानी आता है, तो सांप या भूत शब्द का उच्चारण करते ही मन में भय उत्पन्न हो जाता है। ऐसे प्रत्येक शब्दों में एक अद्भुत शक्ति होती है जिसके द्वारा वे अपना अर्थ देने का काम करते हैं।

शब्द तीन प्रकार के माने गये हैं। वाचक शब्द से वाच्यार्थ की अभिव्यक्ति होती है और यह अभिधा शक्ति के द्वारा ही संभव होता है। अतः "जिस शब्द शक्ति के द्वारा शब्द के मुख्य अर्थ का बोध होता है, उसे अभिधा शब्द शक्ति कहते हैं।" 3 मनुष्य अपने व्यवहार में वाचक तथा वाच्यार्थ का ही अधिक मात्रा में उपयोग करता है। इसमें शब्दों का सहज, स्वाभाविक और मूल अर्थ ग्रहण किया जाता है। अर्थ ग्रहण करने में कोई भी बाधा उत्पन्न नहीं होती। लक्षक शब्द से लक्ष्यार्थ की प्राप्ति लक्षणा शब्द शक्ति के द्वारा होती है। अतः "मुख्यार्थ की बाधा होने पर रुढ़ि या प्रयोजन के कारण जिस शक्ति के द्वारा मुख्यार्थ से संबंध रखनेवाला अन्य अर्थ लक्षित हो उसे 'लक्षणा' कहते हैं।" 4 जैसे - लड़का शेर है। यहां अभिधा शब्द शक्ति द्वारा मुख्य अर्थ का बोध नहीं होता। क्योंकि लड़का लड़का होता है, शेर जैसा चार पैरोंवाला पशु

नहीं होता। अतः लक्षणा शब्द-शक्ति के द्वारा यहाँ लड़का शेर है से तात्पर्य लड़का शूर, वीर है यह लिया जाता है। व्यंजक शब्द से व्यंग्यार्थ की प्रतीति व्यंजना शब्द शक्ति के द्वारा होती है। अतः "जब अभिधा और लक्षणा अपना-अपना अर्थद्योतन करके शांत हो जाती है, तब जिस शक्ति के द्वारा अन्य अर्थ का बोध होता है उसे व्यंजना शब्द शक्ति कहते हैं।"5 अतः यहाँ हम कह सकते हैं कि जब अभिधा शक्ति के द्वारा अर्थ नहीं निकलता तब लक्षणा के द्वारा अर्थ निकालने की कोशिश की जाती है फिर भी अर्थ शेष रह जाता है तब व्यंजना शक्ति के द्वारा जिस अर्थ की प्राप्ति होती है वह व्यंग्यार्थ कहलाता है। जैसे - आपका गांव तो पानी में बसा है। यहाँ अभिधा द्वारा अर्थ स्पष्ट नहीं होता क्योंकि पानी में गांव का बसना असंभव होता है। तब लक्षणा के द्वारा अर्थ निकाला जाता है 'नदी के तट पर बसा गांव, लेकिन इसके बाद भी अर्थ शेष रह जाता है और वह व्यंजना के द्वारा प्राप्त किया जाता है। अतः पानी में बसा गाँव का व्यंजना के द्वारा अर्थ निकलेगा पवित्र गांव या शीतल गांव। इस प्रकार व्यंजना शब्द शक्ति के द्वारा व्यंग्यार्थ की प्रतीति होती है जिससे श्रोता एवं पाठकों को प्रभावित करने के लिए साहित्यकार आवश्यकतानुसार इसका प्रयोग करते रहता है।

#### इंगितों की शक्ति :-

मनुष्य अभिव्यक्ति के लिए मौखिक और लिखित भाषा के साथ-साथ कभी कभी सांकेतिक या इंगित भाषा का भी प्रयोग करते रहता है। झंडी दिखाकर, हाथ हिलाकर, सिर हिलाकर, सिग्नल के माध्यम से या आंखों द्वारा बिना ध्वनि के उच्चारण किए वह अपने विचारों को अभिव्यक्त करते रहता है। कवि बिहारी का यह दोहा आँखों की भाषा का सर्वोत्तम उदाहरण है। जैसे -

"कहत, नटत, रीझत, खिझत, मिलत, खिलत, लजियात।

भरे भौन में करत हैं, नैननु ही सौं बात।।"6

#### सम्प्रेषण क्षमता :-

भाषा की दृष्टि से संप्रेषण से तात्पर्य है विचारों का आदान-प्रदान। मनुष्य के विकास में भाषा संप्रेषण का महत्वपूर्ण योगदान रहा है। वह अपनी मौखिक तथा लिखित भाषा के द्वारा अपने विचारों को, भावनाओं को दूसरों तक बड़ी सहजता से पहुंचाता है। साहित्यकार भी अपनी विविध विधाओं के माध्यम से समाज में जो कुछ देखता है, अनुभव करता है उसे बौद्धिकता, कल्पकता और शैली के माध्यम से

वह इस प्रकार प्रस्तुत करता है कि जिसे सुनकर या पढ़कर श्रोता या पाठक प्रभावित हुए बिना नहीं रहता। यह मातृभाषा में अधिक संभव है। मातृभाषा से ही जीवन का असली परिचय होता है। मातृभाषा केवल आभिव्यक्ति या संचार का साधन न होकर सभ्यता, संस्कृति और संस्कारों का संवहन करनेवाली महत्वपूर्ण धरोहर है। अर्थात् स्वयं की मातृभाषा में ही मनुष्य अपनी तथा समाज की उन्नति कर सकता है। इसीलिए भारतेंदु हरिश्चंद्र ने भी कहा है कि,

" निज भाषा उन्नति अहै, सब उन्नति को मूल।

बिन निज भाषा ज्ञान के, मिटत न हिय को शूल।"

हिंदी भारत देश की राजभाषा है। साथ ही साथ वह दस प्रांतों की मातृभाषा भी है। अतः प्राथमिक शिक्षा से लेकर सामाजिक, शैक्षिक तथा सांस्कृतिक विकास के लिए वह बहुत ही सहज, सरल, स्वाभाविक लगती है। इसीलिए महात्मा गांधी जी ने भी कहा था कि, मनुष्य के मानसिक विकास के लिए मातृभाषा उतनी ही आवश्यक है जितने की बच्चे के शारीरिक विकास के लिए माता का दूध। बालक अपने जीवध का पहला पाठ अपनी माता से ही सीखता है। इसीलिए उसके सर्वांगीण विकास के लिए मातृभाषा के सिवा उस पर दूसरी भाषा को थोपना ठीक नहीं है। इसीलिए नई शिक्षा नीति 2020 में मातृभाषा को सर्वाधिक महत्व दिया गया है चाहे वह किसी भी प्रांत की मातृभाषा हो। हिंदी की बात करे, तो वह दस प्रांतों की मातृभाषा है और पूरे भारतवर्ष की राजभाषा के रूप में भी कार्यरत है। अतः हिन्दी भाषा को शिक्षा का माध्यम बनाना मनुष्य, समाज तथा राष्ट्र के विकास के लिए अत्यंत महत्वपूर्ण है।

#### ध्वन्यात्मकता :-

साहित्यकार बिंब, प्रतीक, अलंकार आदि के माध्यम से अपने काव्य में ध्वन्यात्मकता का निर्माण करता है। जिसे सुनकर पाठक विविध ध्वनियों को अनुभव करने लगता है। सूर्यकांत त्रिपाठी निराला ने 'बादल राग' कविता में ध्वन्यार्थक शब्दों द्वारा ही घनघोर बादलों के भीषण राग को ध्वनित करते हुई कहा है -

"झूम-झूम मृदु गरज-गरज घन घोर।

राग-अमर अंबर में भर निज रोर।"

तथा मलिक मोहम्मद जायसी ने अपनी रचना 'पद्मावत' में षडऋतु वर्णन तथा बारहमासा के माध्यम से आषाढ़, पुस, चैत का वर्णन करते हुए लिखा है ,



"चढा आसाढ, गगन घन गाजा।  
 साजा विरह धुंद दल बाजा।।  
 पूस जाड थरथर तन काँपा।  
 चैत बसंता होई धमारी।  
 मोहि लेखे संसार उजारी।"

ऐसे कई उदाहरण हैं जिसके माध्यम से कवियों तथा साहित्यकारों ने अपनी रचना के माध्यम से ध्वन्यात्मक भाषा का प्रयोग कर पाठकों को ध्वनि सुनने की अनुभूति दिलाई है। भाषा की यह एक अद्भुत शक्ति मानी जाती है।

#### चित्रात्मकता :-

साहित्यकार किसी भी घटना तथा चरित्र का चित्रण अपनी भाषा और अभिव्यक्ति कौशल के माध्यम से इस प्रकार करता है कि पाठक की आंखों के सामने उस घटना का एक स्वतंत्र चित्र उपस्थित हो जाता है। और वह बड़ी आसानी के साथ साहित्यकार के मन की अनुभूति को स्वयं अनुभव करने लगता है। भक्ति कालीन, रीतिकालीन और आधुनिक कालीन साहित्य इसका सर्वोत्तम उदाहरण है। बिहारी को तो नायिका सौंदर्य के चतुर चितरे कहा जाता है। कृष्ण-भक्ति धारा के प्रमुख कवि सूरदास ने भी कृष्ण की बाल लीलाओं का ऐसा वर्णन किया है कि जिसे पढ़कर या सुनकर श्रोता या पाठकों के सामने प्रत्येक घटना का एक स्वतंत्र चित्र उपस्थित हो जाता है। जब कृष्ण को मां यशोदा माखन चोरी को लेकर हाथ में छड़ी लिए डांटती है तब बाल कृष्ण का यह कहना कि, "मैया मैं नहीं माखन खायो, ख्याल परे ये सखा सभी मिली मेरे मुख लपठायो।" पाठकों के सामने एक स्वतंत्र चित्र उपस्थित कर देता है और जिससे सूरदास के विचारों का प्रभाव उनके मन मस्तिष्क पर बड़ी सहजता से पड़ते जाता है।

#### भावात्मकता :-

भाषा विचारों के साथ साथ भावों को भी संक्रमित करती है। मनुष्य का मन भावों का विशाल भंडार होता है। उसमें कुछ स्थायी भाव होते हैं। इन स्थायी भावों की संख्या कुछ विद्वानों ने आठ मानी है, किसीने नौ, किसीने दस। स्थाई भाव विशिष्ट समय पर एक दूसरों के मन में संक्रमित होते रहते हैं। साहित्यकार अपनी रचना के माध्यम से पाठक के मन में भी वही भावों की अनुभूति कराता है, जो स्वयं के मन में जागृत हुए थे। काव्य का मूलभूत आधार भाव तत्व ही

होता है। भाव तत्व की प्रधानता से युक्त काव्य की पंक्ति देखिए -

"माली आवत देखि के, कलियन करी पुकार।  
 फूले फूले चुन लिए, कालि हमारी बार।।"8

#### रस निष्पत्ति की शक्ति :-

काव्य पाठक के मन में स्थित स्थाई भाव को रस दशा तक ले जाकर उसे आनंद की अनुभूति देता है। मन में स्थित स्थाई भाव का साधारणीकरण होने से श्रोता या पाठक को जो आनंद की अनुभूति होती है साहित्यशास्त्र की भाषा में उसे ही रस कहा गया है। आचार्य भरत मुनि ने रस निष्पत्ति को लेकर कहा है -

"विभावानुभावव्यभिचारीसंयोगादसनिष्पत्तिः।"9

अर्थात् विभाव, अनुभव तथा व्यभिचारी भावों का स्थाई भाव के साथ संयोग होने से रस की उत्पत्ति होती है। काव्य पढ़कर या सुनकर मनुष्य का मन सांसारिक पीड़ाओं से मुक्त होकर वह असाधारण से साधारण बन जाता है। इसे ही साधारणीकरण की प्रक्रिया कहा जाता है। मन के साधारणीकरण से कुछ समय के लिए पाठक को जो आनंद मिलता है वह आनंद अलौकिक आनंद के समान होता है इसलिए उसे ब्रह्मानंद सहोदर भी कहा गया है। ऐसा आनंद देने की शक्ति भाषा तथा उस भाषा के साहित्य में होती है।

#### प्रवाहमानता :-

कहा जाता है कि भाषा बहते नीर के समान है। पानी बहते रहने के कारण ही स्वच्छ बना रहता है, ठीक उसी प्रकार भाषा भी प्रविवाहमान रही है। हिंदी साहित्य की बात करें, तो वह अपने आरंभ से लेकर आज तक और आगे भी प्रवाहमान ही रहेगा। प्रवाहमानता ही उसकी पहचान है। उसके प्रवाहमान रहने के कारण ही उसमें नित नूतनता आने लगती है। और वह प्राणवान और जीवंत लगता है। प्रवाहमानता का रुकना साहित्य को नष्ट कर देता है। प्रवाहशीलता के कारण उसमें कालानुरूप तथा समय के अनुरूप सामाजिक, राजनीतिक, धार्मिक एवं सांस्कृतिक जैसी विविध परिस्थितियों का अंकन होते जाता है।

#### परिवर्तनशीलता :-

भाषा परिवर्तनशील है। उसका आरंभिक रूप और आज का परिनिष्ठित साहित्यिक रूप में आया परिवर्तन इससे हमें पता चल जाता है कि भाषा स्वयं को परिवर्तित करती है साथ ही साथ उसमें मनुष्य के मन मस्तिष्क को परिवर्तित

करने की अद्भुत शक्ति है। बिहारी की भाषा को लेकर कहा भी जाता है "सतसैया के दोहरे जस नावक के तीर। देखन में छोटे लागत, घाव करे गंभीर।।" बिहारी के एक दोहे ने राजा जयसिंह के मन को परिवर्तित कर दिया था वह दोहा है -

"नहीं पराग, नहीं मधुर मधु, नहीं विकास इहि काल।

अली कली ही सो बिंभौ, आगे कौन हवाल।।"10

### अमूर्त को मूर्त बनाने की शक्ति :-

कहा जाता है कि जहां न पहुंचे रवि, वहां पहुंचे कवि। अर्थात् कवि या साहित्यकार अपनी कल्पना शक्ति तथा अभिव्यक्ति क्षमता के आधार पर अमूर्त भावों को मूर्त रूप प्रदान करने का महत्वपूर्ण कार्य करता है। जहाँ अप्रत्यक्ष या अमूर्त भावों को पाठक के लिए समझना असंभव होता है, उसी असंभवता को साहित्यकार विविध बिंबों एवं प्रतीकों के माध्यम से अमूर्त को मूर्त रूप देकर संभव बना देता है और पाठक की मानसिक और बौद्धिक सोच में परिवर्तन लाता है। अतः शब्दों के माध्यम से अमूर्त को मूर्त रूप देने की शक्ति भाषा में ही होती है।

### मूल्यों का संरक्षण :-

मूल्य दैनिक जीवन में व्यवहार को नियंत्रित करने के महत्वपूर्ण सिद्धांत होते हैं। मूल्य केवल मानव व्यवहार को ही निर्धारित नहीं करते अपितु अपने आप में आदर्श की स्थापना भी करते हैं। सामान्यतः भक्ति काल के साहित्य में मानवी जीवन मूल्यों के दर्शन होते हैं। गोस्वामी तुलसीदास की रचना 'रामचरितमानस' यह एक शाश्वत और आदर्श मानवीय मूल्यों को स्थापित करनेवाला महाकाव्य माना जाता है। उसमें विविध सामाजिक, धार्मिक और राजनीतिक आदर्शों की स्थापना की गई है, जो समाज के लिए अत्यंत आवश्यक है। आज सामाजिक परंपराओं के परिवर्तन के साथ-साथ मानवीय मूल्यों में भी परिवर्तन आने लगा है और उसकी अभिव्यक्ति आधुनिक साहित्य में हो रही है। आज भौतिकवादी युग में तथा पाश्चात्य संस्कृति के प्रभाव से हमारे नैतिक मूल्य टूटने लगे हैं। मानवीय संबंधों में दिन-ब-दिन विकृति आने लगी है। ऐसे समय सांस्कृतिक एवं मानवीय मूल्यों की पुनर्स्थापना एवं उनकी सुरक्षा की शक्ति साहित्य में ही है।

### संवेदना एवं चेतना जागृति :-

संवेदना और चेतना मनुष्य की खास पहचान है। इसके जरिए ही उसे मनुष्यत्व प्रधान होता है। इसके बोध से

ही वह दूसरों के सुख दुख का अनुभव करता है तथा अन्याय-अत्याचार के खिलाफ लड़ने के लिए तैयार होता है। आज हिंदी साहित्य के माध्यम से बाल विमर्श, दलित विमर्श, नारी विमर्श, किसान विमर्श, विकलांग विमर्श जैसे विविध विमर्शों पर मंथन हो रहा है। नारी जो सदियों से पुरुष मानसिकता की गुलाम बनकर जी रही थी। आज भाषा तथा हिंदी साहित्य ने उसे अपने आप की पहचान दिलाई है। अतः "नारी अब घर की चार दीवारों में बंदी रहकर केवल बच्चे पैदा करनेवाली मशीन नहीं कहलाना चाहती, अपितु वह भी अपने हृदय में उठनेवाली अभिलाषाओं और इच्छाओं को सच्चे रूप में प्रस्तुत करना चाहती है।"11 इस विमर्श के माध्यम से तथा अपनी अलथवत शक्ति के द्वारा मानवीय संवेदना और चेतना को जागृत करने का हिंदी साहित्य भली-भांति प्रयास कर रहा है।

### संस्कृति संरक्षण :-

साहित्य को समाज का दर्पण कहा जाता है। अर्थात् साहित्य रूपी दर्पण में समाज तथा संस्कृति का प्रतिबिंब दिखाई देता है। वैसे साहित्य और दर्पण की तुलना की जाए, तो दर्पण तो वही दिखलाता है, जो दिखाई देता है। लेकिन साहित्य तो वह भी दिखलाता है, जो हो सकता है या होना चाहिए। इसलिए साहित्य केवल दर्पण मात्र न होकर उससे भी बहुत कुछ अधिक है। आज हिंदी साहित्य भारत की सांस्कृतिक धरोवर की रक्षा के साथ-साथ उसका एक पीढ़ी से दूसरी पीढ़ी तक संवहन करने की भूमिका निभा रहा है। साथ ही साथ विविध संस्कृतियों को एक दूसरे के साथ जोड़कर मानवता एवं समता की स्थापना करने की कोशिश हिन्दी साहित्य के माध्यम से हो रही है।

### जोड़ने की शक्ति :-

आज हिन्दी जन-जन की भाषा बन गई है। जन की भाषा में ही मन की बात सहज और स्वाभाविक रूप से अभिव्यक्त होती है। हिंदी हमारी जनभाषा, संपर्क भाषा तथा राजभाषा भी है। भारत जैसे भौगोलिक विविधता, सांस्कृतिक विविधता, भाषिक विविधता, धार्मिक विविधतावाले समूह को एक सूत्र में बांधने का कार्य हिंदी कर रही है। हिंदी भाषा तथा उसके द्वारा लिखित साहित्य आज भारत को ही नहीं विश्व को जोड़ने का कार्य कर रही है। आज विश्व कुटुंबकम के जरिये मानवता, प्रेम अथवा विश्व-प्रेम को साकार करने

का दायित्व हिंदी तथा हिन्दी साहित्य भली-भांति निभा रहा है। ठाकुर गोपालशरण सिंह के शब्दों में -

"जग की सेवा करना ही बस है अब सारों का सार।

विश्व-प्रेम के बंधन ही में, मुझको मिला मुक्ति का

द्वार।।"12

### राष्ट्रप्रेम निर्माण की शक्ति :-

भारत की आजादी के समय सभी धर्म, जाति, संप्रदाय के लोगों को एक साथ जोड़कर उसमें राष्ट्र प्रेम जगाने का महत्वपूर्ण कार्य हिंदी भाषा ने किया है। तत्कालीन समय में अंग्रेजों से आजादी प्राप्त करने के लिए साहित्यकारों ने विविध प्रकार की हिंदी कविताओं तथा गीतों के माध्यम से सामान्य जनो में देशभक्ति एवं राष्ट्रप्रेम जगाने का कार्य किया है। देश-भक्ति से ओत प्रोत अपनी कविता " एक फूल की चाह " में माखनलाल चतुर्वेदी जी ने आजादी की बलिवेदी पर शहीद हुए वीर सपूतों के प्रति अपनी अगाध श्रद्धा दिखाते हुए वीरों के बलिदानों को सर्वोपरि माना है। एक फूल के माध्यम से उन्होंने अपनी देशभक्ति को जिस प्रभावपूर्णता के साथ अभिव्यक्त किया है वह निश्चित ही सराहनीय है। वे कहते हैं

" मुझे तोड़ लेना वनमाली,

उस पथ पर देना तुम फेंक,

मातृभूमि पर शीश चढ़ाने,

जिस पथ जावें वीर अनेक।" 13

### डिजिटलाइजेशन की भाषा :-

आज ज्ञान-विज्ञान एवं तकनीकी के युग में इंटरनेट की दुनिया में सर्वत्र हिंदी भाषा का वर्चस्व हमें दिखाई दे रहा है। वह अनुसंधान तथा डिजिटलाइजेशन की सभी सामग्री के साथ जुड़ गई है। डिजिटलाइजेशन का सीधा संबंध सूचना प्रौद्योगिकी से है। इसीलिए भारत के प्रधानमंत्री श्री नरेंद्र मोदी जी ने 1 जुलाई 2015 को 'डिजिटल इंडिया' कार्यक्रम को आरंभ किया था। इसी को गति के साथ आगे बढ़ाने के लिए हिंदी महत्वपूर्ण भूमिका निभा रही है। परिणाम स्वरूप आज 'नई शिक्षा नीति - 2020' आ आरंभ हुआ है जिसमें मातृभाषा को महत्वपूर्ण स्थान दिया गया है।

### निष्कर्ष :-

इस प्रकार कोई भी भाषा हो उनके शब्दों में, वाक्यों में एक ऐसी शक्ति होती है, जो विविध घटनाओं की अनुभूति श्रोता एवं पाठकों को देती रहती है। भाषा वह शक्ति है जिसके माध्यम से मनुष्य अपने विचारों को दूसरों तक पहुँचाता है या दूसरों के विचारों को सहजता से स्वयं ग्रहण करता है। हिंदी भाषा तथा साहित्य की बात करें, तो आज हिंदी भाषा ने वैश्वीकरण के रूप में तथा इंटरनेट के क्षेत्र में अपनी क्षमता को साबित किया है। रही बात हिन्दी साहित्य की, तो आज वह अंतरराष्ट्रीय स्तर पर अपने प्रभाव के माध्यम से समता, मानवता तथा विश्व शांति की स्थापना करने में कारगर साबित हो रहा है। साहित्य वर्तमान में बनते बिगड़ते नैतिक मूल्यों में आज भी सांस्कृतिक और नैतिक मूल्यों की सुरक्षा तथा उसके वहन करने की महत्वपूर्ण भूमिका निभा रहा है।

कुल मिलाकर हिंदी भाषा तथा उसका साहित्य मनुष्य को मनुष्य से, समाज को समाज से, व्यापार को व्यापार से, धर्म को धर्म से, संस्कृति को संस्कृति से और राष्ट्र को विश्व से एक मानवता के सूत्र में जोड़ने का महत्वपूर्ण कार्य कर रहा है, यही हिंदी भाषा और उसके साहित्य की शक्ति है।

### संदर्भ सूची :-

- 1) डॉ. अंबादास देशमुख - भाषाविज्ञान एवं हिन्दी भाषा - पृ.31
- 2) डॉ.वी.एन.भालेराव - भारतीय साहित्यशास्त्र - पृ. 90
- 3) डॉ.वी.एन.भालेराव - भारतीय साहित्यशास्त्र - पृ. 92
- 4) डॉ.वी.एन.भालेराव - भारतीय साहित्यशास्त्र - पृ. 94
- 5) डॉ.वी.एन.भालेराव - भारतीय साहित्यशास्त्र - पृ. 100
- 6) संपा.डॉ. बालाजी भुरे, डॉ.व्यंकट पाटिल - काव्य तरंग - पृ.77
- 5) डॉ.वी.एन.भालेराव - भारतीय साहित्यशास्त्र - पृ. 90
- 8) डॉ.वी.एन.भालेराव - भारतीय साहित्यशास्त्र - पृ. 50
- 9) डॉ.वी.एन.भालेराव - भारतीय साहित्यशास्त्र - पृ. 105
- 10) डॉ.नगेन्द्र - हिन्दी साहित्य का इतिहास - पृ. 348
- 11) डॉ. अलोक कुमार कश्यप - भारतीय समाज में नारी दशा एवं दिशा - पृ.25
- 12) डॉ.शिवकुमार शर्मा - हिन्दी साहित्य : युग और प्रवृत्तियाँ - अशोक प्रकाशन, नई दिल्ली - पृ.442
- 13) डॉ.शिवकुमार शर्मा - हिन्दी साहित्य : युग और प्रवृत्तियाँ - अशोक प्रकाशन, नई दिल्ली - पृ.458



## हिंदी से ही संभव है भारतीय कला एवं संस्कृति का वैश्विक विस्तार

प्रा. डॉ. मीना भाऊराव घुमे

हिंदी विभाग दयानंद कला महाविद्यालय, लातूर

**भा**रत प्रारंभ से ही कला एवं संस्कृति की दृष्टि से बहुत ही समृद्ध राष्ट्र रहा है। भारतीय कला एवं संस्कृति की विकास यात्रा हजारों वर्षों की विरासत संजोए आज भी अनवरत जारी है। प्राचीन समय में हमारे यहाँ कला, संस्कृति एवं भारतीय ज्ञान परंपरा के दस्तावेजीकरण का कार्य प्राच्य, पाली, संस्कृत आदि भाषाओं में हुआ था। इस परंपरा को हिंदी ने काफी आगे बढ़ाया। किसी भी देश की कला एवं संस्कृति का वहाँ की भाषा से गहरा रिश्ता होता है। हिंदी ने अपने विकास क्रम में भारतीय कला एवं संस्कृति के विकास और प्रसार में महत्वपूर्ण भूमिका का निर्वहन किया। वर्तमान समय में भारत में सबसे अधिक बोली जाने वाली भाषा हिंदी ही है। यह भारत की राजकीय भाषा है एवं विश्व के अनेक देशों में हिंदी का प्रभाव बढ़ा है। विश्व के 116 विश्वविद्यालयों में हिंदी की पढ़ाई सुलभ है। हाल ही में संयुक्त राष्ट्र महासभा ने हिंदी को अधिकारिक भाषा के रूप में स्वीकारा है। यह इस बात का भी प्रमाण है कि हिंदी के वैश्विक भाषा बनने के सुनहरे द्वार खुले हैं। हिंदी को वैश्विक भाषा बनने से कोई नहीं रोक सकता है। हिन्दी के विश्वभाषा बनने पर समूचा विश्व यह भलीभांति जान सकेगा कि विश्व पर एकाधिकार करना अथवा विश्व को अपना बाजार समझना /बनाना नहीं अपितु “वसुधैव कुटुंबक” भारत की मूल आत्मा है २ भारत की ज्ञान विज्ञान परंपराओं का अन्तिम लक्ष्य भी वसुधैव कुटुंबक ही है। हाल ही में हुए फीजी सम्मेलन में अपने वक्तव्य में भारत के यशस्वी विदेश मंत्री डॉ. एस. जयशंकरजी ने भारतीय ज्ञान-विज्ञान परम्परा, जो कि विश्वशांति का सन्देश देती है, के व्यापीकरण के लिए हिन्दी के वैश्वीकरण को आवश्यक निरूपित किया है। भारत की मूल अवधारणा “जियो और जीने दो” है और इसकी प्राणप्रतिष्ठा समय की आवश्यकता है। इसी पावन उद्देश्य से भारतीय ज्ञान-विज्ञान परम्परा, हिन्दी और कृत्रिम मेधा पर केन्द्रित विचार विमर्श इस सम्मेलन का मुख्य बिन्दु था। सम्मेलन का शुभारम्भ समारोह, एक स्वजलोक में विचरण-सा था ६ माता सरस्वती की स्तुति के उपरान्त फीजी के पण्डितों ने

सम्मेलन की सफलता के लिए जनजातीय विधि-विधान के साथ देवी-देवताओं का आवाहन किया। सम्मेलन में उपस्थित हरेक व्यक्ति यह अनुभव कर रहा था कि फीजी के नागरिक अपनी परंपराओं, आस्थाओं और मान्यताओं तथा धरती से कितनी आस्था और गहराई के साथ जुड़े हुए हैं। आत्मनिर्भरता और अपने पारंपरिक कुटीर उद्योग के प्रति अपनी अगाध श्रद्धा को सगर्व प्रकट करते हुए सम्मेलन के शुभारंभ के अवसर पर हाथों से बनाई गई विविध प्रकार की चटाइयों को पूजा-अर्चना के साथ भारत के प्रतिनिधि डॉ. जयशंकरजी को भेंट किया गया। लगभग डेढ़ घण्टे तक मन्त्रोच्चारण करते हुए जनजातीय पंडितों ने फीजी के महामहिम राष्ट्रपतिजी और सभी अतिथियों की उपस्थिति में यह विधान सम्पन्न किया। यही भारतीय संस्कृति है और इसका विस्तार ऐसे ही संमेलनों के माध्यम से विश्वभर में भारत पहुँचाएगा। यह अटल सत्य है कि भाषा से संस्कृति मुखरित होती है और हिन्दी के विश्वभाषा बनने से भारतीय संस्कृति वैश्विक रूप से मुखरित होगी। डॉ. मनोहर भण्डारी कहते हैं, ‘जिस दिन ये चिकित्सा पद्धतियाँ आधुनिक चिकित्सा विज्ञान के वैश्विक पाठ्यक्रमों में सम्मिलित होंगी, वह दिन मानवीय स्वास्थ्य के इतिहास में एक स्वर्णिम युग का शुभारम्भ दिवस होगा।’ सम्मेलन में जिन विषयों पर विचार, विमर्श और विस्तृत चर्चा हुई, उनके शीर्षकों से ही अनुमान लग सकता है कि सम्मेलन कितना सार्थक रहा होगा ६ परम्परागत ज्ञान, हिन्दी और कृत्रिम मेधा, भारतीय ज्ञान परम्परा का वैश्विक सन्दर्भ और हिन्दी, बदलते परिवेश में प्रवासी साहित्य, वैश्विक सन्दर्भ में भाषाई समन्वय और हिन्दी अनुवाद, हिन्दी और सिनेमा, गिरमिटिया देश और हिन्दी, हिन्दी और प्रशांत क्षेत्र, सूचना प्रौद्योगिकी और २१ वीं सदी में हिन्दी, हिन्दी पर वैश्विक धारणा और मीडिया आदि जैसे विषयों पर विशेषज्ञ विद्वानों ने अपने विचार प्रस्तुत किए और जिज्ञासा समाधान के समय सुधि श्रोताओं ने अपने ज्ञान से उन विषयों को और भी समृद्ध किया। इस सम्मेलन में देशभर के अनेक भूतपूर्व और वर्तमान कुलपतियों सहित अनेक शिक्षाविदों ने सहभागिता की, साथ ही हिन्दी के व्यापीकरण में अनेक वर्षों से प्रयास कर रही संस्थाओं के पदाधिकारियों सहित प्रसिद्ध

साहित्यकारों, कवियों और हिन्दीसेवियों ने अपनी वैचारिक आहुतियाँ दी हैं ।

भाषा सहोदरी हिंदी न्यास नई दिल्ली एवं महात्मा गांधी संस्थान मॉरीशस के संयुक्त तत्वाधान में नौवा अंतरराष्ट्रीय हिंदी अधिवेशन दिनांक 10 व 11 जनवरी 2023 को मॉरीशस में संपन्न हुआ ।मॉरीशस के महात्मा गांधी संस्थान के सभागार में अंतरराष्ट्रीय हिंदी अधिवेशन का आयोजन किया गया था । इस विश्वविद्यालय की स्थापना भारत सरकार द्वारा 1970 में की गई थी । मॉरीशस में संपन्न इस आंतरराष्ट्रीय अधिवेशन में भारत एवं मॉरीशस के शिक्षाविद शोधार्थी शिक्षक प्रोफ़ेसर लेखक साहित्यकार पत्रकार कुलपति एवं भारतीय प्रवासियों ने भाग लिया ।अंतरराष्ट्रीय हिंदी अधिवेशन की अध्यक्षता मॉरीशस के महामहिम राष्ट्रपति श्री पृथ्वीराज सिंह रूपन ने की । इस अवसर पर मॉरीशस के प्रसिद्ध हिन्दी साहित्यकार रामदेव धुरंदर भी उपस्थित थे जिन्होंने मारिशस के अनिवासी भारतीयों की पीढ़ा को अपने साहित्य में जिवंत किया । वे स्वयं को हिंदु कहने में गर्व महसूस करते हैं तथा हिंदी से अपना आत्मिय रिश्ता विदेश में रहकर भी बनाए रखें हैं । हिंदी की वरिष्ठ लेखिका मृदुला सिन्हा द्वारा लिखित गीत 'हिंदी हिंदी हिंदी , भारत माँ की बिंदी ' गीत गाया तथा भारतीय नृत्य परंपरा में कथक नृत्य का प्रदर्शन भी किया गया। इस अधिवेशन में भारत-मॉरीशस मैत्री संबंधों और हिंदी की वैश्विक स्थिति पर चर्चा की गई । मैंने स्वयं इस अधिवेशन में भारत की महान परंपरा में अपना महत्वपूर्ण योगदान देनेवाले आधुनिक ऋषि जिन्होंने सदैव ही भारतीय संस्कार ,वेद , उपनिषद और भारतीय संस्कृति का महत्व प्रतिपादित करते हुए अपना संपूर्ण जीवन व्यतित किया ऐसे 'हिंदी के उन्नायक महर्षि दयानंद सरस्वती' इस विषय पर अपने विचार प्रस्तुत किए । हिंदी के प्रचार प्रसार में योगदान के लिए मुझे ' सहोदरी सम्मान ' उपाधि से भी सम्मानित किया गया । यह गौरव की बात है । इस से हिंदी प्रेमियों का हौसला बढ़ता है ।

इससे पहले भी भारत ने इस दिशा में बहुत विराट पहलकदमी 'विश्व रंग' अंतरराष्ट्रीय महोत्सव के रूप में प्रारंभ की है। भारत की सांस्कृतिक राजधानी भोपाल में 'विश्व रंग' टैगोर अंतरराष्ट्रीय साहित्य एवं कला महोत्सव 2019 के प्रथम अद्भुत-भव्य आयोजन का जिस तरह से पूरे विश्व ने अभिनंदन किया था वह भारतीय कला, संस्कृति, साहित्य, शिक्षा एवं सामाजिक सरोकारों के वैश्विक फलक पर रोशन सितारों की मानिंद सदैव के लिए अविस्मरणीय है।

इसके बाद कोरोना विभीषिका के रूप में सदी की सबसे भीषण त्रासदी के दौरान भी वर्चुअल प्लेटफार्म पर ऑनलाइन आयोजित विश्व के सबसे बड़े सांस्कृतिक महोत्सव 'विश्व रंग 2020' की विश्व के 16 मुल्कों ने मेजबानी की। इसी रचनात्मक ऊर्जा के बल पर 'विश्व रंग 2021' का आयोजन कोरोना के बावजूद विश्व के 27 देशों में वर्चुअल प्लेटफार्म पर किया गया। इसमें 50 से अधिक देशों के हजारों रचनाकारों एवं लाखों-करोड़ों लोगों ने वर्चुअल प्लेटफार्म पर रचनात्मक उपस्थिति दर्ज कराकर 'विश्व रंग' को कई गुना अधिक भव्यता के साथ अद्भुत, अकल्पनीय और अविस्मरणीय बना दिया।

यह देश के इतिहास में पहली बार हुआ कि किसी शैक्षिक संस्थान— रबीन्द्रनाथ टैगोर विश्वविद्यालय ने डॉ. सी. वी. रमन विश्वविद्यालय, आइसेक्ट विश्वविद्यालय, टैगोर विश्व कला एवं संस्कृति केंद्र, वनमाली सृजन पीठ, वनमाली सृजन केंद्रों एवं देश-विदेश की 100 से अधिक सांस्कृतिक संस्थाओं को साथ लेकर भारतीय कला, संस्कृति, साहित्य के महोत्सव का अद्भुत संसार रचा। देश में आयोजित होने वाले कई अन्य साहित्य उत्सव में अंग्रेजी का प्रभुत्व होता है। वेस्टर्न कल्चर की प्रधानता रहती है। इन उत्सवों के बदले 'विश्व रंग' ने हिंदी और भारतीय भाषाओं को केंद्रीयता प्रदान करने का महत्वपूर्ण कार्य करते हुए हिंदी और भारतीय भाषाओं के बीच अपनत्व और परस्पर सम्मान का रिश्ता कायम करने का ऐतिहासिक कार्य किया। साथ ही इस बात को भी विशेष रूप से ध्यान में रखा की हमारी भाषा को समृद्ध करने के लिए हमारी बोलियों का समृद्ध होना बहुत जरूरी है। अपनी भाषा से अपनी बोलियों को जोड़ना भी बहुत आवश्यक है। इसी को ध्यान में रखते हुए विश्व रंग में हिंदी के साथ उसकी बोलियों—मालवी, बुंदेली, बघेली, छत्तीसगढ़ी, भोजपुरी,अवधि आदि के जमीनी रस भरे संवाद को वैश्विक फलक प्रदान किया। हिंदी और सहोदर बोलियों के संवर्धन में ही भारतीय कला, संस्कृति और भारतीय ज्ञान परंपरा की महत्ता निहित है।

हमारे देश में राजनीति ने सभी भारतीय भाषाओं को एक दूसरे के विरुद्ध खड़ा करने का काम किया है जबकि सभी भारतीय भाषाएं परस्पर एक दूसरे से गहरे तक जुड़ी हुई हैं। वे सहोदर हैं और एक दूसरे से शक्ति अर्जित करती हैं। हमारे यहां बोलियों को भी हिंदी के विरुद्ध खड़ा करने के प्रयास किए गए जबकि स्वयं हिंदी भाषा अपना रस इन जीवन सित्त बोलियों से ही प्राप्त करती है। भारतीय कला एवं संस्कृति का विस्तार एवं प्रसार भी इनके गहरे मजबूत नातों पर ही कायम है। भाषाओं और बोलियों पर बहुत ही

महत्वपूर्ण सत्र और विमर्श विश्व रंग में आयोजित हुए। उल्लेखनीय है कि इन सत्रों में दूरदराज के ग्रामीण आदिवासी अंचलों के रचनाकारों ने विभिन्न रसभरी बोलियों में रची रचनाओं की यादगार प्रस्तुतियों से बोलियों के महत्व को प्रतिपादित किया। विश्व रंग की सबसे महत्वपूर्ण बात—टैगोर की वैश्विकता विश्व रंग का मूल आधार रही है। यह महोत्सव टैगोर की रचनात्मकता से शुरू होकर पूरे विश्व तक फैलता है। हिंदी भाषी क्षेत्र में टैगोर की विराट रचनात्मकता विशेषकर उनकी पेंटिंग स्टाइल एवं नाटकों को लेकर कोई बहुत चेतना नहीं है और इसका पुनरावलोकन बहुत आवश्यक है। विशेषकर टैगोर और महात्मा गांधी का स्वतंत्रता आंदोलन के समय का रिश्ता और टैगोर की अंतर्राष्ट्रीयता तथा शैक्षिक दृष्टि को एक बार पुनः देखा जाना जरूरी है। भारतीय संस्कृति की वसुधैव कुटुंबकम की परंपरा भी इसी में अंतर्निहित है। अतः वसुधैव कुटुंबकम के आधार पर रबीन्द्रनाथ टैगोर और महात्मा गांधी के दर्शन को भी विश्व रंग का मूल आधार बनाया गया।

विश्व रंग में भारतीय कला, संस्कृति, साहित्य, दर्शन एवं भारतीय अस्मिता को आत्मसात किया गया। विश्व रंग में भारतीयता को प्राथमिकता देना कोई जड़ राष्ट्रीयता नहीं है। यहां भारतीयता वैश्विक संदर्भ से जुड़ी और अपने अनोखेपन में प्रकाशित भारतीयता है। विश्व कविता, कथा, उपन्यास सहित साहित्य की सभी विधाओं का उतना ही स्थान है जितना भारतीय साहित्य का।

उल्लेखनीय है की सात समंदर पार प्रवासी भारतीय रचनाकार भी अपनी मातृशक्ति, मातृभाषा, मातृभूमि, कला, साहित्य, संस्कृति से, अपनी जड़ों से जुड़े रहना चाहते हैं लेकिन उनके लेखन के बेहतर प्रकाशन और रचनात्मक मूल्यांकन को लेकर कोई ठोस प्रयास देश में नहीं हुए। विश्व रंग में विश्व के प्रमुख भारतीय रचनाकारों—युवा रचनाकारों को साझा मंच प्रदान कर उनके साहित्य और रचनाकर्म के रचनात्मक मूल्यांकन और बेहतर प्रकाशन की सार्थक पहल कदमी की गई। विश्व रंग में प्रवासी भारतीय रचनाकारों की उत्कृष्ट पुस्तकों के आकर्षण कलेवर के साथ प्रकाशन, भव्य लोकार्पण एवं सार्थक विमर्श को पूरी दुनिया ने सराहा।

विश्व रंग कि हमारी अवधारणा, विश्व के बारे में हमारी समझ से ही निकली है। यदि आप सचेत रूप से अपने आसपास देखें तो पाएंगे कि विकास की जो प्रक्रिया हमने अपनाई है और प्रकृति का जिस तरह अंधाधुन दोहन किया है, किया जा रहा है वह स्वयं हमारे अस्तित्व के लिए ही घातक होता जा रहा है। दूसरी ओर बायोटेक्नोलॉजी

एवं बायो इनफॉर्मेटिक्स के कन्वर्जेंस से जिस तरह के मनुष्य के निर्माण की बात की जा रही है उससे इस बात में भी संदेह पैदा हो रहा है कि क्या मनुष्य स्वयं वैसा बचा रह पाएगा जैसा कि हम उसे जानते हैं। तीसरे टेक्नोलॉजी ने जीवन की गति इतनी तेज कर दी है कि उसे जानना—पहचानना ही मुश्किल होता जा रहा है। जैसा कि फ्रेडरिक जेम्सन ने कहा है, हमें नये नक्शे और नये को—आर्डिनेट्स की तलाश करनी होगी। हमें लगता है कि जीवन के नए उपकरणों को तलाशने के साधन विज्ञान के पास उतने नहीं हैं जितने भारतीय कला, संस्कृति, साहित्य और संगीत के पास है। विश्व के तमाम रचनाकारों, कलाकारों और संगीतज्ञों को इस संबंध में बातचीत शुरू करनी चाहिए और एक प्रभावी हस्तक्षेप करना चाहिए। 'विश्व रंग' कला, संस्कृति, साहित्य, शिक्षा और भाषा के लिए काम करने वाले समूचे विश्व के रचनाकारों के बीच इसी दिशा में वैश्विक विमर्श का एक सार्थक रचनात्मक वैश्विक मंच के रूप में स्थापित हो चुका है।

विश्व रंग के पहले संस्करण के बाद साल 2020 आया। इस साल के शुरुआती दिनों में ही कोरोना बीमारी से दुनिया का सामना हुआ। देखते ही देखते यह वैश्विक महामारी के रूप में तब्दील हो गई। विश्व के कई देशों में लॉकडाउन लगा जो काफी लंबा चला। इस दौरान जीवन मानो थम सा गया था। ऐसा लग रहा था मानो कुदरत ने अपना चक्का उलटा घुमा दिया हो। लोग अपने-अपने घरों में ही बंद होकर रहने को मजबूर हो गए थे। जो बाहर निकल रहे थे वह भी एक भय के साथ निकल रहे थे। पूरे विश्व में अफरा—तफरी सी मची हुई थी। विदेशों में रहने वाले प्रवासी लोग, देश के विभिन्न प्रांतों से प्रवासी मजदूर अपने-अपने घर—गांव की ओर लौटने को मजबूर थे। कुछ साधन के साथ अधिकांश साधन विहीन पैदल ही थकेहारे लहलुहान कदमों से लौटने को मजबूर थे। कोरोना काल की विभीषिका ने संपूर्ण विश्व को झकझोर दिया था। धीरे धीरे अनलॉक का चलन बढ़ा तो ऐसे समय में ज्यादा सावधानी बरतने के बजाय महामारी के दुष्परिणामों के प्रति लोगों की गंभीरता में कमी आती गई, लापरवाही बढ़ती गई। ऐसा मजबूरीवश भी हो रहा था। इसके घातक परिणाम भी सामने आने लगे। गरीबी, बेरोजगारी, बीमारी, बदहाली के मंजर में आर्थिक मार ने सभी को बेहाल कर दिया। सामाजिक दूरियां जो पहले से ही बढ़ रही थी इस कोरोना काल में और अधिक गहराती चली गई। इन सबके बावजूद समाज के हर तबके से परोपकार करने वालों ने निस्वार्थ भाव से मानव सेवा के माध्यम से समूचे विश्व में मनुष्यता



और मानवता का बड़ा पैगाम पहुंचाया। कोरोना विभीषिका से उपजे भय निराशा एवं अवसाद से भरे इस कठिन समय के विरुद्ध आशा, विश्वास, प्रेम, कसृणा और टैगोर के विश्व मानवता के सिद्धांत को आत्मसात करते हुए वैश्विक स्तर पर एक बड़े सांस्कृतिक रचनात्मक हस्तक्षेप के रूप में विश्व रंग 2020 एवं विश्व रंग 2021 की संकल्पना की गई।

कोरोना काल से उपजे हालातों ने साफ संकेत दिए हैं कि हमें विकास का रास्ता बदलने की जरूरत है। इस दिशा में भारतीय कला, संस्कृति, साहित्य के रचनात्मक हस्तक्षेप के द्वारा हम उच्चतर शक्ति को जागृत कर सकते हैं। हम प्रेम और घृणा में से किसे चुने इसे साहित्य, कला और संस्कृति ही हमें सिखाती है। कला ही उस शब्द युग्म का निर्माण करती है। शब्द युग्म चयन करने में जीवन निकल जाता है। इसके लिए हमें अनवरत रचनात्मक और सृजनात्मक प्रयत्न करते रहने होंगे। हम अपने इन सार्थक प्रयासों से संभावनाओं की नई जमीन और फलक तैयार कर सकते हैं। इस समय हिंदी और भारतीय भाषाओं के पास बहुत बड़ा अवसर है टेक्नोलॉजी ने यह संभव किया है कि पूरे विश्व में हम इनको फैला सकें। हमने विश्व रंग टैगोर अंतर्राष्ट्रीय महोत्सव के माध्यम से वैश्विक स्तर पर यह कर दिखाया है। इसी संकल्पना के साथ 'विश्व रंग 2020' एवं 'विश्व रंग 2021' का आगाज विश्व के 27 देशों में वर्चुअल प्लेटफार्म पर विश्व के सबसे बड़े ऑनलाइन फेस्टिवल के रूप में किया गया। भारत सहित सभी देश जहां विश्व रंग 2020 एवं विश्व रंग 2021 के आयोजन हुए उन सभी देशों ने कहा कि इस कठिन समय में विश्व रंग की हमें सबसे ज्यादा जरूरत थी। 'विश्व रंग' अंतर्राष्ट्रीय

महोत्सव ने हिंदी के माध्यम से भारतीय कला, संस्कृति, साहित्य एवं संगीत के प्रसार और विस्तार के लिए एक स्वर्णिम फलक बुना है।

क्र 20 शिखर सम्मेलन के दौरान दुनिया के कई देशों के शीर्ष नेता हर साल संयुक्त मंच पर मुलाकात करते हैं। शिखर सम्मेलन में वैश्विक अर्थव्यवस्था को आगे बढ़ाने के मुद्दे पर चर्चा की जाती है। क्योंकि क्र 20 में शामिल सदस्य देशों की कुल जीडीपी में वैश्विक सकल घरेलू उत्पाद के लगभग 85 फीसदी का योगदान है। इसके साथ ही शिखर सम्मेलन के दौरान विश्व के बदलते परिदृश्य को ध्यान में रखते हुए सतत विकास, स्वास्थ्य, कृषि, ऊर्जा सुरक्षा, खाद्य सुरक्षा, पर्यावरण, जलवायु परिवर्तन, रोजगार, इंफ्रास्ट्रक्चर और भ्रष्टाचार विरोधी सहित अन्य मुद्दों पर चर्चा होती है। इस साल जी 20 सम्मेलन की मेजबानी भारत करेगा। इंडोनेशिया के राष्ट्रपति जोको विडोदो ने भारत को इसकी अध्यक्षता सौंपी। पीएम मोदी ने आश्वासन करते हुए कहा कि भारत में अतिथियों को देश की अद्भुतता, विविधता, समावेशी परंपराओं और सांस्कृतिक समृद्धि का पूरा अनुभव मिलेगा। आशा है कि 2023 में होने वाले इस शिखर सम्मेलन में वैश्विक स्तर पर भारतीय भाषा और संस्कृति से जुड़े मुद्दों पर परिचर्चा होगी और भारत विश्वगुरु बनने की ओर प्रस्थान करेगा।

## एक शक्ति के रूप में हिंदी भाषा

डॉ. ताडेवार घनश्याम विठ्ठल

महात्मा बसवेश्वर कनिष्ठ महाविद्यालय, लातूर

# रा

ष्ट्रपिता महात्मा गांधी जी ने भाषा के संदर्भ में विचार

करते हुए कहा था कि 'भाषा के बिना राष्ट्र गूंगा होता है' ठीक इसी प्रकार हिंदी गद्य के पिता कहे जाने वाले भारतेंदु हरिश्चंद्र ने कहा था 'निज भाषा उन्नति अहै सब उन्नति को मूल, बिन निज भाषा ज्ञान के मिटत न हिय को सूल' इन दो कथनों को देखने के बाद कह सकते हैं कि किसी भी देश एवं समाज के लिए भाषा का स्थान अहम है। भाषा के आधार पर ही देश का विकास होता है क्योंकि देश की अस्मिता एवं अभिमान उसकी भाषा होती है। भाषा के बिना देश का अस्तित्व ही संकट में आ जाता है। भाषा के बिना वह देश केवल पृथ्वी का एक विशेष अंग बनकर रह जाता है। जिसकी कोई अपनी चेतना नहीं होती। देश और समाज का विकास भाषा के बल पर ही संभव है। देश की परंपरा एवं संस्कृति का विकास भाषा के बल पर ही होता है। भाषा के बल पर ही मानव सुसंस्कृत बनता है। इसलिए भाषा प्रत्येक व्यक्ति के साथ-साथ देश की अस्मिता एवं अभिमान का विषय होती है।

हिंदी भारत देश की संपर्क भाषा के रूप में स्थापित तो हो चुकी है परंतु इस भाषा को वह स्थान नहीं मिला जो मिलना चाहिए था। संविधान में हिंदी भाषा को राजभाषा का दर्जा दिया गया है। हिंदी भाषा को राष्ट्रभाषा के रूप में भी संबोधित किया जाता है। हिंदी भाषा संसार के सबसे अधिक बोली जानेवाली भाषाओं में से एक है। दुनिया में बोली जानेवाली भाषाओं में पहले पायदान पर अंग्रेजी भाषा आती है तो दूसरे पायदान पर चीनी भाषा का नाम दिया जाता है। इसके बाद हिंदी भाषा का क्रमांक तीसरे पायदान पर आता है। हिंदी भाषा लोकसंख्या की दृष्टि से भले ही तीसरे पायदान पर आती हो लेकिन अंतरराष्ट्रीय स्तर पर इस भाषा का प्रभाव वैसा नहीं है जैसे अन्य भाषाओं का है। मेरे विद्यार्थी जीवन में मेरे साथ हिंदी भाषा पढ़ने के लिए कुछ रशियन छात्राएं थी। उनसे जिज्ञासा वश प्रश्न पूछा था कि क्या हिंदी भाषा संयुक्त राष्ट्र संघ की भाषा बन सकती है? तो उस छात्रा ने जवाब में

कहा कि नहीं बन सकती है। मैंने उसके उत्तर को सुनने के बाद पहले तो चकित हुआ और थोड़ा उस छात्रा पर मेरे मन में क्रोध भी आया कि वह हमारे देश की भाषा का अपमान कर रही है। जबकि यही भाषा सीखने के लिए रशिया से भारत आई थी। लेकिन उसने कारण भी बताया था कि हिंदी संयुक्त राष्ट्र संघ की भाषा क्यों नहीं बन सकती है। उसका कारण बहुत सटीक था। उसने बताया कि जब आप ही लोग उस भाषा को सम्मान नहीं देते तब आपकी भाषा को वहां सम्मान कैसे मिलेगा। ठीक इसी प्रकार का दूसरा अनुभव भी रहा की जर्मनी में रहने वाली हिंदी लेखिका है। उनसे भी इसी प्रकार का सवाल मैंने जिज्ञासा वश पूछ लिया था। तो उनका उत्तर भी ठीक इसी प्रकार था कि जब हम भारतीय लोग हिंदी को सही सम्मान देंगे तब यह भाषा संयुक्त राष्ट्र संघ की भाषा बन सकती है। तब इसे कोई रोक नहीं सकता है।

संयुक्त राष्ट्र संघ की संघ में राजभाषा के रूप में ६ भाषाओं को मान्यता दी गई है। उनमें से अरबी, चीनी, अंग्रेजी, फ्रांसीसी, स्पेनी और रूसी भाषा है। लेकिन हिंदी भाषा को अभी तक संयुक्त राष्ट्र संघ में राजभाषा के रूप में स्थान नहीं मिल पाया है। इसके लिए हम संयुक्त राष्ट्र संघ को दोषी नहीं मान सकते। इसके लिए हम भारतीय या हमारी उदासीन सरकार ही दोषी साबित होती है। उपर्युक्त भाषाओं का प्रभाव दुनिया में दिखाई देता है। इसका कारण स्पष्ट है। चीन में चीनी भाषा में बच्चों को शिक्षा से लेकर शोध कार्य तक चीनी भाषा में अध्ययन करने की सुविधा है। इसलिए यह भाषा वहां की जनता, सरकार और शिक्षा की भाषा बनी हुई है। ठीक इसी प्रकार अन्य अरबी, अंग्रेजी, रूसी, फ्रांसीसी और स्पेनी भाषाओं की स्थिति है। लेकिन भारत में हिंदी भाषा को लेकर स्थितियां ठीक उल्टी है। यहां हिंदी केवल राजभाषा के रूप में उपयोग में लाई जाती है। इस भाषा को वास्तव में देश की भाषा सरकार और जनता की भाषा बनाने का प्रामाणिक प्रयास कभी नहीं किया गया। इसलिए इस भाषा में बोलने वाला व्यक्ति अंग्रेजी की तुलना में कम गौरवान्वित होने का अनुभव करता है। यूं कहें लज्जा का अनुभव करता

है। इसी का परिणाम है कि भारत में अंग्रेजी स्कूलों की संख्या दिन-ब-दिन बढ़ती जा रही है।

भारत का सामान्य से सामान्य व्यक्ति अपने बच्चे की शिक्षा और दीक्षा अंग्रेजी स्कूलों से करवाना चाहता है। भारत का कोई आदमी हिंदी के साथ-साथ अपनी मातृभाषा में अपने बच्चे को शिक्षित करना नहीं चाहता। यह बात स्पष्ट कर देती है कि हम भारतीय अपनी भाषाओं के प्रति कितने गैर जिम्मेवार हैं और पराए भाषा को सर के ऊपर बिठा कर बैठे हुए हैं। ऐसी स्थिति में हिंदी भाषा का विकास कतई संभव नहीं हो सकता। हम भारतीय हिंदी को रोजी-रोटी के साथ जुड़ने नहीं दिया। रोजी-रोटी की भाषा अंग्रेजी हो गई। हिंदी केवल बोलचाल की भाषा बन कर रह गई। ऐसा इसलिए हुआ कि भारतीय बुद्धिजीवियों की देश एवं देश की भाषा के प्रति उदासीनता अत्यधिक थी। या एक षड्यंत्र यह भी हो सकता है कि भारत की बहुसंख्याक जनता को ज्ञान और विज्ञान से किस प्रकार दूर रखा जा सकता है इस की भरसक कोशिश भी की गई होगी। क्या कारण है कि हिंदी में ज्ञान विज्ञान के विषयों को पढ़ाया नहीं जा सकता। क्या हिंदी भाषा में मेडिकल साइंस तथा तकनीकी शिक्षा देने से छात्रों के ज्ञान में कोई कमी आएगी। अगर ऐसा नहीं है तो फिर ऐसा प्रयास हम भारतवासियों की ओर से क्यों नहीं हुआ। संयुक्त राष्ट्र संघ की ६ भाषाओं में इस प्रकार की शिक्षा उस देश के बच्चों को दी जाती है। इसलिए वहां के बच्चे ज्ञान और विज्ञान में नए अविष्कार करते जाते हैं। हमारे भारतीय बच्चों की बुद्धि अंग्रेजी भाषा को समझने में खर्च हो जाती है। नया अविष्कार अपने कौशलों का उपयोग हमारे भारतीय बच्चे कर ही नहीं सकते। मुझे तो लगता है कि भारत की सामान्य जनता को ज्ञान और विज्ञान से दूर रखने के लिए ही हिंदी भाषा को रोकने का प्रयास किया गया। अगर ज्ञान और तकनीकी की शिक्षा हिंदी भाषा में प्राप्त होती तो यहां का सामान्य परिवार का बच्चा भी अपने ज्ञान, श्रम और कौशल से अपनी प्रतिभा को प्रस्तुत कर सकता। केवल भाषा के प्रति ही नहीं यह देश के प्रति किया गया बहुत बड़ा अपराध है। ऐसा कहा जा सकता है। कोरोना के संक्रमण काल में भारत देश में मेडिकल क्षेत्र में हमारी क्या स्थिति है इसकी जानकारी हर एक भारतीय को हो चुकी है। उपचार के अभाव में लाखों लोगों को अपनी जान गंवानी पड़ी। यहां लोकसंख्या की दृष्टि से डॉक्टर्स और अस्पतालों की बहुत कमी है। एक तो भारत में मेडिकल

साइंस की शिक्षा अंग्रेजी भाषा में दी जाती है दूसरी ओर इस क्षेत्र में सामान्य व्यक्ति का लड़का आने का सपने में भी नहीं सोच सकता इतनी महंगी इस शिक्षा को कर दी गई है। अगर यही शिक्षा हिंदी भाषा में दी जाती तो कोरोना के संक्रमण काल में जो स्थितियां पैदा हुईं शायद ऐसी स्थिति आ नहीं सकती थी।

हिंदी भाषा के विकास को लेकर बहुत विवाद है। सबसे पहले हिंदी के विकास में अवरोध का कारण बना आर्य और अनार्य की भावना। उत्तर भारत और दक्षिण भारत का आंतरिक द्वंद। विशेषता तमिल भाषा। दूसरा कारण है संस्कृत निष्ठ हिंदी भाषा। अरबी फारसी एवं तुर्की शब्दों से युक्त हिंदी भाषा का आग्रह। हिंदी भाषा में तत्सम शब्दों के रूप में किस भाषा के शब्द अधिक होंगे इसका विवाद। जब संविधान सभा में राजभाषा के रूप में हिंदी और उर्दू भाषा का चुनाव हो रहा था तब हिंदी राजभाषा की अधिकारिणी सिर्फ एक मत से बन पाई है। कहने का तात्पर्य यह है कि हिंदी का विरोध आरंभ से ही हो रहा था। इसके विकास को इसके अंकुरित होने से ही इसे रोकने का भरसक प्रयास किया जा रहा था। इन विरोधी स्थितियों में आगे में घी डालने का काम तमिलनाडु राज्य के तमिल भाषा के लोग या कहे तो राजनीतिक पार्टियों ने किया। इसके इस दबाव के कारण ही भारत में त्रिभाषा सूत्र का निर्माण हुआ। वहां से केवल हिंदी नाम की राजभाषा बनी रही और सरकार एवं प्रशासनिक कार्यालयों की भाषा अंग्रेजी ही बनी रही। तमिलनाडु जैसे राज्य को विदेशी भाषा अंग्रेजी से कोई दुविधा नहीं है लेकिन हिंदी भाषा से उनका बहुत बैर दिखाई देता है। इस प्रकार की मानसिकता मुझे समझ में नहीं आती। फिर भी हिंदी भाषा की अपनी शक्ति है कि वह कभी रुकी नहीं थी। महात्मा गांधी जी ने इस भाषा की शक्ति का अनुमान बहुत पहले ही लगा लिया था “वे पूर्वानुमान में देख चुके थे कि लगभग ७०० वर्षों के इस्लामिक शासन और ३०० वर्षों के अंग्रेजी शासन के बावजूद अरबी फारसी और अंग्रेजी राजभाषा होते हुए भी जन भाषा नहीं हो सकी थी” ११ इस प्रकार हिंदी का विरोध या कहें हिंदी को समाप्त करने का जितना प्रयास किया गया हिंदी अपनी शक्ति के बल पर जनता के बीच जीवित रही केवल जीवित ही नहीं रही तो व ज्ञान और विज्ञान के क्षेत्र में भी आगे बढ़ती रही। महात्मा गांधी जी इस भाषा की शक्ति को बहुत पहले पहचान गए थे। “यह भाषाएं केवल शासन और शासन



तंत्र की भाषाएं बन सकी यह जन से दूर रही। इसीलिए द्विभाषिकता के कारण शासक और शासित २ वर्ग बने रहे। गांधी जी इस भेद को मिटाना चाहते थे। शासक और शोषित के बीच की खाई को पाटना चाहते थे। इसलिए वे शासकों से शासितों की भाषा में राजकाज चलाने की आकांक्षा रखते थे”।<sup>12</sup>

योगेंद्र प्रसाद मिश्रा ने अपने ब्लॉग लेखन में हिंदी भाषा की शक्ति का जिक्र करते हुए महात्मा गांधी जी के प्रसंग का जिक्र इस प्रकार करते हैं “उन्होंने गुजरात से नोआखाली और कश्मीर से कन्याकुमारी तक की यात्रा में पाया कि गुजरात से निकलकर राजस्थान, पंजाब, कश्मीर, दिल्ली, उत्तर प्रदेश, बिहार, बंगाल, उड़ीसा, असम, आंध्र, कर्नाटक, केरल, तमिलनाडु में पहुंचकर गुजराती मुक हो जाती है लेकिन एक भाषा ऐसी है, जिसके सहारे हर जगह अपनी बात दूसरों तक पहुंचा सकते हैं, वह भाषा है हिंदी”। यह तो सर्वज्ञात है कि भारत की आजादी के आंदोलन में संपूर्ण देश को जोड़ने वाली एक मात्र भाषा हिंदी थी। विभिन्न भाषा वाले स्वतंत्रता सेनानियों को एक भाषा में जोड़ने का काम हिंदी भाषा ने किया है। इस भाषा का विरोध स्वतंत्रता सेनानियों से लेकर संविधान के निर्माता डॉ. बाबासाहेब अंबेडकर जी ने भी इसका विरोध नहीं किया। बल्कि सभी स्वतंत्रता सेनानियों ने इस भाषा का पक्ष लिया था। शायद वे इस भाषा की शक्ति को पहचान गए थे। पूरे भारत को एक सूत्र में पिरोने के लिए हिंदी ही इसके लिए योग्य भाषा हो सकती है। इसलिए महात्मा गांधी जी ने सबसे पहले देश की भाषा को मुक्त करने का प्रयास किया था। इस संदर्भ में योगेंद्र प्रसाद मिश्र-“ गांधी जी का उल्लेख इस प्रकार करते हैं-“१९१९ में राष्ट्रपिता ने पारतंत्र्य के संकट से मुक्ति पाने के लिए सबसे पहली वस्तु को जो रेखांकित किया, वह भाषा थी, जो हिंदी है”।<sup>13</sup>

हिंदी की विशेषता है कि भारत की सभी भाषाओं को अपने में पूरे सम्मान के साथ समा लेती है। हिंदी ने किसी भाषा का विरोध नहीं किया है। इस भाषा में सभी भाषाओं के शब्द दिखाई देते हैं। शायद यही वजह है होगी हिंदी जनता के दिलों में बसती रही। इसीलिए हिंदी भाषा ने अनेक विफल प्रयासों के बाद भी अपने विकास का गंतव्य जारी रखा। तत्कालीन सरकारें इस भाषा की ओर जानबूझकर नजरअंदाज करने का प्रयास किया है। केवल खानापूर्ति के लिए हिंदी भाषा के प्रति अपनी जिम्मेदारियों को निभाने का प्रयास किया है। इस भाषा के विकास में उन लोगों का योगदान है, जो लोग किसान, मजदूर, अशिक्षित और अनपढ़ थे। भारत की आम जनता ने हमेशा इस भाषा को अपने दिल

में जगह दी। भारतीय हिंदी फिल्म जगत ने इस राज को बहुत पहले ही समझ लिया था। इसलिए अपनी फिल्मों में हिंदी भाषा का प्रयोग उन्होंने किया। फिल्म जगत को हिंदी भाषा ने भी बहुत कुछ दिया है, तो फिल्म जगत ने भी हिंदी की भरपूर सेवा की है। उनसे पहले भारतेन्दु हरिश्चंद्र जैसे महान विभूतियों से लेकर उपन्यास सम्राट प्रेमचंद जैसे अनेक लेखकों ने हिंदी भाषा को सदा जीवित रखने का प्रयास किया था। इसी प्रकार का प्रयास महात्मा गांधी जी ने हिंदी भाषा को लेकर किया था इसका जिक्र करते हुए योगेंद्र प्रसाद मिश्र कहते हैं-“१९१९ में महात्मा गांधी जी के नेतृत्व में हिंदी का प्रचार-प्रसार करने के लिए एक कार्यालय दक्षिण के मद्रास (अब चेन्नई) में खुला जो ५ वर्ष तक इसी रूप में चला और बाद में ‘दक्षिण भारत हिंदी प्रचार समिति’ का रूप ले लिया।

वर्तमान सरकार ने हिंदी के प्रति सकारात्मक विचार रखकर हिंदी का विकास करने का प्रामाणिक प्रयास करते हुए दिखाई दे रही है। सरकार की सभी कार्यालयों में हिंदी अधिकारी की नियुक्ति के साथ-साथ हिंदी भाषा में पत्राचार का काम करने पर बल दे रही है। इतना ही नहीं है शिक्षा के क्षेत्र में भी हिंदी भाषा में अध्ययन अध्यापन की सुविधा उपलब्ध किया जा रहा है। अब लगता है कि हिंदी भाषा अपना योग्य स्थान पा लेगी। एक अध्ययन में यह बात स्पष्ट हो चुकी है कि गूगल पर सर्च करने वाले लोगों में सर्वाधिक हिंदी भाषी के लोग पाए गए हैं। कहने का तात्पर्य है कि तकनीकी क्षेत्र में भी हिंदी भाषा पीछे नहीं रही है। हाल ही में मध्य प्रदेश की सरकार ने मेडिकल साइंस की पढ़ाई हिंदी भाषा में शुरुआत कर दी है। इसके अलावा केंद्र सरकार ने भी मेडिकल साइंस और इंजीनियरिंग की प्रवेश परीक्षा प्रश्न पत्र में हिंदी भाषा में परीक्षा देने की सुविधा मुहैया कराई है। उपर्युक्त विचारों के आधार पर यह कहा जा सकता है की वर्तमान में ‘हिंदी एक शक्ति’ के रूप में उभरकर सामने आ रही है। अब हम भारतवासियों को इसका बिना संकोच करते हुए स्वागत करना चाहिए।

### संदर्भ blog.

1. hindibhashaa.com योगेंद्र प्रसाद मिश्र
2. hindibhashaa.com योगेंद्र प्रसाद मिश्र
3. hindibhashaa.com योगेंद्र प्रसाद मिश्र

## बहुभाषावाद और भाषा की शक्ति

मार्गदर्शक

प्रा.डॉ.रणजित जाधव

दयानंद संशोधन केंद्र, लातूर

संशोधन छात्र

श्री, परमेश्वर माणिकराव वाकडे

सारांश —

राहुल सांकृत्यायन एक जगह पर कहते हैं कि, 'आदमी को घुमक्कड़ होना चाहिए', उसे अनेकों भाषाओं का ज्ञान होना चाहिए। उसका अनेकों भाषाओं का ज्ञान ही उसके विद्वत्ता की पहचान है। भारत जैसे देश में तो हमारा किसी एक भाषा में कोई काम बनता ही नहीं। हमें समय-समय पर किसी न किसी बहुभाषिक व्यक्ति से पाला पड़ ही जाता है। ऐसे समय हमें उसके साथ संवाद या वार्तालाप करने के लिए उस भाषा को समझ कर अपनी बात उसके साथ रखनी होती है, तभी जाकर हमारा व्यवहार पूरा हो जाता है। आज तो हम पूरे विश्व से जुड़े हुए हैं। विश्व की सारी विविधता संस्कृति रिती रिवाज परंपराएं और इन सब से जोड़ने वाली भाषाओं से हम रूबरू जुड़ रहे हैं। संस्कृति और भाषा को समझने का प्रयास कर रहे हैं। तो ऐसे समय में बहुभाषिक होना एक लाभदायक होता है।

मनुष्य के विकास में भाषा एक महत्वपूर्ण साधन है। जो उसके प्रगति में विकास में योगदान देती है। आज के मनुष्य की उन्नति का एकमात्र कारण भाषा है। मनुष्य ने जो भी आज हासिल किया है, वह केवल भाषा की शक्ति से ही उसे प्राप्त हुआ है।

**बिज शब्द-** भाषा, बहुभाषावाद, शक्ति

बहुभाषावाद-

हमारा भारत देश हर क्षेत्र में विविधता रखने वाला देश है,

चाहे वह जाति, धर्म, संस्कृति, परंपराएं, रहन-सहन, पहनावा हर दृष्टि से चाहे वो भाषा ही हो विविधता हमारे देश की पहचान है। एक रिपोर्ट के अनुसार हमारे देश में कुल 1652 मातृभाषाएं प्रचलन में हैं, जबकि संविधान द्वारा 22 भाषाओं को राजभाषाओं के रूप में मान्यता मिली है। बहुभाषी का अर्थ एक से अधिक दो या अनेकों भाषाओं का ज्ञान होना बहुभाषी कहलाता है। विश्व में एक से अधिक भाषा बोलने वालों की संख्या एक भाषा बोलने वालों की तुलना में ज्यादा है। विद्वानों का मानना है कि आदमी को एक से अधिक भाषा का ज्ञान होना उसके विकास के लिए महत्वपूर्ण है।

बहुभाषावाद से तात्पर्य-

“एक से अधिक भाषाओं के प्रति सम्मान का भाव और मूलतः एक से अधिक भाषाओं के इस्तेमाल के विचार को स्वीकार करना और उसे रोजमर्रा के जीवन में स्थान देना ही, सही मायने में बहुभाषिकता है।”

हॉगेन के अनुसार “दो भाषाओं के ज्ञान की स्थिति भी भाषिक है।” वैसे तो बहुत ही भाषाओं को जानने वाले को

बहुभाषिक कहते हैं परंतु एक से अधिक भाषा जाने वाले को दी भाषिक के साथ-साथ बहुभाषिक भी कहते हैं।

ब्लूम फील्ड के अनुसार “बहुभाषिकता की स्थिति तब पैदा होती है जब व्यक्ति किसी ऐसे समाज में रहता है। जो उसकी मातृभाषा से अलग भाषा बोलता है, और उस समाज में रहते हुए वह उस अन्य भाषा में इतना पारंगत हो जाता है, कि उस भाषा का प्रयोग मातृभाषा की तरह कर सकता है।”

समग्र रूप से हम यही कह सकते हैं, की एक से अधिक दो या अनेकों भाषाओं का ज्ञान एवं समझ होना ही बहुभाषी कहलाता है।

**बहुभाषिकता की विशेषताएं**

- बहुभाषिकता के अंतर्गत बहुत सारी भाषाओं का प्रयोग विचार विनिमय करने के लिए किया जाता है, जिससे व्यक्ति के ज्ञान में वृद्धि होती है।
- बहुभाषिकता विभिन्न भाषाओं के प्रति सकारात्मक दृष्टिकोण विकसित करने में सहायक होती है।
- बहुभाषिकता में एक से अधिक भाषाओं को बोलने व समझने के कारण बालक के ज्ञान में वृद्धि होती है।
- इसमें भाषाओं के प्रयोग को महत्व दिया जाता है।
- बहुभाषिकता में प्रत्येक भाषा के महत्व को स्वीकार किया जाता है।

- बहुभाषिकता वैश्विक विकास में सहयोग करती है।

### भाषा (बहुभाषा) शक्ति

भाषा बोलने का मात्र साधन नहीं है, तो वह एक ऐसी परिभाषा है, जो उस समाज की संस्कृति को जातीय विशेषता को उसके सामाजिक दृष्टिकोण को रीति-रिवाजों को समेटे हुए एक अच्छे गुण के रूप में सामने आती है। जिससे उसके अस्तित्व, उसकी मौलिकता की प्रतीति होती है। भाषा की शक्ति को हम निम्न प्रकार देख सकते हैं।

### संवाद कौशल्य का विकास

हम जितनी भाषा जानते हैं, उतने ही हम अन्य लोगों के साथ भाषा में अच्छे से बात करते हैं। और हमारा कम्युनिकेशन स्किल बढ़ जाता है। चाहे वह हमारा राज्य हो, देश हो या अन्य देशों में भी अन्य भाषाई लोगों के साथ हम उतना ही अच्छा वार्तालाप कर पाते हैं, जितना हम अपनी भाषा में वार्तालाप करते हैं। और वहां की संस्कृति एवं रीति-रिवाजों के साथ जुड़ पाते हैं।

### कैरियर के अधिक अवसर-

बहुभाषिक होने के कारण बाजार की बढ़ती हुई मांग के अनुरूप आप भी बाजार के अनुरूप ढल जाते हैं। और आपका बायोडाटा बहुत मजबूत बनता है। जिसके कारण आपको व्यवसाय में या अन्य जगहों पर नौकरीयों में अवसर उपलब्ध होते हैं। और आपको अधिक आर्थिक लाभ मिलता है विशेष रूप से वे कंपनियाँ जिनके कार्यालय विभिन्न देशों में हैं, अब बहुभाषावाद को उच्च प्राथमिकता दे रही हैं।

### उत्कृष्ट प्रबंध कार्य पद्धति

अनेक अध्ययनों से पता चला है, कि एक से अधिक भाषा में प्रभुत्व होने से वह कार्य में विचलित नहीं होता, और अपना कार्य बहुत ही मजबूती से और सही ढंग से कर पाता है।

### सामाजिक अनुकूलनशीलता

बहुभाषी होने के संज्ञानात्मक लाभ बच्चों और वयस्कों दोनों को प्रभावित करते हैं। सात महीने से कम उम्र के बच्चे जो एक से अधिक भाषाओं के संपर्क में हैं, वे पर्यावरणीय परिवर्तनों के साथ बेहतर तालमेल बिठाते हैं।

### अल्जाइमर /स्मृतिलोप को विलंब

बहुभाषी होने से स्मृति लोप या अल्जाइमर जैसे बीमारियों से रुकावट पैदा करने में बहु भाषा का ज्ञान होना

लाभकारी होता है। ऐसी अवस्था को रोकना या उसमें देरी करने में भाषा का योगदान होता है।

### कुशल बहु कार्यात्मकता

बहुभाषिक लोग हनी को भाषाओं का ज्ञान रखते हैं के कारण वह अन्य लोगों से जल्दी जुड़ जाते हैं और अपना कार्य बहुत ही कम समय में कर पाते हैं। वह बड़ी कुशलता के साथ अपना कार्य समाप्त करवाते हैं। वे एक साथ अनेकों कार्य बड़ी आसानी से और बड़ी कुशलता से निपट लेते हैं।

### स्मृति में सुधार

अध्ययनों से पता चला है कि व्यक्ति बहुभाषिक होने से उसके स्मृति में भी सुधार होता है। वह अपनी बात को कई सालों तक याद रखता है। उसे याद रखने में आसानी होती है। और उसकी याददाश्त भी बढ़ जाती है

### अतिरिक्त भाषाएं सीखने की क्षमता बढ़ती है

बहुभाषी खोने से व्यक्ति की अन्य भाषाएं सीखने की क्षमता बढ़ जाती है। वह अपनी भाषा की संरचना को जानकर अन्य भाषा की संरचना को बड़ी कुशलता से भाषा लेता है। और वह उस भाषा को उसी संरचना में सीखता है। उसे अतिरिक्त भाषाएं सीखने में आसानी और सरलता महसूस होती है। इसलिए यदि आपके पास पहले से ही दूसरी भाषा है, तो तीसरी भाषा सीखने का मतलब उन कौशलों को स्थानांतरित करना है।

### बहुभाषिकता दृष्टिकोण को बढ़ाती है।

बहुभाषी होने का एक लाभ यह है कि आप दुनिया को अलग-अलग तरीकों से देख सकते हैं। यह आमतौर पर उन्हें नई चीजों और नए अनुभवों के प्रति अधिक खुले विचारों वाला बनाता है।

### सांस्कृतिक विविधता का ज्ञान

बहुभाषिक होने से अन्य अलग-अलग भाषाओं में लुप्त सांस्कृतिक एवं नैतिक मूल्यों को वह बड़े आसानी से जान जाता है। और अपने बर्ताव में लाने का प्रयास करता है।

आत्म-सम्मान और आत्मविश्वास को भी बढ़ावा देता है।

बहुभाषी बच्चों में मानसिक लचीलापन अधिक होता है। वे अधिक रचनात्मक होते हैं, उनका चयनात्मक ध्यान उच्च स्तर के साथ-साथ उनकी स्मृति क्षमता भी अधिक होती है।



इस प्रकार से एक से अधिक दो भाषा या अनेक भाषाओंका ज्ञान होना बहुभाषी कहलाता है। बहुभाषी होने से अनेकों लाभ होते हैं। जिसके कारण वह आपने चरितार्थ से लेकर अपने मानसिक, सामाजिक, एवं नैतिक, सांस्कृतिक परिवेश को नियंत्रित कर पाता है।

#### संदर्भ ग्रंथ-

1. प्रा.डॉ. भूषण पाटील, प्रा.शोभा कागदे, भाषा, ज्ञान आणि अभ्यासक्र (२०१६), निराली प्रकाशन, पुणे.
2. प्रसाद, एन.के. (1979) द लैंग्वेज इश्यू इन इंडिया, दिल्ली, लीलादेवी पब्लिकेशन.
3. सेकंड लैंग्वेज लर्निंग (pp.10.30), नई दिल्ली, सेज पब्लिकेशन.
4. अन्नामलाई इ. (2001), मैनेजिंग मल्टीलिंगुअलिज्म इन इंडिया, पॉलीटिकल एंड लिंग्विस्टिक मेनिफेस्टेशन, नई दिल्ली, सेज पब्लिकेशन



## भाषिक विविधता

निकिता चंद्रकांत शिरसे  
शोधार्थी, (एस.आर.टी.एम.यू.नांदेड)

“कोस - कोस पर बदले बानी,

पाँच कोस पर बदले पानी।”

इस कहावत के अनुसार भारत एक बहुभाषी राष्ट्र है। भारत में जनसंख्या प्रजाति, धर्म, एवं संस्कृति के आधार पर ही विविधता नहीं पाई जाती। वरन् भाषा की दृष्टि से भी अनेक भिन्नताएँ विद्यमान हैं। मनुष्य एक सामाजिक प्राणी है। सामाजिक प्राणी होने के कारण उसमें एक-दूसरे से संपर्क करना पड़ता था। प्राचीन समय में मनुष्य अपनी समस्या के फल स्वरूप वह अपनी अभिव्यक्ति देता था, इसलिए वह अपने शरीर के अवयव का उपयोग करता था। बाद में भाषा की उत्पत्ति हुई। भाषाई विविधता विभिन्न भाषाओं के अस्तित्व और सहअस्तित्व से संबंधित है। भारत यह विविधता से भरा देश है। हमारी भाषाओं का अलग महत्व है। भारत एक बहुभाषी देश है। भारत दुनिया के उन अनुष्ठे देशों में से एक है जहाँ भाषाओं में विविधता की विरासत है। भारत के संविधान ने २२ अधिकारीक भाषाओं को मान्यता दी है। बहुभाषावाद भारत में जीवन का मार्ग है क्योंकि देश के विभिन्न भागों में लोग अपने जन्म से ही एक से अधिक भाषा बोलते हैं और अपने जीवनकाल के दौरान अतिरिक्त भाषाओं को सिखते हैं। भाषाएँ व्यक्तिगत पहचान को परिभाषित करती हैं, लेकिन वे एक साझा विरासत का भी हिस्सा हैं वे आपसी समझ और युरोपीय पहचान की साझा भावना को बढ़ावा देकर अन्य लोगों और संस्कृतियों के लिए एक सेतू का काम कर सकते हैं।

### १.२) भाषा का अर्थ एवं परिभाषा :-

वागूइंद्रिय से निकली ध्वनियों को भाषा नहीं कहाँ जा सकता। उसे एक निश्चित अर्थ होता है। भाषा शब्द 'भाष' धातु से बना है। जिसका अर्थ 'व्यक्त वाणी' या 'विचार'। अर्थपूर्ण बोलना तात्पर्य यह है कि मनुष्य अपने विचारों को अभिव्यक्त करने के लिए वाणी द्वारा जिन संकेतों का प्रयोग करता है उन्हें भाषा कहते हैं। भाषा अंतर्मन के विचारों को अभिव्यक्त करने का एक सक्षम माध्यम है। मनुष्य अंतर्मन के भावों और विचारों को व्यक्त करने के लिए जिन अर्थपूर्ण

ध्वनियों का ध्वनि संकेत का उच्चारण करता है उसे भाषा कहते हैं। भाषा की परिभाषा अनेक विद्वानों द्वारा की गई है। भारतीय तथा पाश्चात्य विद्वानों ने अपने-अपने ढंग से भाषा को परिभाषित किया है। वह निम्नांकित है -

### भाषा की परिभाषा :-

१) डॉ. देवेंद्रनाथ शर्मा

“उच्चारण ध्वनि संकेतों की सहायता से भाव या विचारों की अभिव्यक्ति को भाषा कहते हैं।” (१)

२) पी. डी. गुणे :-

“ध्वन्यात्मक शब्दद्वारा हृदयगत, भावों तथा विचारों का प्रकटीकरण ही भाषा है।” (२)

३) डब्ल्यू. पी. क्लिटने :

“विस्तृत रूप में वह प्रत्येक वस्तु जो किसी भी प्रकार विचारों का वहन करती है उनकी अभिव्यक्ति भाषा कहलाती है।” (३)

### १.३) भाषा के अभिलक्षण -

- १) सृजसृजनात्मक २) यादृच्छिकता
- ३) अनुकरण- ग्राह्यता ४) परिवर्तनशीलता
- ५) सर्वव्यापकता ६) परंपरागत वस्तु
- ७) परिवर्तनशीलता ८) समाज को एक सूत्र में बांधती है
- ९) अर्जित संपत्ति १०) सर्वोत्तम ज्योति

### २.१) भाषिक विविधता

भाषाई विविधता विभिन्न भाषाओं के अस्तित्व और सह-अस्तित्व से संबंधित है। संसार की भाषाओं को दो वर्गों में विभाजित किया जाता है।

१) आकृतिमुलक

२) पारिवारिक आकृतिमुलक

विश्व में कितनी भाषाएँ बोली जाती हैं ये अनुमान का विषय है कुछ विद्वानों ने गिनती करके विश्व में बोली जाने वाली भाषाओं की संख्या २७९६ बताई है, इस संख्या को अनुमानित रूप से ३००० माना जा सकता है। भारत बहुभाषी देश है आर्यों का यहाँपर आगमन यह विवाद का विषय है। किंतु आर्य भाषाओं से पूर्व भी द्रविड, ऑस्टिक, मुंडा,

तिब्बती ब्राह्मी लोगों का निवास यहाँ था। कहा जाता है कि द्रविड़ भाषा बोलने वाले लोग भारत में पश्चिम, ऑस्ट्रिक भाषा बोलनेवाले पूरब से तथा तिब्बती ब्राह्मी बोलनेवाले, उत्तर पूरब से आये हैं। भारत में जैसे-जैसे यूरोपिय भाषाओं का प्रसार हो रहा है वैसे दूसरे भाषा परिवार का अस्तित्व कम हो रहा है। दक्षिण भाषा बोलने वाले लोग, दक्षिण भारत से मुंडा भाषा बोलने वाले लोग उत्तर तथा भारत के कुछ भागों में तथा तिब्बती, ब्राह्मी भाषा बोलने वाले ईशान्य पूरब में हैं।

भाषा, किसी भी संस्कृति के निर्धारण का प्रमुख आधार होता है। इसी कारण सांस्कृतिक प्रदेशों के निर्धारण में भाषा को प्रमुख कारक माना गया है। भाषा समाज के संपर्क एवं संप्रेषण का मुख्य आधार होता है और वह समान भाषा समूह के लोगों में भावनात्मक लगाव होने के कारण एक साथ अविकसित होने की प्रवृत्ति पाई जाती है। इसी कारण विभिन्न भाषाई प्रदेशों का विकास हो जाता है।

“हम है एक, एक भारत है, एक हमारा सपना,  
माता एक सभी की अपनी देश एक है अपना।  
भाषाओं के पथ पर चलकर मंजिल एक बनाये।

भारत की धरती पर हम सब सूरज एक उगायें ॥” (४)

भारत में जनसंख्या प्रजाति, धर्म एवं संस्कृति के आधार पर ही विविधता नहीं पाई जाती वरन् भाषा की दृष्टि से भी अनेक भिन्नताएँ विद्यमान हैं। भाषायी सर्वेक्षणों से यह ज्ञात हुआ है कि यहाँ लगभग 179 भाषाएँ तथा 544 बोलियाँ प्रचलित हैं। भारतीय भाषाओं एवं बोलियों के अध्ययन में जॉर्ज ग्रियर्सन का नाम उल्लेखनीय है। संविधान की आठवी अनुसूची के अनुसार देश में 22 भाषाओं को मान्यता प्रदान की गई है। इनमें असमिया, बांग्ला - गुजराती, हिंदी, कन्नड़, कश्मीरी, मलयालम, मराठी, उड़िया, पंजाबी, संस्कृत तमिल, तेलगु, उर्दू सिन्धी, नेपाली, मणिपुरी, कोकणी, बोडो, मैथिली, डोगरी और संथाली शामिल हैं।

भाषा के साथ-साथ सांस्कृतिक विशेषताओं में भी अन्तर देखने को मिलता है। भाषायी क्षेत्र में भारतीयों के सामाजिक जीवन को प्रभावित किया है। इस तरह भाषाओं के मामले में भारत दुनिया का सबसे विविध देश है। भारत बहुत ही रोचक देश है भारत के नक्शे को ध्यान से देखिए तो अनेक भाषाएँ विभिन्न हिस्सों में बोली बरती जाने वाली दृश्य का अवलोकन आप कर सकते हैं। भारत में चार भाषा

परिवार की भाषा वर्ती या बोली जाती है। दुनिया के किसी भी देश में ऐसा नहीं है। जहाँ इतनी भाषा परिवार हो।

भाषा के साथ संस्कृति एवं धर्म भी जुड़े हुए हैं। विभिन्न धर्मवाले लोग अपनी अलग भाषा मानते हैं। जैसे हिन्दू संस्कृत एवं हिंदी भाषा को मुसलमान अरबी एवं उर्दू को शिख गुरुमुखी इसके अतिरिक्त भारतीय भाषाओं को चार भागों विभाजित किया गया है, जो निम्नलिखित हैं-

- 1) इंडो यूरोपीय परिवार (आर्य)
- 2) द्रविड परिवार (द्रविड)
- 3) ऑस्ट्रिक परिवार (निवाद)
- 4) चीन तिब्बती परिवार या किराता)

### २.१.१) इंडो-यूरोपीय परिवार :-

भारत की लगभग तीन चौथाई आबादी आर्य भाषा के किसी न किसी रूप को बोलती है। दर्दीक और इंडो-आर्यन इसकी दो मुख्य शाखाएँ हैं। दर्दी समूह में दर्दी शिना कोहिस्तानी और कश्मीरी शामिल है। कश्मीरी को छोड़कर जो 20 लाख से अधिक लोगों द्वारा बोली जाती है। इंडो आर्यन शाखा को उत्तर- पश्चिमी, दक्षिणी, पूर्वी, पूर्व मध्य मध्य और उत्तरी में विभाजित किया गया है। कोकणी और कच्छी उत्तर पश्चिमी में शामिल हैं। मराठी दक्षिणी में शामिल हैं। उड़िया, बिहारी, बंगला और असमिया पूर्वी में शामिल है। मैथिली, भोजपुरी, मगधी बिहारी की बोलियों में शामिल है। पूर्व-मध्य समूह में तीन समूह होते हैं

- 1) अवधी
- 2) बचेली
- 3) छत्तीसगढ़ी

राजस्थानी में भी कई बोलियाँ देखने को मिलती है। उनमें प्रमुख है - पश्चिमी राजस्थानी (मारवाड़ी), पूर्वी राजस्थानी (जयपुरी), उत्तरी राजस्थानी (मेवाती), और दक्षिणी राजस्थानी (मालवी) आदि भाषाएँ प्रमुख हैं। उत्तरी समूह में पहाड़ी भाषाएँ होती हैं। पहाड़ी भागों में बोली जाने के कारण इसका नाम पहाड़ी रखा गया है। पहाड़ी का विकास शौरसेनी प्राकृत से विकसित शौरसेनी अपभ्रंश से हुआ है, इसकी प्रमुख दो बोलियाँ हैं। @ मध्यवर्ती पहाड़ी 2) पश्चिमी पहाड़ी

### २.१.२) द्रविड परिवार :-

दक्षिण भारत की कई भाषाओं का समूह है। डेविडियन भाषाएँ आर्य भाषाओं से पुरानी हैं। एक अनुमान यह है कि द्रविडो ने आर्यों से बहुत पहले भारत में प्रवेश



किया। इस प्रकार की भाषाएँ गुजरात और महाराष्ट्र के साथ, उत्तरी राज्यों में केन्द्रित हैं। बोलने वालों की संख्या की दृष्टि से हिन्दी विश्व के में चौथे स्थान पर है।

द्रविड भाषा परिवार में अनेक बोलियाँ शामिल हैं। खादी बोलियाँ इनमें से एक है। उर्दू और हिंदी इस क्षेत्र में व्यापक रूप से बोली जाती है इस परिवार की अन्य भाषाएँ पंजाबी और गुजराती है। द्रविड भाषा परिवार में अन्य भाषा समूह देखने को मिलती है।

1) दक्षिण-द्रविडियन 2) मध्य-द्रविडियन 3) उत्तर द्रविडियन  
इसके साथ - साथ तमिल, कन्नड मलयालम भाषा के साथ-साथ उपबोलियाँ भी है जैसे तुलु, कुर्गी, और येरुकला यह दक्षिण द्रविडियन परिवार में शामिल है। मध्य द्रविडियन में प्रमुख तेलुगु और गोंडी शामिल है। वैसे ही उत्तरी-द्रविडियन में कुरुख (उरांव) और माल्टी शामिल है। इससे यह ज्ञात होता है कि भारत के अन्य भाषा परिवार की तुलना में इसमें कम विविधता देखने को मिलती है।

### २.१.३) ऑस्ट्रिक परिवार

ऑस्ट्रिक भाषा ऑस्ट्रो एशियाई परिवार से संबंधित है। यह भाषा परिवार दो भागों में विभाजित है — १) मुंडा २) सोम-खमेर। सोम-खमेर भाषा में दो समूह होते हैं १) खासी २) निकोबारी मुंडा इस समूह में सबसे बड़ी-14 आदिवासी भाषा समूहों से बनी है। मुंडा भाषा बोलने वाले लोग सिर्फ भारत में देखने को मिलते हैं। संस्कृत में इन भाषाओं में बोलने वालों को 'निवाद' की संज्ञा दी गयी है और इनकी भाषा को 'कोल' कहा जाता था। मुंडा, भाषा का क्षेत्र मुख्यतः बिहार का छोटा नागपूर क्षेत्र है भारत की मुंडा भाषाओं में बिहार की संथाली भाषा है। संथाली देवनागरी लिपि में लिखी जाती है। अन्य मुंडा भाषाएँ भी हैं - मुंडारी, कुर्कू, सवर आदि। संथाली भाषा 50 प्रतिशत से अधिक लोगों द्वारा सबसे अधिक बोली जाने वाली भाषा है।

### २.१.४) चीन - तिब्बती भाषाएँ

चीन-तिब्बती भाषाएँ विभिन्न प्रकार के लोगों द्वारा बोली जाती है। दक्षिण एशिया के कुछ भागों में पूर्वी एशिया और दक्षिण पूर्व एशिया में बोली जानेवाली 400 से अधिक भाषाओं का परिवार है। यह दूसरा सबसे बड़ा भाषा परिवार है। चीन- तिब्बती भाषा परिवार में उन्हें अनेक समूह और उपसमूह तीन समूह हैं में रखा जाता है। इसमें मुख्य तीन समूह हैं।

- १) तिब्बत — हिमालयी २) उत्तर - असम
- ३) असम - म्यांमार (बर्मी)

तिब्बत - हिमालयी में - भूटिया समूह और हिमालयी समूह समाविष्ट है। भूटिया समूह में तिब्बती बलती, लद्दाखी, लाहुली, शेरपा और सिक्किम आदि। हिमालय समूह में चंबा कनौरी और लेप्चा समाविष्ट है। लद्दाखी में बोलनेवालों की संख्या सबसे अधिक है। उत्तर असम में छः भाषा शामिल है।

- १) उर्फ २) डफला ३) अबोर
- ४) मिरी ५) मिश्मी ६) मिरिस आदि।

चीन तिब्बती परिवार की असम म्यांमारी (बर्मी) समूह को विभाजित किया गया है। 1) बोडो / बेरो 2) नागा 3) काचिन 4) कुकिचिन 5) म्यांमार (बर्मी)

उपर्युक्त विवेचन से भाषा परिवार का परिचय मिलता है। 1991 की जनगणना के अनुसार भारत में 1500 अलग-अलग भाषाएँ हैं। इन भाषाओं को कुछ मुख्य भाषाओं के समूह में रखा गया है। विभिन्न भाषाओं के समूह बनाने के बाद भी भारत में 114 मुख्य भाषाएँ हैं। इस प्रकार भाषाओं के संदर्भ में भारत दुनिया का सबसे विविध देश है। जब किसी देश या समाज में अलग-अलग भाषा प्रयोग में ली जाती है, तो उसे भाषा, भाषाई विविधता कहा जाता है। भाषाएँ व्यक्तिगत पहचान को परिभाषित करती हैं। भाषा आपसी समझ और यूरोपीय पहचान की साझा भावना को बढ़ावा देकर अन्य लोगों और संस्कृतियों के लिए एक सेतू का काम कर सकते हैं

**३.१) भाषिक प्रकार्य :-** विचारों के आदान-प्रदान का महत्वपूर्ण साधन है। इसके द्वारा मनुष्य अपनी अनुभूतियों तथा भावों को व्यक्त करता है। रोमन जैकोब्सन ने भाषा के "छः प्रकार्य बताएँ हैं।

- 1) अभिव्यक्ति प्रकार्य 2) इच्छा परक प्रकार्य
- 3) अभिधापरक प्रकार्य 4) सम्पर्क परक प्रकार्य
- 5) आधिभाषिक प्रकार्य 6) काव्यात्मक प्रकार्य

- 1) भाषा का पहला कार्य अंतरमन में उत्पन्न होनेवाले विचारों को प्रकट करना।
- 2) भाषा के माध्यम से व्यक्त किए गए विचारों को श्रोता तक ठीक ठीक पहुँचाने का काम भाषा का है।
- 3) भाषा के माध्यम से हम सामनेवाले व्यक्ति के समझते हैं और उसपर हम अपनी प्रतिक्रियाएँ देते हैं अर्थात् विचारों का आदान प्रदान करना है यह भाषा का काम है।

भाषा के माध्यम से साहित्य, शास्त्र संस्कृति, समाज, इतिहास सभी के संबंध में विचार व्यक्त किए हैं। भाषा के

अभाव में व्यक्ति गुंगा बन जाता है। भाषा के माध्यम से लेखन का कार्य होता है और लोगों को शिक्षित करने का भी काम किया जाता है।

भाषाई विविधता को बनाए रखने के कुछ उपाय भी बताए हैं : 1) स्वदेशी लोगों को शामिल करना 2) शिक्षा 3) अंतर्राष्ट्रीय डोमेन नामों के लिए सर्वभौमिक स्वीकृति को बढ़ावा देंगे।

#### ४) निष्कर्ष:-

" भाषा पर हैं हमें अभिमान ,

यही हमारे देश की पहचान।" (५)

हिंदी भाषा को बोलने वालों की संख्या सर्वाधिक है। 33.72 करोड़ व्यक्ति इस भाषा का उपयोग करते हैं। भारत में जनसंख्या, प्रजाति, धर्म एवं संस्कृति के आधार पर ही विविधता नहीं पाई जाती वरन् भाषा की दृष्टि से भी अनेक भिन्नताएँ विद्यमान हैं। भारत में अलग-अलग धर्म, जाति, लिंग, पंथ के लोग रहते हैं, जिनके रहन-सहन भाषा परंपरा और संस्कृति में काफी विविधता है। अनेकता में एकता हमारे इस भारत देश में देखने को मिलती है। हमारे भारत देश ने यह दिखा दिया है कि एकता में ही शक्ति होती है। हर बात पर विविधता दिखाई देती है किंतु फिर भी हमारा राष्ट्र एक ही एक है

"विविधता में एकता सबसे महान है,

इसके आगे हर मुश्किल राह आसान है।" (६)

भारत यह बहुभाषी देश है। भाषायी सर्वेक्षणों से यह ज्ञात हुआ है कि यहाँ लगभग 179 भाषाएँ एवं 544 बोलियाँ प्रचलित हैं, इसमें भी मतभेद है। भाषिक विविधता के कारण विभाषावाद और कई भाषाओं के संपर्क में आने के फायदे हैं। कई भाषाएँ सीखने वाले बच्चे अपने वार्तालाप भागीदारों के प्रति संवेदनशील होना सीखते हैं वे दूसरों के बारे में अपने ज्ञान के आधार पर बाबू और भाषा का चुनाव करते हैं। भाषाई विविधता के कई कारण हैं। भौगोलिक अलगाव भाषाई विविधता को बढ़ा सकता है, जैसे कि लोगों के समूहों के बीच संपर्क के विभिन्न रूप हैं। भाषिक विविधता हमारी उन्नति और प्रगति के लिए महत्वपूर्ण है।

#### संदर्भ सूची

1. भाषा विज्ञान
2. हिंदी भाषा का इतिहास
3. भाषा विज्ञान हिंदी भाषा और लिपि
4. भाषा विज्ञान एवं हिंदी भाषा
5. हिंदी भाषा और इसकी शिक्षण विधियाँ
6. nibandh.co
7. <https://sarkariguider.in>
8. Late:Google/language.in
9. <https://www.facebook.com>
10. <https://www.guanipandit.com>
11. <https://nibandh.co/essay>

## भटक्या विमुक्तांच्या आत्मकथनातील साहित्याचे स्वरूप

श्री बालाजी हरिश्चन्द्र वाघमात्रे

संशोधक (मराठी)

दयानंद कला महाविद्यालय संशोधन केंद्र लातूर

# आ

दिमतेशी नाते सांगणाऱ्या, मध्ययुगीन परंपरा

जोपासणाऱ्या भटक्या-विमुक्त जाती-जमाती हळूहळू जागृत होत आहेत. या जाती-जमातीतील सुशिक्षित तरुण आपले परंपरेने जखडलेले जीवनाभूत शब्दबद्ध करीत आहेत. आपले जिवंत व रसरशीत अनुभवविश्व, प्रस्थापित समाजाविषयीचा आपल्या मनातील तिरस्कार भटक्या-विमुक्त लेखकांनी साहित्याद्वारा व्यक्त केला. या जाती-जमातीमधली प्रत्येक साहित्य कृती वेगळा आकार, वेगळे प्रश्न, वेगळ्या जीवन जाणिवा घेऊन अभिव्यक्त होताना दिसतात. आजच्या गतिमान जीवनात मानवी प्रवृत्तीनुसार आपले जीवन दुसऱ्याला सांगावे असे प्रत्येकाला वाटते. ज्याच्या जीवनात दुःख, दारिद्र्य, वेदना, अन्याय, अत्याचार, लाचारी अधिक असते. त्या वर्गातील लेखकाला ही जाणीव अधिक तीव्रतेने होत असते. आपण जगलेल्या जीवनाचे वर्णन करत आपल्या वेदनांना शब्दरूप द्यावे, या भावनेतून भटक्या-विमुक्तांच्या चळवळीतील कार्यकर्त्यांनी लिहिलेले साहित्य आहे. 'मला काही सांगावयाचे आहे' या आत्माविष्काराच्या भावनेतून हे साहित्य आलेले दिसते. यामध्ये आत्मकथनांची संख्या अधिक आहे. या आत्मकथनांमध्ये 'उपरा': लक्ष्मण माने, 'गबाळ': दादासाहेब मोरे, 'आयरनीच्या घना': वौजनाथ कळसे, 'रानभौरी': गुलाब वाघमोडे 'उचल्या': लक्ष्मण गायकवाड, 'बेरड': भीमराव गस्ती, 'तांडा': आत्माराम राठोड, 'भटक्या': कचरु गिःहे, 'मरणकळा': सौ. जनाबाई गिःहे, 'आक्रोश': भीमराव गस्ती, 'कोल्हाटयाचं पोरं': किशोर काळे, 'मी डॉक्टर झालो': किशोर काळे, 'तांडेल': रावजी राठोड, 'दगडफोडया': रामचंद्र नलावडे, 'तीन दगडाची चूल': सौ. विमल मोरे, 'बिराड': अशोक पवार इ. आत्मकथनांचा प्रामुख्याने समावेश करता येतो.

डॉ. बाबासाहेब आंबेडकरांच्या प्रेरणेमुळेच दलित समाजाचे आत्मकथन जागृत झाले. त्यामुळे सुशिक्षित दलित तरुणामध्ये प्रस्थापित चातुर्वर्ण्य व्यवस्थेसमोर त्यांचेच अन्याय निर्भिडपणे मांडण्याची हिंमत आली. स्वतःचे दुःख आणि यातना मन मारून गिळत असलेला हा समाज बाबासाहेब आंबेडकरांच्या प्रेरणेमुळेच बोलू लागला. दलित आत्मकथनातून ही प्रेरणा प्रचारकी रूप घेऊन व्यक्त होताना दिसत नाही. भटक्या विमुक्तांच्या आत्मकथनातूनही ही प्रेरणा स्पष्टपणे व्यक्त होत नाही. मात्र भटक्या - विमुक्तांच्या एकूणच लेखनाची प्रेरणा डॉ. बाबासाहेब आंबेडकर हीच आहे. डॉ. बाबासाहेब आंबेडकरांची जनमानसातील प्रतिमा समाजसुधारक, दलितांचे उद्धारक अशी आहे. दलित साहित्याचा प्रवाह हा त्यांच्याच विचारांचा एक परिपाक आहे. ते स्वतः ललित लेखक नसले तरी त्यांच्या मनात वाड्मयाबद्दल आस्था होती. साहित्यिकांना उद्देशून केलेल्या भाषणात त्यांनी अत्यंत मौलिक असे विचार मांडले. डॉ. बाबासाहेब आंबेडकर म्हणतात, " मला साहित्यकारांना आवर्जून सांगायचं आहे की, उदात्त जीवनमूल्ये आपल्या साहित्य प्रकारातून आविष्कृत करा. आपलं लक्ष आकुंचित, मर्यादित ठेवू नका. ते विशाल बनवा. आपली वाणी चार भिंतीपुरती राखू नका, तिचा विस्तार होऊ द्या. आपली लेखणी आपल्या प्रश्नापुरती बंदिस्त करू नका. तिचं तेज खेड्यापाड्यातील गडप अंधार दूर होईल असं प्रवर्तित करा. आपल्या देशात उपेक्षितांचं, दलितांचं, दुरितांचं फार मोठे जग आहे हे विसरू नका. त्यांचं दुःख, त्यांची व्यथा समजून घ्या आणि आपल्या साहित्याद्वारे त्यांचं जीवन उन्नत करण्यास झटो. त्यातच खरी मानवता आहे." वरील विधान म्हणजे डॉ. बाबासाहेब आंबेडकरांच्या विश्वात्मक दृष्टिकोनाची पावतीच आहे.

बाबासाहेब आंबेडकरांच्या या उताऱ्यातून अनेक गोष्टी स्पष्ट होतात, भटक्या - विमुक्तांचे जग हे उपेक्षितांचे, दुःखितांचे जग आहे. ते माणूस असले तरी त्यांचे माणूसपण



नाकारलेले होते. हे माणूसपण बाबासाहेब आंबेडकरांच्या कार्यामुळे भटक्या - विमुक्तांना प्राप्त झाले. डॉ. बाबासाहेब आंबेडकरांनी आपल्या Annihilation of Cast (जातिप्रथेचे उच्चाटन ) या महत्त्वाच्या ग्रंथात भटक्या - विमुक्त जमातींच्या संदर्भात अत्यंत मूलगामी विचार मांडलेले आहेत. जातीव्यवस्थेतील उच्चवर्णियांना जाती-पद्धतीचे संरक्षण करून आपले उच्चस्थान कायम ठेवावयाचे होते यामध्ये त्यांच्या सर्व दृष्टींनी कायदा होता. खालच्या तीनही वर्णांतील लोक त्यांच्या सेवेला हजर राहणार होते. आणि विशेष म्हणजे अस्पृश्यवर्ग व गुन्हेगार जमातीवर कायमची गुलामगिरी लादता येत होती. अस्पृश्यवर्ग आणि गुन्हेगारी वर्ग यांना समाजरचनेत कायमचे गुलाम करून त्यांच्या श्रमाच्या घामावर आपला संसार उच्चवर्णियांनी उभा केला. याविषयी शंकरराव खरात म्हणतात- "याच कारणांमुळे या देशातील मूळ रहिवासी, गुन्हेगारी वर्ग यांना त्यांच्या रानटी अवस्थेत दडपून ठेवले आणि हिंदू संस्कृतीच्या बाहेर डांबून ठेवले. म्हणूनच गुन्हेगार जमाती शतकानुशतके पशुपक्ष्यांप्रमाणे जीवन जगत आहेत. या गुन्हेगार जमातींना प्राचीन काळापासून चरितार्थासाठी चोरीचा धंदा करावा लागला. त्यामुळेच त्यांच्या वाट्याला भटके जीवन आले. या गुन्हेगार वर्गाला गुन्हेगारीचे व भटके जीवन जगणे भाग पडल्याने त्यांना सांगता येईल असे स्वतःचे गाव नाही राहता येईल असे स्वतःचे घर नाही. आणि जीवन चरितार्थ ज्यावर चालविता येईल असा जमीन -जुमला नाही वा मान -सन्मानांचा धंदाही नाही." अशा या गुन्हेगार समजल्या गेलेल्या मानवसमूहाला बाबासाहेब आंबेडकरांनी माणूसपण बहाल केले. त्यांच्या समस्यांना पहिल्यांदा वाचा फोडली . भटका-विमुक्त तरुण बाबासाहेब आंबेडकरांनी देशाला अर्पण केलेल्या घटनेमुळेच चळवळ करू शकला. देशात अस्तित्त्वात असलेल्या कायद्यामुळे पं.जवाहरलाल नेहरूंना तीन तारेचे कुंपण तोडावे लागले. पोलिस स्टेशनवरील दोन वेळची हजेरी बंद झाली. या गावावरून त्या गावाला जाताना पोलिस पाटलाचा दाखला घेणे बंद झाले. आजही भटक्या-विमुक्तांच्या समूहावर अन्याय, आत्याचार होतांना दिसतो. याला भटक्या - विमुक्तांतील अज्ञानही कारणीभूत आहे. मात्र याच जमातीतील तरुण आता कायद्याची भाषा बोलतो. पोलिस -स्टेशनची आणि न्यायालयाची आत्याचार करणाऱ्यांना भीती दाखवतो हे सर्व

बळ त्याला बाबासाहेब आंबेडकरांच्या प्रेरणेतूनच प्राप्त झाले. भटक्या - विमुक्त जाती - जमातीतील चळवळीत कार्यकर्ता असलेल्या तरुणांनी आपल्या आणि आपल्या जमातीचे दुःख आत्मकथनातून शब्दबद्ध केले. या आत्मकथनातून मनोगतात त्यांनी व्यक्त केलेली भावना पाहिली असता या आत्मकथन लेखनामागील प्रेरणा स्पष्ट होते. लक्ष्मण माने ' उपरा'ंच्या मनोगतात म्हणतात, " पिढ्यान्पिढ्याबिराड पाठीवर घेऊन गाढवाचं जिणं जगणाऱ्या मंडळींच्या वेदना समाज समजावून घेऊ शकला. तरी खूप झालं." दादासाहेब मोरे 'गबाळ' आत्मकथनाच्या मनोगतात म्हणतात, "भटक्या जमातीची दुःख, व्यथा, वेदना, स्त्रियांचे पशुतुल्य जीवन, त्यांच्या रूढी, परंपरा, चाली-रीती, अंधःश्रद्धा, अशिक्षितपणा या विषयाचा सत्य वृत्तांत मी आपणासमोर सादर केला आहे." गुलाब वाघमोडे 'रानभौरी' या आत्मकथनाला जोडलेल्या निवेदनात म्हणतात. " हे पुस्तक म्हणजे आपल्या 'वौदू' समाजाची व्यथा आहे. एक संघर्ष आहे. पोटासाठी जीवघेणा लढा आहे ". लक्ष्मण गायकवाड आपल्या 'उचल्या' या आत्मकथनाच्या मनोगतात म्हणतात, "एके ठिकाणी भूक आणि निवाऱ्यासाठी सर्व कायदेशीर रस्ते बंद झाल्यामुळे चोरी करून जगणारी ही जमात आहे तर दुसऱ्या ठिकाणी कोट्यावधी रुपयांची कायदेशीर चोरी करणारे तथाकथित, प्रतिष्ठित, सुशिक्षित आहेत. लाच आणि भ्रष्टाचारावर लाखो रुपये मिळवणारी माणसे गुन्हेगार समजली जात नाहीत. तर पोटासाठी पंधरा - वीस रुपयांची चोरी करणारे गुन्हेगार समजले जातात " प्रा. वौजनाथ कळसे ' आयरनीच्या घमा ' या आत्मकथनाच्या मनोगतात म्हणतात. "मी आज डब्लू एम.ए झालो. रत्नागिरीच्या कॉलेवर प्राध्यापक म्हणून काम करून म्हेना दोन हजारांच्या वर मला म्हावर मिळतं. खरं मजीन वकवकलेल्या भुकेच्या गुहेतून मी बाहेर पडलो. अंगावरल्या केसा केसातून पंख फुटले. परीक जेवता -बसता , उठताळा वाटतय की, आपुण एकटाच जेलतून बाहेर पडलो. परीक सगळी रगताची माणसं, रोटी - पानी आन छप्पर नसलेल्या जेलतचं हायीत." अशोक पवार ' बिराड ' या आत्मकथनाच्या मनोगतात म्हणतात. " आंबेडकर, फुले पूर्ण वाचला. आन् मनाला पटलं की, या जगात जगायचं आसेल तर आंबेडकरी विचाराशिवाय तरणोपाय नाही." सौ. जनाबाई गिःहे 'मरणकळा ' या आत्मकथनाच्या मनोगतात

म्हणतात.-"लहान पणापासून गोपाळ स्त्रीच्या वाटयाला आलेलं काटेरी दुःख जवळून पाहिलं होतं. ती जळजळ, मनात भडकून उठत होती. अनेक संकटांवर मात करून शिक्षण घेतलं.शिक्षिका झाल्या मुलांना पाठ देता-देता ताठ जगणं आपल्या वाटयाला येईल असं वाटत होतं. पण वाटेवर काटेरी कंुपण होती. चिराटया- बोरटया होत्या. त्यांनी मन भळभळून गेले." किशोर काळे ' कोल्हाटयाचं पोर ' या आत्मकथनाच्या मनोगतात म्हणतात - "कोल्हाटी समाजात नाचणाऱ्या स्त्रियांच्या कित्येक मुलांना ना बापाचा सहारा मिळतो ना आईचा, पितं बाळ आपल्या आई- बापाजवळ सोडून, त्यांच्या संसाराला ठिगळ लावण्यासाठी ती गावोगाव नाचायला जाते. मुलाला ती बरोबर बाळगत नाही. कारण मुलं असलेल्या नाचणारनीला कमी लेखलं जातं." तर ' मी डॉक्टर झालो ' या आत्मकथनाच्या मनोगतात किशोर काळे म्हणतात-" माझ्या दृष्टीने कोल्हाटी ही जमात नाही .....ती एक वृत्ती आहे ..... आणि ती कोणत्याही जातीत दिसून येते ..... हुंडा, डोनेशन, लाचलुचपत, छळवणूक अशी या वृत्तीची विविध रूपे आहेत ..... पण बदनामी फक्त नृत्यांगणांच्याच नशिबी येते ..... का." रावजी

राठोड 'तांडेल' या आत्मकथनाच्या मनोगतात म्हणतात - " समाजजीवनातील विसंगतीने विदिर्ण होणाऱ्या मनात चालणारी धुसफुसे पुढे धूमसू लागते. दास्यत्व ठोकणारं मन पारंपरिकतेविरुद्ध पाय रोवून उभं राहतं. त्यात पुन्हा बंडखोर परंपरेचं क्रांतिवादी साहित्य वाचायला मिळत जातं. फुले - आंबेडकरी चळवळीने तर मन अधिकच मजबूत बनलं. म्हणूनच भाबड्या श्रध्देल्या बगल देऊन अधिक डोळस, चिकित्सक वृत्ती निर्माण झाल्याने पारंपरिक फापट पसाऱ्यातला फोलकटपणा कळत गेला." रामचंद्र नलावडे ' दगडफोडया' या आत्मकथनाच्या मनोगतात म्हणतात," जो समाज आज दारिद्र्या, अंधश्रध्दा, अज्ञान यामध्ये खितपत पडला आहे. त्या समाजाला त्या नरकातून बाहेर काढले गेले नाही. महात्मा ज्योतिराव फुले, डॉ. बाबासाहेब आंबेडकर आणि शाहू महाराज यांनी तळागाळातील समाजासाठी आपलं बहुमोल आयुष्य वेचलं. भगीरथ प्रयत्न करून अनेक कायदे समाजाच्या उन्नतीसाठी पास करून घेतले. दुर्दैवाने त्या कायद्याची अंमलबजावणी आजपावेतो योग्य प्रकारे होऊ शकली नाही. जाचक, क्लेशदायक अटींमुळे त्याचा दलित समाजाला विशेषतः भटक्या-विमुक्त जमातीला उपयोग

झाला नाही. " आत्मकथनाच्या लेखनातून भटक्या-विमुक्तांच्या प्रश्नांवर, समस्यांवर प्रकाश पडलेला दिसतो भटक्या विमुक्त जमाती हजारो वर्षांपासून उपेक्षित, दुर्लक्षित, असुरक्षित आणि अस्थिर जीवन जगत आहेत. समाजाच्या मुख्य प्रवाहापासून तुटलेल्या या जाती-जमाती अज्ञान, अंधश्रध्दा, रूढी- परंपरा आणि दैववादाच्या दुष्ट चक्रात अडकलेल्या आहेत. पारंपरिक गावगाड्याच्या उत्पादन व्यवस्थेत या जाती-जमातींना कोठेच स्थान मिळालेले नाही. देशाच्या स्वातंत्र्यानंतरही त्यांना खऱ्या अर्थाने स्वातंत्र्य मिळालेले नाही. या सर्वांची कारणमीमांसा या जाती-जमातीतील नवशिक्षित तरुण करू लागला. आपल्या आणि आपल्या जमातीच्याच वाटयाला हे दुःख का ? असा प्रश्न तो मनाशी विचारू लागला हे सर्व स्थिर जीवन जगणाऱ्या माणसाला दाखवून द्यावे. या भावनेपोटी त्याने आत्मकथन लिहिले. भटक्या-विमुक्त जमातींच्या प्रश्नाकडे स्थिर समाजाचे, बुद्धिवादी वर्गाचे आणि शासनाचे लक्ष वेधण्यासाठी ठिकठिकाणी परिषदा, मोर्चे, मेळावे आदींचे आयोजन करण्यात आले. चळवळीसाठी पोषक म्हणून चळवळीतील काही कार्यकर्त्यांनी जाणीवपूर्वक लेखन केले. या लेखनामुळे भटक्या-विमुक्त जमातीचे प्रश्न समाज आणि शासनासमोर आले. या जमातीत जागृती निर्माण होण्यासाठी या लेखनाची मदत झाली. भटक्या - विमुक्तांच्या चळवळीमुळे शिक्षित तरुणांना आत्मभान प्राप्त झाले. आपल्या स्थितीला जबाबदार कोण ? आपल्या जमातीच्या वाटयालाच गुन्हेगारी का ? आपल्या आणि आपल्या जमातीचेच जीवन असे अस्थिर का ? आपणच भीक का मागतो ? आपण गुन्हेगार का झालो ? अशा नानाविध प्रश्नांनी या तरुणांना अस्वस्थ केले. आपले हे पशुतुल्य जीवन शब्दबद्ध करावे, आपल्या व्यथा, वेदना, कुचंबणा व्यक्त कराव्यात या आत्माविष्काराच्या प्रबळ प्रेरणेतून भटक्या - विमुक्त जमातीतील तरुणांनी आत्मकथनांची निर्मिती केली. आत्मभान आलेल्या या तरुणाने पिढ्यान्पिढ्यांचे गाठोडे पाठीवर घेऊन गाढवाचे जिणे जगणाऱ्या माणसांचे दुःख शब्दातून व्यक्त करीत आपल्या जमातीतील रूढी-परंपरा, चाली-रीती, अंधश्रध्दा, अशिक्षितपणा या विषयाचा सत्यवृत्तांत आत्मकथनातून सांगितला. म्हणूनच हे प्रत्येक आत्मकथन म्हणजे त्या- त्या जमातीच्या दुःखाची व्यथा बनते. आपणही माणूस असून

स्वतंत्र भारतात राहतोत याची स्पष्ट जाण येऊन मग हा तरुण आपल्या जमातीची इतर प्रतिष्ठित समाजाशी तुलना करतो आणि त्याला सर्वत्र आपल्या जमातीतील माणसांपेक्षाही मोठ्या चोऱ्या करून गुन्हेगार माणसे दिसायला लागतात. स्वतः भयानक भुकेच्या बाहेर पडलो तरी रक्ताची माणसे अजूनही या भुकेल्या आणि संस्कृतीच्या जेलमध्ये असल्याची जाणीव त्यास होते आणि मग या जगात जगायचे असेल तर फुले- आंबेडकरी विचारांशिवाय पर्याय नाही असे त्याला मनोमन वाटायला लागते. अस्पृश्यांच्या चळवळीविषयी डॉ.बाबासाहेब आंबेडकर म्हणाले होते, "आत्मतेज उन्नत होण्यास ज्याने त्याने आपल्या जीविताची जबाबदारी आपल्या बळाची, बुद्धीची व कर्तृत्वशक्तीची पराकाष्ठा केली पाहिजे. सर्वत्र चाललेल्या जीवनकलहात दंड थोपटून उभे राहिले पाहिजे. आपल्या प्रतिस्पर्ध्याच्या मनगटाशी मनगट घासून होईल तितके यश संपादन केले पाहिजे. त्याशिवाय मनुष्यमात्र स्वतंत्र होऊन दुसऱ्याच्या आदरास कधीच पात्र होणार नाही."

अशी आंबेडकरी विचाराची प्रेरणा या आत्मकथनकारांना प्राप्त झाली. महात्मा फुले, राजर्षि शाहू महाराज, डॉ.बाबासाहेब आंबेडकर यांचे मानवमुक्तीचे, मानवाला महान मानणारे आणि माणसाला प्रतिष्ठा देणारे अधिष्ठानच या भटक्या- विमुक्त जमातींच्या आत्मकथनाला लाभलेले आहे. मानवी मूल्यांना श्रेष्ठ मानणारी आणि समताधीष्ठित नवसमाज निर्मितीचे ध्येय बाळगणारी ही वैचारिक भूमिका घेऊनच भटक्या-विमुक्तांच्या साहित्याला वाटचाल करावी लागणार आहे. आज भटका-विमुक्त वर्णव्यवस्थेविरुद्ध, जातिव्यवस्थेविरुद्ध दंड थोपटून उभा राहू पाहत आहे. त्याला माणूस म्हणून जगायचे आहे आणि इतरासही माणूस म्हणून जगू द्यायचे आहे.

#### निष्कर्ष :

1. डॉ. बाबासाहेब आंबेडकर विचार आणि कार्याची प्रेरणा हीच दलित-अस्पृश्यांच्या साहित्याची प्रेरणा आहे. हीच प्रेरणा या आत्मकथन लेखनामागे असल्याने डॉ. बाबासाहेब आंबेडकर ही या आत्मकथनाची प्रेरणा आहे.

2. भटका-विमुक्त व्यक्ती माणूस असला तरी त्याचे माणूसपण नाकारले गेले. हे माणूसपण डॉ. बाबासाहेब आंबेडकरांच्या कार्यामुळे भटक्या-विमुक्तांना प्राप्त झाल्याने हीच या लेखनाची प्रेरणा आहे.
3. भटक्या-विमुक्तांच्या आत्मकथनाचे बहुतांश लेखक हे चळवळीतून पुढे आलेले लेखक आहेत. भारतीय संविधानाने हे चळवळीचे बळ दिल्यामुळेच या आत्मकथनांची निर्मिती झाली. म्हणूनच डॉ. बाबासाहेब आंबेडकर हेच या लेखनाची मूळ प्रेरणा ठरतात.
4. हजारो वर्षे गुलामगिरीत जीवन जगणाऱ्या जाती-जमातींच्या वेदना मुखर करणे हा ही या लेखन प्रपंचाचा महत्वाचा उद्देश आहे.
5. भटक्या-विमुक्त जाती-जमातींच्या प्रश्नांना वाचा फोडून मुख्य प्रवाहात आणणे हा हेतू मनात बाळगून या आत्मकथनांची निर्मिती झालेली आहे.
6. आत्मभान आलेल्या तरुणाने पिढ्यांपिढ्याचे गाठोडे पाठीवर घेऊन गाढवाचे जिणे जगणाऱ्या माणसाचे दुःख शब्दातून व्यक्त केल्याने हे प्रत्येक आत्मकथन त्या-त्या जमातीच्या दुःखाची दुर्दैवी व्यथाच आहे.

#### संदर्भ सूची :

1. डॉ. बाबासाहेब आंबेडकर, 'अस्पृश्यांची चळवळ-खंड-2' (संपा) वंसत मून महाराष्ट्र राज्य साहित्य व संस्कृती मंडळ, मुंबई-1990
2. प्रा. दत्ता भगत, 'दलित साहित्य : दिशा आणि दिशांतर', अभय प्रकाशन, नांदेड
3. प्रा. केशव मेश्राम, 'प्रश्नशोध', लोकवाङ्मय गृह, मुंबई-1989
4. शरणकुमार लिंबाळे, 'गुन्हेगार जमातीच्या दुःखाची कहानी', केशरी बोनस, 8 डिसें.1987



भारतीय सांस्कृतिक विकासात अहिराणी बोलीभाषेचे योगदान  
(बहिणाबाईची गाणी या विशेष संदर्भात)

डॉ. सुरेखा सीताराम बनकर

श्रीमती सुशीलादेवी देशमुख वरिष्ठ महाविद्यालय, खाडगाव रोड, लातूर.

प्रस्तावना :

**भा**रतीय संस्कृती विविधतेतून एकता अशी सांघिक

स्वरूपात विकसित होत गेलेली आहे. संस्कृती विकासाला मातृभाषा व तिच्या विविध बोलीभाषेचा हातभार अर्थात योगदान मिळाले आहे.

संस्कृती म्हणजे विचारप्रणाली (Way of thinking), जीवनप्रणाली (way of life) आणि उपासना-भक्तिप्रणाली (way of worship). संस्कृती हा शब्द सम + कृ या धातूपासून बनलेला आहे. याचा अर्थ मानवाच्या भौतिक आणि मानसिक जीवनाची उन्नती म्हणजे संस्कृती होय. समाजातील सर्व माणसांना मानवत्वाची प्रतिष्ठा म्हणजे समता, स्वातंत्र्य आणि बंधुता प्राप्त करून देण्यासाठी धडपडण्याची प्रक्रिया म्हणजे संस्कृती होय. संस्कृती म्हणजे जीवनाला जे-जे उजाळा देते, समृद्ध करते, पुढे नेते ते-ते संस्कृतीच होय. न्याय व विज्ञानदृष्टी यांना प्रमाणभूत मानून होणारा मानवी समाजातील आचार-विचार म्हणजे संस्कृती होय. संस्कृती हे नैतिकतेचे दुसरे नाव होय. श्रेष्ठ मानवी मूल्यभाव म्हणजे संस्कृती होय.

भाषा आणि संस्कृती, भाषा आणि साहित्य यांच्यात अविभाज्य असे संबंध आहेत. साहित्य आणि संस्कृती यांच्यातही अविभाज्य संबंध आहे. कधी साहित्य संस्कृतीचा, तर कधी संस्कृती हा साहित्याचा एक घटक म्हणून यांच्यात प्राधान्य विवेक करून त्याची मीमांसा करता येते. साहित्य हा संस्कृतीचा एक घटक म्हणून विचार करतो. त्यावेळी साहित्यातून समाजाचे आणि संस्कृतीचे रूप व्यक्त होत असते. ते समाजाचे व संस्कृतीचे केवळ बाह्य रूपच नव्हे तर, त्याच्या अंतर्गामी असलेल्या विशिष्ट समूह माणसातील प्रवृत्ती, प्रेरणा व परंपरा यादेखील साहित्यातून व्यक्त होतात.

साहित्यिक साहित्यनिर्मिती करतो याचाच अर्थ साहित्यिकाच्या मनातील ही संस्कृतीच साहित्यनिर्मिती करते

असा असतो. संस्कृतीच्या ध्यासासोबतच कलावंत चालत असतो, धावत असतो आणि फुलत असतो. या परस्परावलंबी प्रयत्नातून संस्कृती व साहित्याची माणुसकी उन्नत होते. त्याबरोबरच संस्कृती व साहित्याच्या सौंदर्यातही भर पडते. थोडक्यात साहित्य आणि संस्कृती यांच्यातील संबंध हे जन्यजनक, असे परस्परपोषक असतात. साहित्य आणि संस्कृती यांच्या नात्याचे लालित्यपूर्ण वर्णन डॉ. यशवंत मनोहर यांनी 'समाज आणि साहित्य समीक्षा' या ग्रंथातून पुढीलप्रमाणे केलेले आहे. "समाज आणि साहित्य समीक्षा" या ग्रंथातून पुढीलप्रमाणे केलेले आहे. "कधी साहित्य फाटले तर संस्कृती त्याला शिवते. कधी संस्कृती फाटते आणि साहित्य तिला शिवून काढते. दोघेही परस्पर असे परस्परांना जपतात, जगवतात."

मानवी जीवन आणि संस्कृती यांना व्यक्त स्वरूप देण्याचे काम भाषेला करावे लागते. या दृष्टीने भाषा ही संस्कृतीदर्शक ठरते. एखाद्या समाजाविषयी कितीही माहिती आपण मिळवली तरीही त्याची भाषा शिकून त्याच्या लोकात अल्पकाळही मिसळल्याने जे ज्ञान आपल्याला होईल त्याचे मोल कितीतरी पटीने मोठे असते. संस्कृती म्हणजे एका अर्थाने समग्र मानवी वर्तनवाद तर एकाअर्थी साहित्य म्हणजे देखील समग्र वर्तनवादच असे म्हटले जाते. कारण साहित्यात मानवी मनातील मुलभूत भावनांचा अविष्कार होतो. व्यक्ती जीवनाचे दर्शन आणि व्यक्तीच्या भावजीवनाचे दर्शन साहित्यात घडते. जे व्यक्ती जीवनात तेच प्रत्यक्षाप्रत्यक्षपणे समाजजीवनात आणि जे समाजजीवनात तेच प्रत्यक्षाप्रत्यक्षपणे व्यक्ती जीवनात शक्य व संभवनीय असते. म्हणून एका अर्थी साहित्यातून प्रत्यक्षाप्रत्यक्षपणे समाजजीवनाचे म्हणजेच संस्कृतीचे दर्शन साहित्यातून घडते. साहित्य, कला, ज्ञान, निती इत्यादींना संस्कृतीचे घटक मानले जाते.

'भाषा' आणि 'बोली' हे तसे समानार्थक शब्द, परंतु Language आणि Dialect यामधील फरक मराठीत

दर्शवायची जरूर भासली तेव्हा Dialect ला सुचविले गेलेले 'पोटभाषा' आणि 'विभाषा' हे पर्याय मागे पडून भाषा आणि बोली ही जोडी पुढे आली. भौगोलिक वैशिष्ट्याच्या विस्तृत क्षेत्रफळाच्या आणि भरपूर लोकसंख्या असलेल्या महाराष्ट्र नामक प्रदेशातील मराठी भाषा ही सर्वत्र एकच रूप घेऊन वावरत असणे शक्य नाही. मराठी भाषेची विविध ठिकठिकाणची प्रादेशिक रूपे वेगवेगळी आहेत. महाराष्ट्राच्या वेगवेगळ्या प्रदेशात व लोकसमुहात वेगवेगळी मराठी बोली बोलली जाते. त्यामुळे महाराष्ट्रात प्रमाण मराठी भाषेच्या प्रदेशानुसार वऱ्हाडी, अहिराणी, नागपुरी, कुडाळी, भिल्ली, अरे-मराठी, डांगी आणि कोकणी या प्रमुख बोलींचा समावेश केला जातो.

#### उद्दिष्टे :

- 1) भाषा व संस्कृती यामधील परस्पर संबंध जाणून घेणे.
- 2) प्रमाणभाषा व बोलीभाषा यातील परस्परसंबंध समजून घेणे.
- 3) अहिराणी बोलीभाषेचे संस्कृती विकासातील योगदानाचा शोध घेणे.

#### विषय प्रतिपादन :

बोली हे प्रमाणभाषेचे विकृत रूप नसून स्वाभाविक रितीने आकारात आलेले एक भाषिक रूप असते. बोलीतून प्रमाणभाषा आकारत असते. गतिमान जीवनाशी नित्यसंबंध असल्यामुळे विकसित होते. भाषेचे प्राचीन रूप प्रमाणभाषेत दिसण्यापेक्षा बोलीत टिकून राहिल्याचे ब-याच प्रमाणात आढळते. स्वाभाविक रीतीने भिन्न होत जाणे ही सांस्कृतिक किंवा तत्सम कारणामुळे एका सर्वसामान्य माध्यमाकडे कमी अधिक प्रमाणात आकर्षिले जाणे, ही परस्परविरोधी प्रवृत्ती भाषेत आढळते.

मराठी भाषेच्या प्रमुख बोलींपैकी अहिराणी बोलीभाषेचा व्याकरणात्मक दृष्टीकोनातून तुलनात्मक अभ्यास करणे शोधनिबंधाच्या व्याप्तीच्या दृष्टीने उचित ठरेल. प्रमाण मराठी भाषा व अहिराणी बोलीभाषा यातील व्याकरण प्रक्रियेची तुलना करता येईल. मराठी भाषेच्या बोलीसमुहातील एक वैशिष्ट्यपूर्ण बोली म्हणजे अहिराणी किंवा खानदेशी या नावाने ओळखली जाणारी भाषा होय. धुळे, जळगाव आणि नाशिक जिल्ह्याच्या उत्तरेचा भाग आणि बऱ्हाणपूर अशा विस्तृत प्रदेशावर अहिराणी ही बोलीभाषा

बोलली जाते. खानदेशातील आभीर (म्हणजेच आजचे अहीर) लोकांची बोली म्हणून तिला 'अहिराणी' हे नाव पडलेले आहे. धुळे हा अहिराणीचा केंद्रप्रदेश मानला जातो.

अहिराणीचे 'बागलाणी' आणि 'नंदुरबारी' असे सूक्ष्म प्रादेशिक भेद दिसून येतात. 'बागलाणी' बोली नाशिक जिल्ह्यातील बागलाण, मालेगाव या तालुक्यात बोलली जाते. 'नंदुरबारी' नंदुरबार, तळोदे या भागात बोलली जाते. जाती-जमातीनुसार अहिराणीचे पवारी, भिलाली, लाडशिक्की असेही उपभेद होतात. डॉ. विजया चिटणीस यांनी अहिराणी बोलीभाषेचा अभ्यास केला आहे.

प्रसिद्ध समीक्षक डॉ. सदा कऱ्हाडे म्हणतात, 'बहिणाबाईची गाणी' वाचताना अथवा ऐकताना सतत प्रभावीपणे जाणवते ती बहिणाबाईची भाषिक क्षमता. त्यांच्यातील या क्षमतेमुळेच त्यांच्याकडून अहिराणी या बोली भाषेतून त्यांच्याकडून काव्य निर्माण झाले. त्या काव्यातून कृषीसंस्कृती, कला, निती, ग्रामीण संस्कृती इत्यादींविषयीचे तत्कालिन ज्ञानदर्शन होते.

'कशाले काय म्हणू नही' या काव्यातून बहिणाबाईंनी मानवी ज्ञानेंद्रिय आणि कर्मेन्द्रियाची नैसर्गिक कर्तव्य कर्म तर आहेतच परंतु नैतिक व सामाजिक कर्तव्यकर्मेही त्यांनी केली तर त्याला त्या नावाने ओळखावे अन्यथा त्याला त्या नावाने ओळखणे बरोबर नाही. 'हरी नामाईना बोले त्याले तोंड म्हणू नही' कानाने हरिनाम ऐकावे, डोळ्याने देवाचे दर्शन करावे, हाताने दान करावे, पायाने मदतीला धावून जावे. याशिवाय पोटच्या पोरीला विकणा-याला बाप म्हणणे शोभत नाही अशा साध्या उदाहरणाने वर्तनाचे नितीनियमच सांगितले आहेत.

बहिणाबाई भक्तीच्या नऊ प्रकारापैकी नामभक्तीला महत्त्व देतात. कारण आपले कर्तव्यकर्म करता करता मुखी देवाचे नाम घेणे सर्व प्रापंचिकांनाही शक्य होते. 'काम करता करता देख देख देवाजीचं रूप', 'हरी नामाईना बोले त्याले तोंड म्हणू नये'. या त्यांच्या काव्यपंक्तीतून सिद्ध होते.

बहिणाबाई ग्रामीण संस्कृतीत जन्मल्या व वाढल्या त्यामुळे कृषिसंस्कृतीविषयी त्या जवळीक होत्या. त्यामुळे कृषीसंस्कृतीतील शेतीसाठी उपयुक्त सर्व साधने आणि प्रक्रियेविषयी आपल्या काव्यातून त्यांनी अचूक वर्णन केलेले आहे. मोहाडा, पांभर, कोयप, आऊत, तिफन, वखर आणि नांगर इत्यादी कृषी साधनाचे महत्त्व आणि त्याचा क्रमही 'शेतीची साधने' या काव्यातून सांगितला आहे. शेतीच्या

वरील साधनाने मशागत करून पाऊस पडला की, बियाणांची पेरणी करणे, पिक उगवल्यानंतर त्याची मशागत करणे, पिकांची कापणी, मळणी, उफननी करून धान्याची रास आपल्या घरात आणण्याच्या प्रक्रियेपर्यंत बहिणाबाईंनी आपल्या काव्यातून अगदी सोप्या भाषेत सांगितले आहे. 'आला आला पाऊस आता सरीसर सरी, शेत शिवार भिजले, नदी नाले गेले भरी'. पाऊस आल्यावर शेत भिजतात, परंतु त्याबरोबर गोरगरीब शेतकरी मजुरांची घरे ही गळायला लागतात आणि कधी कधी पाऊस हा शेतक-याच्या डोळ्यातील अश्रूही काढतो. एवढेच नाही तर बैलगाडी, मोट या शेतीच्या एका-एका साधनाविषयीच्या कार्य व रचनेवर अगदी बारकाईने निरीक्षण करून त्यावर काव्यरचना बहिणाबाईने केली आणि त्यातून कृषिसंस्कृतीची दैनंदिनी कशी होती व असते याचे ज्ञानदर्शन वाचकांना होते.

भारतीय संस्कृती ही विविधतेने नटलेली आहे. असे म्हटले जाते की, भारताचा सांस्कृतिक इतिहास पुस्तकाच्या पानात नाही तर त्याच्या जिवंत उत्सवात लिहिलेला आहे; उत्सव ऐक्याचे साधक व भावनांचे संवर्धक आहेत. बहिणाबाईंनाही नेमके तेच अपेक्षित असावे. त्यांनी 'गुढी उभारणी', आखाजी (अक्षय तृतीया) व पोया (पोळा) इ. कवितांमधून त्या-त्या सणांचे वर्णन अत्यंत वास्तवतेने केलेले आहे. तो सण साजरा का? कशासाठी? त्यामागच्या व्यक्तिमनातील भाव-भावनांचे स्वरूप यथार्थपणे अभिव्यक्त केल्यामुळे वाचकाच्या मनात त्याचे चित्र निर्माण होऊन उभे राहते. भारतीय संस्कृतीत नवीन वर्ष हे गुढी उभारून आणि इतरांविषयी आपल्या मनात असलेली आढी काढून करावी असे बहिणाबाई सांगते, "गुढीपाडव्याचा सन आता उभारा रे गुढी, नव्या वरसाचं देन, सोडा मनातली अढी" आखाजीचा सण अर्थात अक्षयतृतीयेचा सण हा सासरहून माहेरी आलेल्या लेकीने झाडाला झोका बांधून साजरा करावयाच्या परंपरेचे वर्णन करताना बहिणाबाई म्हणतात, "आखाजीचा आखाजीचा मोलाचा सन देखाजी, निंबापरी निंबापरी बांधला छान झोका जी" असे वर्णन करून एक झोका माहेरला व एक झोका सासरला असे म्हणून त्या माहेर व सासरचे महत्त्व सांगून ऋणानुबंध जोडतात.

'पोया' अर्थात 'पोळा' या सणाविषयी तर पुराणाच्या पोळ्यांचा स्वयंपाक करून वर्षभर शेतात राबणा-या बैल या शेतकरी मित्र प्राण्याला पुरणपोळीचा नैवेद्य ठेवण्याची प्रथा

आहे. याविषयी कवितेत बहिणाबाई म्हणतात, 'उठा उठा बहिनाई. चुले पेटवा पेटवा. आज बैलाले निवद पुरणाच्या पोया ठेवा.' पुढे म्हणतात, "वढे नांगर वखर नही कष्टाले गनती, पीक शेतक-याच्या हाती याच्या जीवावर शेती." जगाची पोशिंदी 'धरित्रीले दंडवत' करताना बहिणाबाई म्हणतात, 'अशी धरित्रीची माया, अरे तिला नही सीमा, दुनियाचे सर्वे पोट, तिच्यामधी झाले जमा.'

अशा प्रकारे कृतज्ञता व्यक्त करणारी आपली भारतीय संस्कृती ही बहिणाबाईने आपल्या अहिराणी बोली भाषेतून, काव्यातून व्यक्त केली व जपली.

### निष्कर्ष :-

1. मानवप्राणी म्हणून समाजजीवनात वागावे कसे? याविषयीचे वर्तनविषयक नियम आपल्या अहिराणी बोलीभाषेतील काव्यातून सांगून एकप्रकारे संस्कृतीचे वर्णन व जतन केले.
2. दिवसेंदिवस आपण कृषिसंस्कृतीपासून दूर जाऊन शहरी संस्कृतीशी अधिक जवळ जात आहोत. अशा परिस्थितीत पुढील पिढीला ग्रामीण कृषिसंस्कृतीचा परिचय आपल्या अहिराणी बोलीतील काव्यातून करून देण्याचे महत्वाचे काम केले आहे.
3. भारतीय संस्कृती ही उत्सवप्रिय संस्कृती आहे, आणि ती वर्षभरातील विविध उत्सव व विविध सण-समारंभातून व्यक्त होते, प्रवाही होते. या अशा सणांचे महत्त्व पोया, आखाजी, गुढी उभारणी सणांतून, बोलीभाषेतून करून दिल्यामुळे या प्रदेशातील बोली भाषिकांना त्या सण अर्थात संस्कृतीची ओळख करून देण्याचे कार्य बहिणाबाईने केले आहे.

### संदर्भ :-

- 1) बहिणाबाईची गाणी - बहिणाबाई चौधरी, सुचित्रा प्रकाशन, मुंबई, आवृत्ती सहावी 1998/2000.
- 2) आधुनिक भाषाविज्ञान (संरचनावादी, सामान्य आणि सामाजिक), संपादक - कल्याण काळे, डॉ. अंजली सोमण.
- 3) सुलभ भाषाविज्ञान - डॉ. दत्तात्रय पुंडे



## भाषा आणि संस्कृती

प्रा.अंगद श्रीपती भुरे

दयानंद कला महाविद्यालय, लातूर

# भा

रत देश हा विविधतेने नटलेला देश म्हणून

ओळखला जातो. कारण भारत देशात विविध धर्माचे, विविध वर्गाचे, विविध भाषेचे लोक एकत्र राहतात. राहणीमान, वेशभूषा, खान-पान, सण-उत्सव, चालीरीती, रूढी-परंपरा, विविध बोली, भाषा अशा विविधतेतून नटलेल्या भारत देशाची संस्कृती ही अलौकिक आणि उल्लेखनीय आहे. आज मानवी जीवनात झपाट्याने परिवर्तन झालेले आहे, आणि प्रत्येक क्षेत्रात झपाट्याने विकास होत असल्याचे दिसून येत आहे. यामध्ये भाषा आणि संस्कृतीचा वाटा महत्त्वपूर्ण ठरतो. भाषा आणि संस्कृती मानवी विकासासाठी महत्त्वपूर्ण घटक आहेत. भाषा आणि संस्कृती परस्परपूरक आहेत. कारण भाषेतूनच नवसंस्कृतीचा उदय होतो, तर नवसंस्कृतीतून विविध बोलीच्या भाषेतून नवभाषा निर्माण होऊन भाषेच्या शब्दसाठ्यात वृद्धी होते. हे विविध संस्कृतीच्या अभ्यासावरून आपणास लक्षात येते.

भाषा आणि संस्कृती या संकल्पनेचा वापर मानव समाजात वावरत असताना नेहमी नेहमी करतो. असे असले तरी, भाषा आणि संस्कृती या दोन स्वतंत्र संकल्पना असून, त्यांचे स्वरूप हे व्यापक स्वरूपाचे आणि परिवर्तनशील स्वरूपाचे आहे. हे लक्षात येते. "मानव हा समाजशील प्राणी म्हणून ओळखला जातो." समाजात वावरत असताना एकमेकांना अभिव्यक्त होण्यासाठी तो भाषेचा वापर करत असतो. समाजातल्या भिन्न भिन्न समूहाची भिन्न भिन्न बोली यातून नव भाषेची निर्मिती होते. भाषा ही समाजातील व्यक्तीला विकास मार्गावर जाण्यासाठी मदत करते. त्यातूनच संस्कृती टिकून राहते व संस्कृतीचा विकास होत असतो. म्हणून भाषा आणि संस्कृती ही परस्परपूरक आहेत असे म्हणणे चुकीचे ठरणार नाही.

भाषा या संकल्पनेचा विचार केला तर, मानवी जीवनामध्ये भाषेला अनन्य साधारण असे महत्त्व आहे.

भाषेमुळेच मानव हा इतर प्राण्यांपेक्षा वेगळा ठरला. कारण मानवा व्यतिरिक्त हजारो प्राणी आजही तेच जीवन जगत आहेत. मात्र मानव प्राण्याने मोठ्या प्रमाणात आज भौगोलिक विकास साधला आहे. याचे कारण म्हणजे भाषा हेच आहे. मानवाने भाषेचा शोध लावला. भाषा अधिकाधिक विकसित केली आणि त्याच भाषेच्या सहाय्याने मानवाने आज मोठ्या प्रमाणात प्रगती साधली आहे. मग ती प्रगती कोणत्याही क्षेत्रातील असो. आज जे काही ज्ञान मानवाने जतन केले आहे ते भाषेमुळेच. म्हणूनच मानवी जीवनामध्ये चाकाच्या शोधापेक्षाही भाषेचा शोध महत्त्वाचा मानावा लागतो. "मानवी संप्रेषणाचा महत्त्वपूर्ण घटक म्हणजे भाषा होय". संदेशण हेच खऱ्या अर्थाने भाषेचे मुख्य कार्य आहे. भाषा ही मानवी ध्वनींनी बनलेली संरचना आहे आणि मानवी ध्वनीचे निर्मिती स्थान मानवाचे शरीर आहे. भाषा ही मानवाला सामाजिककरण्याच्या प्रक्रियेतून नैसर्गिकपणे प्राप्त होते.

मानव हा समाजशील प्राणी म्हणून ओळखला जातो. समाजाच्या अस्तित्व आणि विकासासाठी अविरत कार्यशील असलेली भाषा, मानवी जीवनामध्ये म्हणूनच महत्त्वाची आहे. सर्व मानवी समूहाचा स्वतःच्या भाषेशी घनिष्ठ आणि अतूट असा संबंध असतो. स्वतःच्या भाषेविषयी प्रत्येक समाजाला नितांत आदर असतो. त्यामुळेच भाषेच्या प्रश्नावर समाज संवेदनशील दिसतो. भाषा ही प्रत्येक समाजाच्या संस्कृतीचा एक भाग असते. समाजाच्या परंपरा, संस्कृती, श्रद्धा, ज्ञान इत्यादींचे जतन आणि पुढच्या पिढीकडे वहन करण्याचे कार्य भाषे मार्फत सुरू असते. परंपरेतून चालत आलेल्या समाजाच्या संस्कृतीमध्ये अंतर्भूत असलेल्या गोष्टी भाषेमुळेच मनुष्य शिकतो. म्हणूनच भाषा हा मानवी जीवनाचा अविभाज्य भाग आहे.

भाषा म्हणजे विचाराचे, देवाण-घेवाण करण्याचे साधन असून, मानवी जीवन जगण्यासाठी भाषा ही अनिवार्य आहे. मानवी जीवनामध्ये जेवढे महत्त्व श्वासोश्वाच्छाला आहे, तेवढेच महत्त्व भाषेलाही असते. भाषा म्हणजे काय?

भाषेची संकल्पना काय आहे. हे सांगताना आपण सहज म्हणतो की, भाषा म्हणजे बोलणे होय. भाषा म्हणजे वाणीचे व्यक्तरूप. ही कल्पना पूर्वापार चालत आलेली आहे. 'भाषा' हा शब्द व्यवहारात वापरताना तो अनेक संदर्भाने वापरला जातो. बोलणे, लेखन करणे, हेतू साध्य करणे, अशा विविध दृष्टीने भाषेचा वापर केला जातो. मराठीतील 'भाषा' हा शब्द मूळ 'संस्कृत' भाषेतील 'भाष्' या धातूवरून तयार झालेला 'तत्सम' शब्द असून, 'भाष्' याचा अर्थ बोलणे, आवाज उत्पन्न करणे असा होतो. तर इंग्रजी कोशामध्ये भाषा या शब्दासाठी 'Language' असा शब्द वापरला जातो. Language हा शब्द Lingua या मूळ 'लॅटिन' शब्दापासून आलेला आहे. Lingua म्हणजे Speech होय. भाषा ही संकल्पना व्यापक स्वरूपाची असून खऱ्या अर्थाने भाषेची व्याख्या करणे कठीण आहे. असे असले तरी अनेक भाषा वैज्ञानिकांनी भाषेची व्याख्या केली आहे. " भाषा म्हणजे व्यवहारास प्रवर्त करणाऱ्या, सार्थ व अन्वित ध्वनीचा समूह होय." असे कृ.पा. कुलकर्णी म्हणतात. तर, " मूळ आशियाची कार्यकारण संबंध नसलेल्या, ध्वनी संकेताने बनलेली समाज व्यवहाराला सहाय्यभूत पद्धती म्हणजे भाषा होय." असे ना.गो. कालेलकर म्हणतात. तर, " भाषा म्हणजे सांकेतिक परंतु परंपरागत मौखिक प्रतीकांचा सामाजिक अंतर व्यवहारासाठी उपयोगात येणारा आकृतीबंध होय." अशी व्याख्या रा. सो. सराफ यांनी केली आहे. तर, फेरदिना व सोस्यूर यांच्या मते, " ध्वनी व अर्त या सांगड घालण्याच्या चिन्हांची व्यवस्था म्हणजे भाषा होय." तर " खास मानवी अशी संदेशवहनाची व्यवस्था म्हणजे भाषा होय." असे मत वा.गो.आपटे यांचे आहे.

विविधतेने नटलेल्या भारत देशात, प्रत्येक प्रदेशात, समाजात वेगवेगळे लोक, धर्म, वातावरण, भाषा, रूढी, परंपरा, विविध सण-उत्सव, चालीरीती आणि जीवनशैली यात विविधता दिसत असूनही, त्यात दिसून येणारे साम्य आहे हे या देशाचे एक महत्त्वपूर्ण वैशिष्ट्य आहे. कारण देशभरात पसरलेल्या भिन्न भिन्न स्वरूपाच्या विविध उपसंस्कृती आणि हजारो वर्षांच्या परंपरा यांची एकत्रित निर्माण झालेली अलौकिक निर्मिती म्हणजे भारतीय संस्कृती होय. संस्कृती ही संकल्पना व्यापक स्वरूपाची आहे. स्वतंत्र परंपरा लाभलेली ही संस्कृती अतिप्राचीन काळापासून चालत आलेली व परिवर्तनशील संस्कृती आजही मानवी

विकासाचा भक्कम आधारस्तंभरूपाने उभी असल्याचे दिसून येते. प्रत्येक मानव समूहाची संस्कृती ही स्वयंपूर्ण स्वरूपाची असते. संस्कृतीच्या संस्काराने खऱ्या अर्थाने मानवी वर्तन घडत असते व मानवी समाजाची जडण-घडण होत असते. 'संस्कृती' हा शब्द किंवा संकल्पना आज समाजासाठी नवीन नाही. दैनंदिन व्यवहारात संस्कृती हा शब्द नित्य वापरला जातो. इंग्रजीमधील 'Caulchar' या शब्दाचा प्रतिशब्द म्हणून मराठीत रूढ झालेल्या 'संस्कृती' या शब्दात 'संस्कार' हा महत्त्वपूर्ण शब्द प्राचीन काळापासून उपयोगात किंवा वापरात असलेला दिसून येतो. 'संस्कार' आणि 'संस्कृती' हे दोन्ही शब्द 'सम' आणि 'कृ' या एकाच धातूपासून बनलेले आहेत. याच व्याकरणदृष्ट्या याचा अर्थ ही समान आहे. परंतु 'संस्कार' हा शब्द धार्मिक क्षेत्रापुरताच मर्यादित राहिल्याने तो संकुचित झाला आणि 'संस्कृती' हा शब्द धर्मासह मानवी जीवनाच्या उन्नत अवस्थेसाठी योजलेला असल्याने 'संस्कृती' शब्दाची व्यापकता अधिक वाढलेली दिसून येते.

आज 'संस्कृती' हा शब्द समाजात, व्यवहारात व्यापक अर्थाने वापरला जातो. मानवी जीवनाच्या विविधतेतून संस्कृतीमध्ये भिन्नता निर्माण होऊन संस्कृतीचे प्रकार निर्माण झाले आहेत. म्हणून वास्तवतः संस्कृती म्हणजे काय? हे सांगणे कठीण झाले आहे. असे असले तरी मानवी जीवनाचा सर्व क्षेत्रीय बाजूने अभ्यास करणाऱ्या अभ्यासकांनी संस्कृतीच्या व्याख्या सांगितलेल्या आहेत. संस्कृती या शब्दात 'कृ' म्हणजे करणे. म्हणजे 'कृ' या धातूपासून 'कृती' ही शब्द प्रतिमा बनलेली असून 'प्र' म्हणजे 'प्रकृत' अशी शब्दप्रतिमा साकारलेली आहे. तर 'सज' पासून 'संस्कृती' या शब्दाची व्युत्पत्ती सांगितली जाते. यानुसार प्रकृती, विकृती आणि संस्कृती असे क्रमानुरूप शब्द निर्माण झालेले आहेत. यामध्ये प्रकृती म्हणजे निसर्ग, विकृती म्हणजे त्यातील बिघाड आणि संस्कृती म्हणजे प्रकृतीत बिघाड निर्माण होऊ नये म्हणून त्यावर करावयाचे संस्कार होत. यालाच संस्कृती असे म्हटले जाते. " मनुष्य समाजाच्या डोळ्यांना दिसणारी भौतिक वस्तुरूप निर्मिती व डोळ्यांना न दिसणारी पण विचारांना आकलन होणारी मनोमय सृष्टी म्हणजे संस्कृती होय." अशी संस्कृतीची व्याख्या इरावती कर्वे यांनी केली आहे. तर तर्कतीर्थ लक्ष्मण शास्त्री जोशी यांच्या मते, " मनुष्य व्यक्तिशः व समुदायशः जी जीवनपद्धती निर्माण करतो आणि

जीवनसाफल्यार्थ स्वतःवर व बाह्य विश्वावर संस्कार करून जे अविष्कार करतो ती पद्धत वा तो अविष्कार म्हणजे संस्कृती होय." तर, एडवर्ड टेलर यांच्या मते, " समाजाचा एक सदस्य म्हणून मानव जे ज्ञान, कला, श्रद्धा, नितीतत्वे, कायदे, परंपरा आणि इतर क्षमता, सवयी तसेच इतर तत्सम गोष्टी संपादित करतो, त्या सर्वांच्या समिश्र एकीकरणास संस्कृती असे म्हणतात." तर बोगार्डस हे संस्कृतीची व्याख्या करताना म्हणतात की, " समूहाचे कार्य करणे आणि विचार करण्याच्या सर्व गोष्टी म्हणजे संस्कृती होय." एकूणच संस्कृती ही व्यापक संकल्पना आहे.

भाषा आणि संस्कृती हे शब्द भिन्न भिन्न असले तरी ते परस्पर पूरक आहेत असे म्हणता येईल. कारण विविध संस्कृतीतून विविध बोली रूपाने भाषा निर्माण होते. त्याचप्रमाणे भाषिक परिवर्तनाने संस्कृतीमध्ये परिवर्तन निर्माण होते. व्यक्ती तितक्या प्रवृत्ती या म्हणीनुसार व्यक्ती तितक्या भाषा असे म्हणता येते. भाषा ही एक जिवंत संस्था आहे आणि स्वभाविकच ती गतिशील आणि परिवर्तनशील आहे. म्हणूनच एका भाषेत अनेक बोली पहावयास मिळतात. भौगोलिक, सामाजिक, व्यवसायिक, सांस्कृतिक, ऐतिहासिक भिन्नतेमुळे मुख्य भाषेची जी वेगवेगळी रूपे वेगवेगळे गट दिसून येतात त्यालाच बोली म्हणतात. दैनंदिन जीवनात बोलल्या जाणाऱ्या भाषेस बोली म्हणतात. असे डॉ. जानवी संत यांनी म्हटले आहे. त्यानुसार संस्कृतीमध्ये विविधता दिसून येते व भाषिक परिवर्तनातून संस्कृतीमध्ये ही परिवर्तन होताना दिसून येते. ई.एम. सियोरान विचारवंत म्हणतो की, " One does not in habit a country ; one inhabits a Language." म्हणजेच, " माणूस कुठल्या देशाचा नसतो, तर तो एका भाषेचा असतो." म्हणजेच संस्कृतीच्या विकासाचा मुलाधार भाषा असते असे म्हणणे चुकीचे ठरणार नाही. भाषा हा एक संस्कार आहे. कारण भाषा म्हणजे काय हे समजण्या पूर्वीच अनुकरणाने आणि निरीक्षणाने ती आत्मसात करण्यात आलेली असते. समाज व्यवहाराचे, संस्कृतीचे भाषा हे सर्वश्रेष्ठ साधन आहे व हे साधन प्रतीकात्मक आहे.

समाजाच्या विविध घटकांची, विविध जीवनाभूवांची ओळख करून घेणे, विविध प्रदेशात विखुरलेल्या समाजातील वर्गांची ओळख करून घेणे, त्यांच्या जीवनाचा, सवयीचा, पोशाखाचा, खान-पानाचा, चालीरीतीचा, त्यांच्या

भाषांचा, शैक्षणिक, सामाजिक, आरोग्यविषयक, आर्थिक, आध्यात्मिक, धार्मिक स्थितीचा अभ्यास केला जातो तेव्हा या सर्वांमध्ये भाषेचे महत्त्व लक्षात घेतले पाहिजे. ज्यांना आपण मागासलेले समजतो त्या व्यवसायातील व्यक्तींच्या तोंडी असणारी शब्दसंपत्ती जीवनाभूव हा व्यक्त करण्यासाठी लागणाऱ्या साधनसामग्रीची समृद्धता त्यांच्याजवळ जाऊन त्यांच्याविषयी उत्सुकता दाखवून जर आपण पाहिली तर आश्चर्य वाटल्यावाचून राहणार नाही. अशा रीतीने इतर गोष्टीबरोबर वेगळ्या स्वरूपाची भाषा ध्वनी, शब्द-संपत्ती, शब्दप्रयोग, वाक्यरचना या दृष्टीनेही वैशिष्ट्य असणारी भाषा हे ही या संस्कृतीचे अंग असते. संस्कृती ही बहुविध स्वरूपाची आहे. मानवाच्या गरजा आणि उपलब्ध साधने यांच्या अनुषंगाने एकाच समाजात ती अनेक रूपे धारण करते. बहुविध संस्कृतीला एकत्र जोडणारा एकमेव दुवा म्हणजे भाषा होय व ही भाषा विविध बोलीतून निर्माण होणारी असते.

सारांश : भाषा हे विचार प्रकटीकरणाचे साधन आहे. आणि त्या साधनाच्या माध्यमातूनच संस्कृतीचा विकास होतो. संस्कृती मधूनच व्यवहारासाठी ध्वनी रूपाने भाषा संकेताचा उपयोग केला जातो. म्हणून समाज व्यवहाराचे सर्वश्रेष्ठ साधन म्हणून भाषेचा उल्लेख केला जातो. संस्कृती संवर्धनाचे श्रेष्ठ साधन भाषा आहे. पूर्ण मानवनिर्मित असलेली भाषा ही संस्कृतीतूनच अर्जित स्वरूपात पुढे आलेली असते. भाषा ही परिवर्तनशील असते. त्याचप्रमाणे त्याच भाषेतून संस्कृतीमध्ये सुद्धा आपोआपच परिवर्तन होत असते. प्रत्येक भाषेचे स्वरूप वेगवेगळे असते. त्या भाषिक रूपातूनच संस्कृतीचे संवर्धन होत असते. जगाशी नाते जोडण्याचे कार्य भाषा करते. ज्ञानगंगेचा प्रवाह अखंड चालू ठेवण्याची आणि समाज जीवन प्रगत बनवण्याची ही कामगिरी भाषेला पत्करावी लागते. जीवन आणि जीवनातले विशिष्ट रंग आणि प्रवृत्ती यांना व्यक्त स्वरूप देण्याचे काम भाषेला करावे लागते. या दृष्टीने भाषा ही संस्कृतीदर्शक ठरते. भाषा आणि संस्कृती एकमेकांना पूरक असून मानवी विकासाच्या पुलाची ती दोन टोके आहेत असे म्हणणे चुकीचे ठरणार नाही.

" मानवाच्या प्रगतीसाठी  
महत्त्वपूर्ण असते भाषा,  
भाषेच्या अविष्काराने  
सुसंस्कृतीला लाभते दिशा".



संदर्भ :

- १) ना.गो. कालेलकर - भाषा आणि संस्कृती, मौज प्रकाशन, मुंबई.
- २) रमेश वरखेडे - समाज भाषाविज्ञान, शब्दालय प्रकाशन, श्रीरामपूर.
- ३) डॉ.दत्तात्रेय पुंडे - सुलभ भाषाविज्ञान, स्नेहवर्धन पब्लिशिंग हाऊस, पुणे.

- ४) भाषा - विकिपीडिया
- ५) संस्कृती - विकिपीडिया.



## मातृभाषा, कला, साहित्य आणि संस्कृतीच्या विकासात प्राध्यापकांची भूमिका

डॉ. बालाजी विठ्ठलराव डिंगोळे

मराठी विभाग,

शिवजागृती महाविद्यालय नळेगाव,

ता. चाकूर जि.लातूर

[Email-bdigole007@gmail.com](mailto:Email-bdigole007@gmail.com)

# भा

षा, कला, साहित्य आणि संस्कृतीच्या विकासात

भाषेच्या प्राध्यापकांची भूमिका विद्यार्थ्यांपर्यंत ज्ञान पोहोचविण्याची जबाबदारी असते. भाषेचा प्राध्यापक म्हणजे सुसंस्कृत, सर्व गुणसंपन्न, चारित्र्यसंपन्न, नैतिक, सत्य, शिव, सुंदर मूल्यांचा संगम असणारा सर्वगुणसंपन्न समजला जातो. भाषाविज्ञानाची आवड त्याला मुळातच असली पाहिजे. आजच्या शिक्षण व्यवस्थेत किमान पात्रता मिळवणारा कोणताही प्राध्यापक कोणताही विषय शिकवतो. भाषाविज्ञानाची आवड नसणारे, त्यात गती नसणारे प्राध्यापक देखील हा विषय शिकवताना आढळतात. भाषाविज्ञानाची आवड कोणावर लादून चालणार नाही ती व्यक्ती विशिष्ट मानसिकतेचा भाग आहे. क्वचित आवड नसणारे प्राध्यापकही चिकाटी, परिश्रम यांच्या जोरावर त्या विषयाच्या अभ्यासात गती मिळवून तो विषय उत्कृष्ट शिकवू शकतात. भाषा शिकवणारा प्राध्यापक म्हणजे बहुभाषिक असा अर्थ निदान मराठीत तरी रूढ झालेला नाही. भाषाविज्ञानाच्या प्राध्यापकाला अनेक भाषा बोलता येत नसल्या तरी त्याला अनेक भाषांची वैशिष्ट्ये माहीत असली पाहिजेत. त्यामुळे प्राध्यापकाची भाषाविषयक जाणीव समृद्ध झालेली असते. कोणत्याही भाषेकडे तटस्थ वस्तुनिष्ठ भूमिकेतून पाण्याची दृष्टी त्याच्याकडे आलेली असते. भाषाविषयक दुराभिमान, अभिनेवेश यांना प्राध्यापकाजवळ थारा नसावा. प्राध्यापकाच्या भाषाविषयक जाणीवेला व्यासंग आणि विद्वत्ता यांचीही जोड हवी. आणखी एक बाब म्हणजे संगीत, चित्रकला, शिल्पकला इत्यादी कलाविषयीचे अध्यापन करताना समोरच्या विद्यार्थ्यांना गायक, वादक, चित्रकार, शिल्पकार, कलाकार, कवी, कथाकार,

कादंबरीकार, नाटककार म्हणून घडवायचे आहे अशी त्या त्या विषयाच्या अध्यापकांची भूमिका असते. साहित्यनिर्मितीची प्रक्रियाच मुळात गूढ आणि अज्ञात असते. अमूर्त, कला मूर्त स्वरूपात अध्यापनाद्वारे समजावून सांगता येईल अशी शक्यता नसते. वाङ्मयीन कलाकृतीचा आस्वाद ही तर पूर्णतः व्यक्तिगत प्रक्रिया आहे. विद्यार्थ्यांचे जसे आणि जेवढे भरण पोषण झालेले असते तेवढी त्या व्यक्तीची आस्वाद घेण्याची क्षमता असते. घोड्याला पाण्यापर्यंत नेता येते; पण पाणी पीत नाही म्हणून पाठीत काठी मारता येत नाही. तहान असेल तरच पाणी पिईल. 'गरज ही शोधाची जननी असते.' भूकेलेल्याला अन्नाची किंमत असते. 'मूग मायनात तेथे उडीद कोंबून काही उपयोग नाही.' समान सामाजिक, कौटुंबिक, आर्थिक, सांस्कृतिक परिस्थितीत वाढलेल्या दोन व्यक्तींचे भावपोषण समपातळीवरील असेलच असे दिसत नाही. त्यामुळे भाषा वाङ्मयाचे अध्यापन करणे म्हणजे वाङ्मयाचा आस्वाद घेण्यास शिकविणे असेही म्हणता येत नाही. वाङ्मयीन कलाकृतीचे अध्यापन म्हणजे वाङ्मयपरंपरेचे भान देणे, वाङ्मयतत्वाच्या शोधानास प्रवृत्त करणे ही प्राध्यापकाची भूमिका असते. साहित्याचे अध्यापन ही ज्ञानप्रक्रिया आहे. वाङ्मय जिवंत, सदैव चैतन्यतत्त्वाने, अभंग विलसत ठेवणे ही भूमिका भाषेचे अध्यापन करणाऱ्या शिक्षकाची असते. वाङ्मयाचे अध्यापन म्हणजे शैलीचे अध्यापन नव्हे. वाङ्मयीन संस्कार, जीवनमूल्यांचे, संस्कृती जोपासण्याचे, समाज हिताचे या अंगाने साहित्याकडे प्राध्यापक पाहतात. चराचर सृष्टीचे, रूढी, परंपरा, संकेत, प्रादेशिकता, बोलीभाषा, व्यक्तिचित्रण, घटना, प्रसंग, संवेदना, समता, स्वातंत्र्य, न्याय, सर्वधर्मसमभाव, समाज गुण्यागोविंदाने एकत्र कसा नांदेल याचे भान वाङ्मयाच्या अध्यापनातून देण्याची भूमिका

प्राध्यापकाने बजावली पाहिजे. जीवनभान जाणण्याजोखण्याच्या विविध क्षितिजापर्यंत विद्यार्थ्यांना नेऊन पोहोचविणे आणि असे करता करता त्याच्या नैतिकता संक्रमित करणे हे वाङ्मयाच्या अध्यापनाची भूमिका आहे. यामुळे वाङ्मयाचे अध्ययन अध्यापन हे अंतिमतः समग्र जीवनाचेच बनते. नवनवीन जाणिवांचा विचार होत राहणे हे अध्यापनाचे साफल्य आहे. अध्यापनाच्या प्रक्रियेत विद्यार्थी हा घटक केंद्रबिंदू असतो. संस्कार करणे, मन ताजेतवाने संपन्न करणे, व्यक्तिमत्त्व समृद्ध करणे ही भूमिका प्राध्यापकाची सतत असते. वाङ्मयाचा अभ्यास करणारा विद्यार्थी आव्हान करण्याची त्याची क्षमता, भाषा, कला, साहित्याच्या प्राध्यापकाकडून त्याच्या इच्छा, आकांक्षा, अपेक्षा इत्यादी बाबींचा विचार अध्यापन करताना लक्षात ठेवणे आवश्यक आहे. आज भाषा वाङ्मयाच्या अभ्यासाकडे येणारा विद्यार्थी पूर्वीसारखा केवळ शहरी, मध्यमवर्गीय, रूची, अभिरुची असणारा राहिलेला नाही तर समाजाच्या विविध स्तरातून विद्यार्थी आज येत आहेत. शहरापेक्षा ग्रामीण भागातील गोरगरीब, दिन-दुबळ्या स्तरातून विद्यार्थी, विद्यार्थिनी वाङ्मयाच्या अभ्यासाकडे बहुसंख्येने वळताना दिसत आहेत. आपल्या अध्यापनाचा व्यवहार करताना प्राध्यापकांनी ही वस्तुस्थिती ध्यानात घेणे आवश्यक आहे. म्हणून महाविद्यालयीन शिक्षणातील मराठी भाषावाङ्मय या विषयाचा अभ्यासक्रम ठरवताना या अभ्यासक्रमाची उद्दिष्टे कोणती असावीत ते प्राध्यापकाने ठरविणे आवश्यक आहे. या उद्दिष्टांची उपयोगिता कोणती आहे ही माहिती विद्यार्थ्यांना प्राध्यापकाने सांगावी त्यामुळे विद्यार्थ्यांच्या अध्ययनाची दिशा नेमकी व निश्चित होईल. पदवी व पदव्युत्तर मराठी भाषाविषयाच्या अभ्यासक्रमाची उद्दिष्टे समान असणार नाहीत. मराठी भाषेच्या अभ्यासक्रमाची काही सर्वसामान्य उद्दिष्टे प्राध्यापकाने सतत डोळ्यासमोर ठेवून अध्यापन करावे. महाविद्यालयीन पातळीवरील मराठीच्या अभ्यासक्रम हा मुख्यतः वाङ्मयाचा गौण व पूरक म्हणून भाषेचा असतो. तो तसाच असावा विविध वाङ्मय प्रकारातील वाङ्मयीन कलाकृतीचा आस्वाद घेण्याची वाङ्मयीन कलाकृतीचे विश्लेषण व मूल्यमापन करण्याची विद्यार्थ्यांची क्षमता या पातळ्यावर क्रमशः अधिकाधिक वाढविणे आवश्यक आहे. विवक्षित साहित्यकृतीच्या व वैचारिक लेखांच्या शिक्षणाद्वारे

विद्यार्थ्यांना मराठी वाङ्मय परंपरेचे मराठी समाज व संस्कृती यांचे ज्ञान देता येईल. साहित्याच्या अध्यापनातून विद्यार्थ्यांची वाङ्मय कलाविषयक जाण समृद्ध व्हावी. मानवी जीवनाची समज वाढावी त्याची संवेदनक्षमता कल्पनाशक्ती विकसित व्हावी अशी भूमिका प्राध्यापकाची असते. सर्वसामान्य व्यवहारात आपले विचार भावना व्यक्त करण्याइतके भाषाविषयक ज्ञान व कौशल्य या विषयाच्या माध्यमिक उच्च माध्यमिक पातळीवरील शिक्षणात विद्यार्थ्यांनी आत्मसात केले असे गृहीत धरून पदवी पूर्व पातळीवर विद्यार्थी ज्या ज्ञानशाखेत शिक्षण घेत असेल त्या विशेष क्षेत्रातील भाषिक वापराचे ज्ञान त्याला द्यावे. पदवी व पदव्युत्तर पातळीवर अभिव्यक्तीचे विशेष कौशल्य मिळवण्यासाठी भाषा वाङ्मयाच्या अभ्यासाला पूरक म्हणून व्याकरण, भाषाशास्त्र, वर्तमानपत्रे, आकाशवाणी, दूरदर्शन, संगणक, मोबाईल या माध्यमातून भाषिक वापराचे कौशल्याचे शिक्षण देण्यासाठी स्वतंत्र पदविका अभ्यासक्रम आता येतो. युजीसी ने तिच्या मार्गदर्शक तत्त्वांमध्ये ऑफलाईन व ऑनलाईन हे अनुक्रमे 60:40 अशा प्रमाणात घेण्याचा सल्ला दिला आहे. यावरील उद्दिष्टांना अनुसरून मराठी विषयाचा अभ्यासक्रम आखला जावा व्यवसायाभिमुख शिक्षण देण्याची आवश्यकता आज निर्माण झाली आहे.

साहित्याच्या अध्यापनाने विद्यार्थ्यांची संवेदनशीलता वाढली पाहिजे. रसग्रहण संवेदना तीव्र झाली पाहिजे त्याची विचारशीलता व्यापक होऊन सर्व व्यापक सहानुभूतीही जागृत झाली पाहिजे. व्यापक होऊन सर्वव्यापक सहानुभूतीने जीवनाचे प्रश्न समजून घेता आले पाहिजे. जाणिवेच्या कक्षा विस्तृत झाल्या की, कलाकृतीचा आस्वाद घेता येतो. रसवत्तेचे सौंदर्य विद्यार्थ्यांमध्ये निर्माण करावे. सुंदर कलाकृतीच्या वाचनाने मोनालिसाची संगती साधता आली पाहिजे. दोन तात्विक मूल्यांचा संघर्ष साहित्याच्या अध्यापनातून सांगावे. जीवनाला समजून घेण्यासाठी साहित्याच्या अध्यापनातून विशाल सहानुभूती शिकवली पाहिजे. कलावंताच्या अवतीभवती एक जीवनदृष्टी असते या दृष्टिकोनातून कलाकृती निर्माण होते. कलानंद रसनिष्पत्ती जीवनाची दृष्टी विशाल व राहरी, सखोल होण्यासाठी विद्यार्थ्यांना वाङ्मयीन जाणीव करून द्यावे. वाङ्मयाची फक्त नोकरीशी सांगड घालू नये, तर विद्यार्थ्यांमध्ये बातमी, भाषण, कीर्तन, कथन, कविता, मुद्रित



शोधन, लेखन, वाचन, जाहिरात, अनुवाद, संवाद, नाटक, चित्रपट, कथा इत्यादी कौशल्यांचे ज्ञान देऊन त्याच्या हाताला काम कसे मिळेल ही भूमिका ठेवून प्राध्यापकाने वाङ्मयाचे अध्यापन करावे. कलाकृती आणि कलावंत यांचा अन्योन्य संबंध असतो. कला व्यवहाराची जाणीव निर्मितीच्या बाजूने असावी. विद्यार्थ्यांना विविध वाङ्मयीन प्रवाहांचा आस्वाद घेता येईल असे अध्यापन करून समीक्षापद्धतीची जाणीव करून द्यावे. विद्यार्थ्यांना तर्कशुद्ध व स्वतंत्रपणे विचार करता यावा. भावनिक दृष्ट्या त्याचे व्यक्तिमत्त्व समृद्ध झाले पाहिजे. समकालीन सत्याचे आकलन, वस्तुस्थिती याची मीमांसा करून लेखनात येणारे संदर्भ विवेचन सुयोग्य आहे की, नाही तपासावे. प्राध्यापकांचा रसोत्कट प्रत्येक महत्त्वाचा आहे. सौंदर्यात्मक अनुभवाचे तर्कदृष्टीत विवेचन करून भावगीतांचे विशेष, गजलांचे विशेष अर्थात्मकता आणि गुणात्मकता याचा गहिरा परिणाम रसिकांच्या मनावर झाला पाहिजे. असे भाषा वाङ्मयाच्या प्राध्यापकाने अध्यापन करावे. विद्यार्थ्यांमध्ये वाचनाची गोडी निर्माण होऊन श्रेष्ठ कलाकृतीशी त्यास भेटता येईल. त्याचा अनुभवासी सतत झगडा असावा अशी भूमिका प्राध्यापकाची असावी. अध्यापकाचे काम एखाद्या मळ्याप्रमाणे असते. जमीन नांगरणी, पाळी मारणे, सरळणे आणि जमीन भुसभुशीत करून पाणी घालणे, बी-बियाणे जमिनीत पेरून वाढवणे म्हणजे मशागत करणे त्याच्या हाती आहे. अध्यापन करताना शिक्षकाच्या आवडीनिवडी, जात, धर्म यांचा विद्यार्थ्यांवर अतिरेकी परिणाम होणार नाही याची खबरदारी घ्यावी. प्राध्यापकांच्या भूमिकेत अभिनिवेशाचा लवलेश असता कामा नये. अध्यापकाची भूमिका मुक्त असावी. संस्कारवादी आदर्शवादी अशी एकांगी भूमिका विद्यार्थ्यांची करू नये. विद्यार्थ्यांना अभ्यासक्रम व अध्यापन कसे असावे हे ठरविण्याचा अधिकार नसतो आणि तो नसावा; परंतु नेमलेल्या अभ्यासक्रमाविषयी अध्यापनाविषयी अनुकूल व प्रतिकूल प्रतिक्रिया तो व्यक्त करू शकतो. विद्यार्थ्यांचे वय जीवनानुभव भौगोलिकता संस्कृतिक भौतालचा परिसर आकलनक्षमता नागरी व ग्रामीण संवेदन क्षमता विचारात घेतली. तर त्यांना भाषेतील व वाङ्मयातील माहितीपर वर्णन पर आशयाला महत्त्व देणाऱ्या लेखन कृती नेमणे आवश्यक आहे. मराठी भाषेच्या अध्यापन पद्धतीत विद्यार्थ्यांची आकलन क्षमता व त्याची पूर्वतयारी लक्षात घेऊन त्या त्या

पातळीवर प्राध्यापकाने बदल करावा. लेखकाने काय सांगितले आहे? यापेक्षा कसे सांगितले आहे याचा विचार सोप्यापद्धतीने मांडता येईल. पदवी पातळीवर शैलीचा अभ्यास करायचा झाल्यास तो निवेदनात्मक, कथनात्मक, संवादात्मक, काव्यात्मक अशा स्थूल पद्धतीनेच करणे उचित ठरेल. लेखन कृतीत वैचारिकता, भावनात्मकता, आत्मनिष्ठता, अनुभवात्मकता, संवेदनात्मकता, वस्तुनिष्ठता, सुख, सुखात्मकता, सेंद्रियत्व, सौंदर्यात्मकता या विशेषांमधील मर्म काय आहे? ते प्राध्यापकांनी विद्यार्थ्यांना समजावून सांगणे हे या अध्यापनाची भूमिका आहे. विद्यार्थ्यांचे वाङ्मयाविषयी त्यातील घटकाविषयी काही समज गैरसमज असतात ते प्राध्यापकाने काढून टाकण्याचा प्रयत्न करावा; परंतु अध्यापक जर कठोरपणे त्या समजूतीवर प्रहार करण्याच्या हेतूने अध्यापन करत असेल तर त्याचा तो हेतू साध्य न होण्याची शक्यता अधिक आहे. उदाहरणार्थ भावविवश कविता वाङ्मय कृती महाविद्यालयीन वयात विद्यार्थ्यांना सामान्यतः आवडतात भावविवशता व भावोत्कटता यातील फरक लेखन कृतीच्या साह्याने अध्यापकाला सांगता आला तर विद्यार्थ्यांनाही ते नेमके समजेल आणि अध्यापकालाही उद्दिष्ट पूर्तीचे समाधान मिळेल. विद्यार्थ्यांची आकलन क्षमता, त्याचा कल, प्रवृत्ती इत्यादी गोष्टींचे भान ठेवूनच अध्यापन केले पाहिजे. पदवी पातळीवर कोणता विषय निवडायचा याची निश्चिती विद्यार्थ्यांनी सामान्यपणे आधीच केलेली असते त्या विषयातील अधिक ज्ञान त्याला हवे असते. ते ज्ञान त्याच्यापर्यंत पोहोचवायचे असते. माहिती देण्याबरोबर विश्लेषण करण्याचा, अन्वयार्थ लावण्याचा, मूल्यमापन करण्याचा प्रयत्न प्राध्यापकाने अध्यापनातून करावा. विद्यार्थी ज्या समाजाचे वाङ्मय अभ्यासणार असतो त्या समाजाचा, संस्कृतीचा इतिहास, सामाजिक, राजकीय, ऐतिहासिक परिस्थिती इत्यादींची एक किमान रूपरेषा त्याला परिचित असणे आवश्यक आहे. याबरोबरच धर्म, तत्त्वज्ञान, मानसशास्त्र, मानववंशशास्त्र इत्यादी विषयांची किमान माहिती त्याला असायला हवी. ही माहिती त्याला अध्यापनातून करून दिली तर त्याचे साहित्यकृतीचे आकलन अधिक नेमके होईल. पदवी व पदव्युत्तर पातळीवर नेमलेल्या अभ्यासपत्रिकातून प्राचीन, अर्वाचीन लेखक, कवींच्या लेखन कृती अभ्यासाकरता नेमलेल्या असतात.

कविता, कथा, कादंबरी, नाटक, चरित्र, आत्मचरित्र, ललित लेख, वैचारिक लेख नेमलेले असतात. या प्रकारातील सकृतदर्शनी जाणवणारे वेगळेपण विद्यार्थ्यांच्या लक्षात येते. केशवसुतांची कविता व आगरकरांचे लेखसंग्रह अशी दोन टोके असतात. एका प्रकारचे लेखन अनुभवनिष्ठ, भावनानिष्ठ आहे, तर दुसऱ्या प्रकारचे लेखन विचार प्रधान आहे. या दोहोतील भेद विद्यार्थ्यांना जाणवत असतो; परंतु अनेक प्राध्यापक या दोन टोकांना वाङ्मयीन कलात्मक सौंदर्याच्या दावणीला बांधण्याचा प्रयत्न करतात. अशावेळी आगरकरांच्या लेखातील वाङ्मयीन सौंदर्य कोणते हे विद्यार्थ्यांना कळत नाही. वास्तविक पाहता अशा प्रकारचे वैचारिक लेखन हे त्यातील वैचारिक लेखनाच्या शैलीकरता अभ्यासायचे असते. याची जाणीव प्राध्यापकांना असेल आणि ती त्यांनी विद्यार्थ्यांना करून दिली तर विद्यार्थ्यांचा वाङ्मयीन सौंदर्याच्या कल्पनेविषयी गोंधळ होणार नाही. अशी प्राध्यापकांनी अध्यापनाद्वारे शिक्षण द्यावे. कोणत्याही निकषांच्या, सिद्धांताच्या चौकटीत वाङ्मयीन कृती बसवण्याऐवजी त्याबाबत कलाकृतीच्या प्रत्यक्ष विश्लेषणातून सर्वसाधारण नियमांचा, निकषांचा शोध घेण्याच्या पद्धतीचा प्राध्यापकाने अवलंब करून अध्यापन करावे.

भाषा विषयाच्या अध्यापनात महाविद्यालयीन पातळीवर व्याख्यान पद्धतीचा अवलंब केला जातो. त्या बरोबरीनेच ट्युटोरियल्स, चर्चासत्र, परिसंवाद अशा अल्प खर्चातील पद्धतीचा अवलंब करता येतो. अभ्यास मंडळे, वाङ्मय मंडळे या तर्फे अशा चर्चा मुक्तपणे घडवून आणता येतात. प्रसिद्ध लेखकाचे व्याख्यान, मुलाखत आयोजित करणे, नाटक व एखादा चित्रपट दाखवून त्यावर चर्चा घडवून आणणे. अशा अनौपचारिक संस्कारातून विद्यार्थ्यांचे वाङ्मयाबद्दलचे प्रेम व जाण अधिकाधिक वाढत जाते. अध्यापकाने अध्यापन करताना विद्यार्थ्यांना वाचनाच्या दिशाही दाखवावयास हव्यात. विद्यार्थ्यांचे वाचन अनेकदा स्वैर व दिशाहीन असते. अशा स्वैर वाचनाचा ते मूल्ययुक्त असले, तरी अभिरुचीच्या विकासासाठी क्वचित उपयोग होतो. प्राध्यापकाने विद्यार्थ्यांनी नेमके व महत्त्वाचे कोणत्या क्रमाने वाचावे हे सांगावे. वेगवेगळ्या प्रकारचे संदर्भ कसे पाहावेत, कोश सूची इत्यादी साधनांचा उपयोग आपल्या अभ्यासासाठी कसा करावा याचे मार्गदर्शन करावे. या

प्रकारच्या मार्गदर्शनामुळे विद्यार्थ्यांमधील संशोधनवृत्ती अधिकाधिक वाढीस लागेल. कोणत्याही विषयाच्या अध्यापनाचा दर्जा हा अभ्यासक्रम, अध्यापक व त्याने स्वीकारलेली अध्यापनपद्धती यावर अवलंबून आहे. प्राध्यापकाला अभ्यासासाठी चांगले वातावरण, सुसज्ज ग्रंथालय, इतर विषयांचे ज्ञान, चिकित्सक वृत्ती असेल तर विद्यार्थ्यांवर चांगले संस्कार अध्यापनातून करू शकतो.

समीक्षालेखन ही नवनिर्मिती आहे म्हणून ती रसाळ भाषेत केली जाऊ लागली आहे. काव्यमय भाषेत होता कामा नये, तर तर्काधिष्ठीत मूल्यांच्या आधारे शिकवणे असे पद्धतशीर नियोजनबद्ध अध्यापन प्राध्यापकाने करावे. मानवी जीवनावर मूल्यांचे संस्कार करता येतील अशी अध्यापनातून भूमिका पार पाडावे. भावना, विचार, संवेदना, मन, मेंदू आणि हार्ट, हँड, हेड या शक्तींचा विकास ही भूमिका प्राध्यापकाची असावी. विद्यार्थ्यांमधील बेपरवाही दूर करून वाङ्मय कृतीला विद्यार्थी भिडला पाहिजे. कलेकडे त्याने आदर्शाने पाहिले पाहिजे. प्राध्यापकांना अध्यापन करताना समोर बसलेले विद्यार्थी सर्व समावेशक वाटावेत. विद्यार्थ्यांना ज्ञानप्राप्ती बरोबरच रसप्रतीती व आनंदप्राप्तीची अनुभूती आणणारे अध्यापन असावे. विद्यार्थ्यांच्या परिसराचा परिस्थितीचा वातावरणाचा सामाजिक स्तर सांस्कृतिक, भौगोलिक प्रदेश, बुद्धीचा आवाका, ज्ञानात्मक पातळी, विद्यार्थ्यांचे मानसशास्त्र लक्षात घेऊन अध्यापन व अभ्यासक्रम ठरवला तर आपली भूमिका भरकटल्यासारखी होईल. त्यासाठी प्राध्यापकाने जीवनानुभवाची व्यापकता वाढवून ज्ञानार्जन करावे. बहु सुरसता वाढवावी आपले स्वतःचे ग्रंथालय घरी समृद्ध करून वाचन प्रगल्भ करावे. सतत नवनवे वाचन करून ज्ञान मिळवावे. मार्गदर्शन करताना आपल्या जातीचा, धर्माचा, नात्यागोत्यातील किंवा अभ्यासमंडळाच्या मतदानासाठी संशोधक विद्यार्थी स्वतःकडे घेऊ नये, स्वार्थ साधण्याची भूमिका ठेवू नये. विद्यापीठांनीही एखादा प्राध्यापक आपल्या जातीचा त्याला संशोधक विद्यार्थी देऊ नयेत. एखाद्या प्राध्यापकाला विद्यापीठाची मार्गदर्शक म्हणून मान्यता देऊनही अनेक वर्षांपासून एकही विद्यार्थी न देणे ही दुटप्पी भूमिका नसावी. प्राध्यापक असो की, विद्यापीठांमधील अभ्यासमंडळे असो सर्व समावेशक भूमिका असावी तरच दर्जेदार संशोधक विद्यार्थी निर्माण होऊन चांगली निर्मिती होईल. अप्रगत

विद्यार्थ्याला प्रगल्भ करण्याची भूमिका प्राध्यापकांची असावी. साहित्याच्या अभ्यासाचा मुख्य गाभा व्याकरण, भाषाशास्त्र, वाङ्मय इतिहास, समीक्षा असतो. या बाबींचा अभ्यास पक्का आणि मजबूत असला तरच लेखकाचा आणि कालखंडाचा विशिष्ट प्रकारांचा अभ्यास या सर्व बाबी विद्यार्थ्यांच्यासमोर ठेवण्याची भूमिका प्राध्यापकांची असली पाहिजे. प्राध्यापकांनी मोजके, तल्लख हुशार जे विद्यार्थी वर्गात असतात त्यांनाही त्या तोडीचे अध्यापन करावे; परंतु बरेच विद्यार्थी सामान्य बुद्धीचे असतात त्यांचा छेद काढून प्राध्यापकाने शिकवावे. या डिजिटल व समाज माध्यमांच्या युगात खडू, फळ्याचा वापर गाईने वासरू टाकून दिल्याप्रमाणे झाला आहे. खडू, फळा वापरल्यामुळे जड विषय सोपा होऊन प्राध्यापकांच्या शिकवण्यातील एकेरीपणा निघून जातो. खडू आणि फळा यांचे नाते आईच्या गर्भातील बाळाप्रमाणे असते. व्याख्यानाचा अधिक मारा करण्यापेक्षा विद्यार्थ्यांत मिसळून शिकवलेल्या भागावर चर्चा घडवून आणाव्यात. नवीन शैक्षणिक धोरणात आता विद्यार्थ्याला आपल्या विषयाकडे आकर्षित करून ठेवणे हे खूप मोठे जिकिरीचे काम आहे. सध्याची व येणारी भयावह परिस्थिती धोक्याची घंटा वाजवत येत आहे.

#### सारांश :-

महाविद्यालयांमध्ये मातृभाषा अध्यापनाचे माध्यम म्हणून वापरावे असे महात्मा गांधी, महात्मा फुले, डॉ. बाबासाहेब आंबेडकर इत्यादी महापुरुषांनी सांगितलेले होते. पुन्हा एकदा नवीन शैक्षणिक धोरणाने गवगवा चालू केला आहे. पाहू आता कितपत यशस्वी होईल ते? का कागदावरच विरजते. मातृभाषेचा गवगवा एकीकडे करायचा आणि गल्लीबोळांमध्ये इंग्रजी शाळांना परवानगी द्यायची. वांग्याचे भुतासारखे घडायचे या नवीन शैक्षणिक धोरणाचे पाळेमुळे एक बार जमिनीत रुजवायचे त्याने पक्के मूळ धरून सगळीकडे पसरवून बहुजन, गोरगरीब, दिन, दुबळे, शेतकरी, मजूरदार, खेड्यातील, आदिवासी लोकांना महागडे न परवडणारे नवीन शैक्षणिक धोरण राबवून बारकोस ठेवायचे हे येणारा काळच ठरवेल. सध्या तरी आपण सर्वजण भोपळ्यात बी खुशाल प्रमाणे म्हणत आहोत. आपल्या पिढीपर्यंतच फक्त शिक्षकांच्या नोकऱ्या टिकतील येणाऱ्या काळात आपल्या लेकरांना नोकरीच उरणार नाही. हे काय

नेमके गोड बंगाल आहे. उच्च शिक्षणच सरकारला बंद करायचे आहे. सध्या तर भविष्य अंधकारमय दिसत आहे. शिकलेल्या तरुणांच्या हाताला आजच काम मिळत नाही. कोरोनाच्या काळात ऑनलाईन शिक्षणाचा अक्षरशः बट्ट्याबोळ झाला आहे. ग्रामीण भागातील आजही महाविद्यालयीन विद्यार्थ्याकडे संगणक, भ्रमणध्वनी, इंटरनेट का? आहे हा चिंतनाचा विषय आहे. यूजीसीने नवीन शैक्षणिक धोरणांच्या मार्गदर्शक तत्वामध्ये ऑफलाईन 60 टक्के व ऑनलाईन 40 टक्के हा फॉर्मूला सांगितला आहे. आजची वास्तवता आपण पाहिली तर वर्गात आपल्या किती विद्यार्थी आहेत हा फार गंभीर विषय आहे. हे नवीन शैक्षणिक धोरण आपल्याला व ग्रामीण भागातील विद्यार्थ्यांना परवडेल का? हा मोठा प्रश्न आपल्या समोरच आहे. संगणक व इंटरनेट यांचा वापर सामाजिकदृष्ट्या दुर्बल घटकात खूपच नगण्य आहे. ज्यांच्या पुढे भाकरी आणि हिरवा ठेचा मिळण्याची समस्या आहे. त्यांना लॅपटॉप, संगणक, स्मार्टफोन, इंटरनेट परवडेल का? फ्रान्समधील मेरी अँटोनीटा यांनी भाकरी मिळत नसतील तर केक खावा म्हटल्याप्रमाणे आहे. भाकर मिळत नसेल तर इंटरनेट, संगणक खा म्हटल्यासारखे आहे. असे मला वाटते. खाऊजावृत्तीमुळे पुन्हा आहरे वर्ग फोफावेल आणि नाहीरे वर्गांना ह्या कंपन्या गुलाम म्हणून वागणूक देतील. अशी भीती वाटत आहे. ही आर्थिक विषमता संस्कृतीला, समाजाला वाळवी लागल्यासारखी वाटत आहे. एकविसाव्या शतकातील मागच्या दोन दशकात ही विषमता जागतिकीकरणाच्या, कंपन्या सरकारच्या काळात पाय रोवत आहेत. नवीन शैक्षणिक धोरणात विद्यार्थी संख्येच्या तळातील हा मोठा डेरा परत बहिष्कृत केला जाईल. खरंतर नवीन शैक्षणिक धोरणातील शिफारशी न्यायबुद्धीला व सर्वसमावेशकतेच्या ध्येयावर कुन्हाड घालणाऱ्या वाटतात. 'कुन्हाडीचा दांडा गोतास काळ' या म्हणीप्रमाणे किंवा 'जिसकी लाठी उसकी भैंस' असे होण्याची शक्यता दाट आहे. एक शाखा असणारे महाविद्यालय बहुविद्येसाठी एकात्मिक विद्यापीठांमध्ये रूपांतर शिक्षण महागडे आणि गरिबाचे कंबरडे मोडणारे आहे. आर्थिक, सामाजिकदृष्ट्या कमकुवत असणाऱ्या विद्यार्थ्यांची शिक्षणापासून फारकत करेल. बहुविद्यासाठी क्लस्टर, एकात्मिक विद्यापीठे मोठ्या महानगरांमध्ये कुबेराच्या इमारतीत असणार आहेत. भौगोलिक अंतराचा



फटका खेड्यातील विद्यार्थ्यांना चाबकाची आंडूळकी दिल्याप्रमाणे बसणार आहे. नवीन राष्ट्रीय शैक्षणिक धोरणाने दुहेरी कालावधीच्या पवित्र अभ्यासक्रमाचा प्रस्ताव ठेवला. एक एनईपीने तीन वर्षांची पदवी चार वर्षांची पदवी एक वर्ष व दोन वर्षांचा मास्टर्स हा पदव्युत्तर अभ्यासक्रम एक दोन आणि तीन व चार वर्षांचा कालावधी असलेला बीएड अभ्यासक्रम प्रस्तावित केला आहे. तसेच पदवीच्या एक वर्षानंतर एक वर्षाचे प्रमाणपत्र आणि दोन वर्षांच्या पदवीनंतर दोन वर्षांची पदवीका विद्यार्थ्यांना देण्यात येणार आहे. अशाप्रकारे हे पदवी आणि मास्टर पदवी मध्ये श्रेणीबद्धता व उतरंड तयार करणार आहे. याचा परिणाम विद्यार्थ्यांवर भिन्नपणे रोजगारप्राप्ती व इतर गोष्टीबाबत होणार आहे. वेगवेगळ्या कालावधी असलेल्या पदवी आणि पदव्युत्तर पदव्यांची निर्मिती गरीब विद्यार्थ्यांना मारक ठरणारी आहे. पदवी शिक्षण पूर्ण करण्यासाठी विद्यार्थ्यांना प्रोत्साहित केले पाहिजे. विशिष्ट कारणांसाठी म्हणजे खेड्यातील मुलींची लवकर लग्ने होतात. रोजगाराच्या संधी खेड्यात नसल्यामुळे जागतिकीकरणाचा फटका मोठ्या प्रमाणात खेड्यातील लोकांना बसला. त्यामुळे खूप मोठ्या प्रमाणात ग्रामीण भागातील तरुण मंडळी मुंबई, हैदराबाद, कोलकत्ता, मद्रास अशा महानगरात मोठ्या संख्येने जात आहेत. हे विद्यार्थी मध्येच शिक्षण सोडून जातात. आर्थिक दृष्ट्या कमकुवत विभागातील लोकांचे शिक्षणातील गळतीचे प्रमाण अगोदरच जास्त आहे. उच्च शिक्षणातील गरीब अनुसूचित जाती, अनुसूचित जमाती व मुस्लिमांचा हजेरीपटावरील दर कमी आहे. यांच्यासारख्या कमकुवत विभागातील हजेरीवर दर वाढविणे ही भूमिका प्राध्यापकांची असली पाहिजे. (अनुवाद, राजक्रांती वलसे, मारुती बेगमपुरे, 'नवीन शैक्षणिक धोरण 2020,' हरीती पब्लिकेशन्स, पुणे प्रथम आवृत्ती, 2022 पृष्ठ क्रमांक 72 व 73)

अशा पद्धतीने उच्च शिक्षणातील साचेबंदपणा, एकसारखेपणा नाहीसा व्हावा. शिक्षण गतिमान नाविन्यपूर्ण उत्साहदायी व्हावे यासाठी नवशिक्षणाची गरज आहे. प्राध्यापकांना आपल्या विषयाकडे, विद्यार्थ्यांकडे पाहण्याची एक नवीन दृष्टि, नवी भूमिका निर्माण करणे आवश्यक आहे. प्राध्यापकाने स्वतःच्या व विद्यार्थ्यांच्या विचारांना, क्षमतांना, कल्पनांना बंधन न घालता ते मोकळे ठेवावे. सर्जनशीलतेचा अधिक वापर करून विद्यार्थ्यांना गरुड झेप घ्यायला

शिकवावे. अध्यापनाच्या माध्यमातून अनेक संस्कार विद्यार्थ्यांवर करून काटकसर, स्वावलंबन, सृजनशीलता या गुणांची शिकवण प्राध्यापकांनी अध्यापनातून द्यावे. विद्यार्थ्यांच्या भविष्याचा विचार करणारे उच्च शिक्षण द्यावे. अर्नाल्ड यांनी म्हटल्याप्रमाणे “जर मानव जातीला आत्मनाशापासून वाचवायचे असेल तर ज्या प्रकरणाची सुरुवात पाश्चात्यांनी केली आहे त्याचा शेवट मात्र भारतीयांनीच करावा लागेल.” (सौ. लता पत्की, ‘उच्च शिक्षण एक चिंतन’ स्व. गोपीनाथराव मुंडे सभागृह, अंबाजोगाई 2015, पृष्ठ क्रमांक 77) शिक्षणाच्या भावी दिशा सुधारण्याची भूमिका प्राध्यापकांची आहे. ज्ञाननिर्मिती, ज्ञानप्रसार आणि सक्षम विद्यार्थी घडविणे ही प्राध्यापकांची मुख्य भूमिका आहे. ऑनलाइन अध्ययन अध्यापनात विद्यार्थी व प्राध्यापकांची भूमिका ‘टेक्नोसॅव्ही’ बनण्याची दाट शक्यता आहे. अध्ययन, अध्यापन, संशोधन अभ्यासक्रम विषयक आणि अभ्यासक्रमेतर उपक्रम राबविण्याची भूमिका प्राध्यापक बजावत असतो. त्यातून विद्यार्थ्यांच्या सर्वांगीण व्यक्तिमत्त्व विकासाला चालना मिळते. ऑनलाइन शिक्षणामुळे माहिती तंत्रज्ञानातील बड्या खाजगी खाऊजा कंपन्यांचा शिरकाव शिक्षण क्षेत्रात होत आहे ही चिंतनीय बाब आहे. विद्यार्थ्यांच्या व्यक्तिमत्त्व विकासासाठी केवळ ज्ञान हेच पुरेसे नाही तर त्याचा प्रत्यक्ष व्यवहारात विनियोग कसा करावा हेही प्राध्यापकांनी शिकविणे महत्त्वाचे आहे. ते ऑफलाइन शिक्षणातूनच शक्य होते. भाषासाहित्य, ललित, कला यांचे ऑफलाइन शिक्षणातूनच शक्य होते. मानवी मूल्यांची रुजवणूक, संस्कृतीची जोपासना, रोजगाराभिमुख कौशल्ये शिकविणे, ज्ञाननिर्मिती होणे, विज्ञानातील नवे नवे शोध लावणे, अभियांत्रिकी, वैद्यकीय, कृषी शाखेतील शिक्षण ऑफलाइन पद्धतीने दिले तर विद्यार्थी ज्ञानसंपन्न गुणसंपन्न बनतो. शिक्षण हे विद्यार्थी व प्राध्यापक असे संवादी असल्याने ऑफलाइनच अध्ययन, अध्यापन अधिक प्रभावी होते. अशा ऑफलाइन अध्ययन अध्यापनातून विचारांची देवाणघेवाण गतिमान होते. समोरासमोरील अध्यापनात शिक्षकांचे हातवारे, चेहऱ्यावरील हावभाव, देहबोली, भाषेतील आरोह, अवरोह, लय, ताल, सूर इत्यादीमधून खूप काही विद्यार्थी अध्ययन करू शकतो. विद्यापीठामध्ये व महाविद्यालयांमध्ये होत असलेल्या विविध विषयावरील चर्चा, मत-मतांतरे, वादविवाद महत्त्वाची भूमिका बजावीत असतात. विषयाचे

नवे ज्ञान प्राप्त झाल्यामुळे विद्यार्थ्यांच्या बुद्धीच्या कक्षा रुंदावतात. विद्यार्थ्यांमध्ये शोधक व चिकित्सक विश्लेषणात्मक वृत्ती विकसित होत जाते. ब्राझील मधील शिक्षण तज्ञ पाउलो फ्रेंअरी यांनी “शिक्षण जगाकडे चिकित्सक बघण्याची दृष्टी देते.” असे म्हटले आहे ते “ऑफलाइन शिक्षणातूनच शक्य होते म्हणूनच तर भारताचे भवितव्य वर्ग खोल्यातच आकारास येते.” असे जे प्रोफेसर डी. एस. कोठारी यांनी म्हटले आहे ते अगदी सत्य आहे. (डॉ. डी. एन. मोरे, ‘उच्च शिक्षण धोरण: आव्हाने आणि दिशा, द युनिक अँकॅडमी पब्लिकेशन्स, पुणे, प्रथम आवृत्ती, 2023, पृष्ठ क्रमांक 82 ते 85)

साहित्य हे मानवी मन आणि सामाजिक मन घडविण्याचे कार्य करीत असते. संस्कृतीमधील साहचर्य परंपरा ही मानवी समाजात अन्वर्थक असते. सहाचार्य संस्कारामुळे संवर्धनाला गती मिळते. संस्कृतीचा प्रभाव साहित्याच्या जडणघडणीवर होतो. त्याचप्रमाणे साहित्यावरही व संस्कृतीवरही परिणाम होतो. म्हणजे समाजातील आचार, विचार, रुढी, परंपरा, प्रथा, विधी, विधाने, संकेत व्यवहारावर होतो. साहित्याद्वारे मनुष्याच्या अंतःसृष्टीत प्रबोधन झाले. त्याच्या भावनांना कल्पनांना आणि विचारांना नवी जाण आली. नवे भान आले म्हणजे माणूस आपल्या कृतीउक्तीतून त्याचा अविष्कार करतो आणि बाह्यसृष्टीतही बदल घडवून आणण्याचा अबोधपूर्वक

किंवा बोधपूर्वक प्रयत्न करतो. तेव्हा बाह्यसृष्टीतील भौतिक संस्कृती ही बदलू लागते. या बदलत्या संस्कृतीचा परिणाम पुन्हा मनुष्याचा अंतःसृष्टीवर होत राहतो. अशा या क्रियाप्रक्रियातूनच साहित्य आणि संस्कृती यांचे संवर्धन होत असते.

#### संदर्भग्रंथ:-

- 1) र.बा. मंचरकर, ‘वाङ्मयाचे महाविद्यालयीन अध्यापन’ (गुरुवर्य दु. का. संत गौरवग्रंथ) व. दा.वनकुद्रे प्रकाशन, कोल्हापूर, प्रथम आवृत्ती 1987
- 2) दत्तात्रेय पुंडे/ वा. पु. गिंडे, ‘वाङ्मयाचे अध्यापन,’ (वा.ल. कुलकर्णी गौरव ग्रंथ) मेहता पब्लिशिंग हाऊस, पुणे, प्रथम आवृत्ती, 1987)
- 3) अनुवाद: राजक्रांती वलसे, मारोती तेगमपुरे, ‘नवीन शैक्षणिक धोरण 2020’, हरिती पब्लिकेशन्स, पुणे, प्रथम आवृत्ती, 2022)
- 4) लता पत्की, ‘उच्च शिक्षण - एक चिंतन,’ स्व. गोपीनाथराव मुंडे सभागृह, अंबाजोगाई, प्रथम आवृत्ती, 2015
- 5) डी. एन. मोरे, ‘उच्च शिक्षण धोरण: आव्हाने आणि दिशा’ द युनिक अँकॅडमी, पब्लिकेशन्स, पुणे, प्रथमावृत्ती, 2023.

## मराठी भाषा जतन आणि संवर्धन

प्रा.डॉ.विलास अण्णाराव गाजरे

मराठी विभाग प्रमुख,

कै.बापूसाहेब पाटील एकंवेकर महाविद्यालय, उदगीर

Email : vilas.gajare50@gmail.com

प्रस्तावना :

# भा

षा विचाराच्या अदान-प्रदानाचे माध्यम आहे, भाषा संस्कृतीचे, संवर्धनाचे व विकासाचे माध्यम आहे. भाषेमुळेच आपल्याला आपल्या देशाची संस्कृती, परंपरा, इतिहास, भूगोल, शास्त्र, कला याचे ज्ञान मिळते. म्हणून भाषेचे महत्व मानवी जीवनात अनन्यसाधारण आहे. महाराष्ट्राची मातृभाषा मराठी. मराठी भाषेने मानवी जीवनाला पूर्णत्व मिळवून देण्याचे कार्य केले आहे. म्हणून मराठी ही महाराष्ट्राची अस्मिता आहे. मराठी भाषेला सुमारे आडीच हजारपेक्षा अधिक वर्षांची समृद्ध अशी परंपरा असून त्यात विविधता आणि कलात्मकताही आहे. मराठी भाषा ही काळानुरूप बदलत नसल्यामुळे ती एका पिढीकडून दुसऱ्या पिढीकडे संक्रमित होत राहते. मराठीने अनेक पिढ्या घडविल्या, अनेक बदल स्विकारले; म्हणून मराठी भाषेची किर्ती तिन्ही लोकात पसरली आहे. जगभर पसरली आहे. मराठी भाषेवर इतर भाषेची अनेक अक्रमणे झाली पण मराठीने तितक्याच समर्थपणे परतवून लावली. मराठीचे अस्तित्व कुणालाच संपवता आले नाही; उलट ती अधिकाधिक विकसित व प्रवाही होत राहिली आहे.

**मराठी भाषेची निर्मिती :**

मराठी भाषा नेमकी केंव्हा अस्तित्वात आली हे सांगणे कठीण आहे; पण तिच्या अस्तित्वाच्या खुणा किती मागच्या काळापर्यंत शोधता येतात याचा शोध इतिहासकारांनी घेतलेला आहे; पण याबद्दल वेगवेगळी मतं आहेत. वेदपूर्वकालीन भाषा, वैदिक भाषा, संस्कृत, प्राकृत अपभ्रंश इत्यादी भाषेच्या स्वरूपावरून प्रत्येक भाषेतील कांही वैशिष्ट्ये मराठी भाषेत दिसतात. त्यामुळे मराठी ही वेदपूर्वकालीन भाषेपासून, संस्कृतपासून, पालीपासून, प्राकृतभाषेपासून महाराष्ट्री किंवा अपभ्रंश भाषेपासून तयार झाली असावी असा विचार अनेक अभ्यासक मांडतात.

मराठी ही इंडो-युरोपिय भाषाकुलातील एक भाषा आहे. भारतातील प्रमुख बावीस भाषापैकी मराठी एक आहे. महाराष्ट्र आणि गोवा ह्या राज्याची मराठी ही अधिकृत राजभाषा आहे. लोकसंख्येनुसार मराठी ही जगातील पंधरावी

व भारतातील चौथी भाषा आहे. मराठी भाषेचा उदय संस्कृतच्या प्रभावाखाली निर्माण झालेल्या प्राकृत भाषेच्या महाराष्ट्री या बोलीभाषेपासून झाला; असे बहुतांश मानले जाते. पैठण (प्रतिष्ठान) येथील सातवाहन साम्राज्याने महाराष्ट्री भाषेचा प्रशासनात वापर सर्वप्रथम केला. देवगिरीच्या यादवाच्या काळात मराठी भाषा व संस्कृतीची भरभराट झाली. मराठी भाषा ही देवनागरी लिपीमधून लिहिली जाते. इ.स. 1278 मध्ये म्हईभट यांनी 'लिळाचरित्र' लिहिले. त्यानंतर इ.स. 1290 मध्ये ज्ञानेश्वरांनी 'ज्ञानेश्वरी' ग्रंथाची रचना केली.

**मराठी भाषेचा विकास/विस्तार :**

संत ज्ञानेश्वरांच्या काळापर्यंत मराठीत दर्जेदार साहित्यनिर्मिती नव्हती. संस्कृत भाषेचाच मोठा प्रभाव होता. मराठी भाषेतूनही संस्कृतप्रमाणेच श्रेष्ठ साहित्य निर्माण होऊ शकते, अशी जाणीव समाजाला नव्हती; पण ज्ञानेश्वरांनी तशी जाणीव प्रथम निर्माण केली आणि 'भगवद्गीते'वरील महाभाष्य मराठीत लिहिले व तसेच 'अमृतानुभवा' सारख्या गहन तत्त्वज्ञानाची उकल करणारा ग्रंथ मराठीत लिहिला; आणि मराठी भाषा अमृतापेक्षाही गोड आहे असे सांगितले.

“माझा मराठाची बोलू कवतिके

परिमृतातेही पैजाजिके

ऐसी अक्षरे रसिके मेळवीण”

या त्यांच्या प्रसिद्ध ओवीमधून अमृताशीही पैजा जिंकणारा मराठीचा शब्द मी बोलीन आणि तशी अक्षरे लिहून दाखविण असे उद् गार काढले आहेत; आणि खरोखरच ज्ञानेश्वरांची भाषा शब्दरचना, नाद आणि लय याचे सौंदर्य, ओवीरचनेतला सहजपणा, प्रसन्नपणा यामधून ज्ञानेश्वरांनी वाचकांना, श्रोत्यांना दिला आहे; आणि त्यांच्यापासूनच वारकरी संतांच्या अभंगरचनेच्या परंपरेला सुरुवात झाली.

संत एकनाथंनी प्रौढ मराठी बरोबरच लोकभाषेत भारुडे रचून मराठीला नवा डोल प्राप्त करून दिला; तर संत तुकाराम महाराजांनी मराठीला वैभवाच्या शिखरावर बसवले. काळाच्या ओघातही अखंड आणि चिरकाल टिकून राहिल अशी साहित्यनिर्मिती तुकाराम महाराजांनी मराठी भाषेत केली. नाथ संप्रदायाच्या प्रेरणेने चक्रधरांनी मराठीला संस्कृतमुक्त केले; आणि मराठी भाषकांना निखळ मराठी



दिली. भाषिक, सामाजिक, बंडखोरीचे आणि चातुर्वर्ण्याच्या विरोधाच निशाण मायमराठीने आपल्या प्रारंभकाळातच खांद्यावर घेतलं. संत चोखोबा, संत जनाबाई, बहिणाबाई, शाहीर आणि पुढे बाबा पद्मनजी, केशवसुत यांच्यापासून आंबेडकरवादी, सत्यशोधक, ग्रामीण, मार्क्सवादी, स्त्रीवादी, आदिवासी, मुस्लिम, भटके-विमुक्त यांच्यापर्यंत हे निशाण अधिकाधिक जोमाने फडकत राहिलेले आहे.

म. फुले, लोकहितवादी, डॉ. बाबासाहेब आंबेडकर, लक्ष्मणशास्त्री जोशी, ग.बा. सरदार, शरद पाटील, रावसाहेब कसबे इत्यादीने मराठीचा गौरव वाटावा अस श्रेष्ठ वैचारीक वाड्मय मराठीत निर्माण केले आहे. मराठी पूर्वीसारखी उच्चवर्णिय, मध्यमवर्णिय वर्गापुरतीच सीमित राहिलेली नाही. आंबेडकरवादी, स्त्रीवादी, आदिवासी, भटके-विमुक्त, मुस्लिम, मार्क्सवादी, ग्रामीण, विज्ञानवादी या साहित्यप्रवाहांनी मराठी साहित्य आणि शब्दभंडार समृद्ध केलं आहे. ही नवी आणि अपूर्व ताकद तिला मिळाली आहे. हा सर्व इतिहास मराठीच्या स्वातंत्र्याचाच आहे. तलाव होणं टाळून ती नदीसारखी प्रवाही होत राहिली आहे. बऱ्हाडी, खाणदेशी, दख्खणी, कोकणी, ठाकरी, वारली, आगरी अशा बोलीचं महाकुटुंब मराठीत आहे.

### मराठीचे जतन आणि संवर्धन :

मराठी भाषा ही आपल्याला आपल्या पूर्वजाकडून प्राप्त झाली आहे. 'मराठी भाषा' ही खऱ्या अर्थाने आपल्या महाराष्ट्राची ओळख आहे; असे म्हटले तर वावगे ठरणार नाही. आपल्या महाराष्ट्राला, मराठी साहित्याला खूप मोठा इतिहास आहे. याच मराठी भाषेने आपल्याला ज्ञानपीठ पुरस्कार विजेते कुसुमाग्रज, वि.स. खांडेकर, विंदा करंदीकर, भालचंद्र नेमाडे व श्रेष्ठ दर्जाचे प्र.के. अत्रे, शांता शेळके, केशवसुत, बा.भ. बोरकर इत्यादी यांच्या सारखे अनेक लेखक दिलेले आहेत; पण सध्या मराठी भाषेला दुय्यम स्थान दिले जात आहे. व्यवहारात बऱ्याच अंशी असे दिसून येत आहे. व्यापारीवर्ग, फळ-भाजी विक्रेते, अगदी मराठी भाषक सुद्धा हिंदीतून बोलत असलेले दिसून येत आहे. आपल्या मराठी भाषेवर असे अतिक्रमण होऊ न देणे हे प्रत्येक मराठी भाषकाचे, माणसाचे अद्य कर्तव्य आहे. मुळातच कुठलीही समस्या सोडवण्याचा सर्वोत्तम मार्ग म्हणजे भावनिक चष्मा उतरवून समस्येचे विश्लेषण करून त्यावर कालानुरूप व्यावहारिक पातळीवर उपाययोजना करणे म्हणजेच "Analysis to proper Action"; परंतु दुर्दैवाने मराठीच्या बाबतीत अगदी उलटे होताना दिसत आहे. केवळ भावनिक मुद्या करत व्यवहारशून्य दृष्टीकोनामुळे "मराठी भाषा जतन व संवर्धन" हा केवळ वर्तुळापुरता प्रवास ठरत आहे. केवळ चर्चा आणि चर्चा आणि प्रत्यक्ष कृती मात्र मराठीच्या अस्तित्वास मारकच ठरत आहे.

मराठी भाषेचे भवितव्य काय ? या विषयावर फक्त चर्चा करून चालणार नाही, तर मराठी जिवंत राहावी यासाठी प्रत्येक मराठी माणसाने प्रयत्नशिलता व प्रयोगशिलता दाखवायला हवी. कारण आपल्या मराठीचे जतन करणे, संवर्धन करणे, तिला उत्तम दर्जा प्राप्त करून देऊन तिला उच्चपदी नेणे हे प्रत्येक मराठी माणसाचे कर्तव्य आहे. मुळातच कोणतीही भाषा टिकवणे आणि तिचा विकास करणे, संवर्धन करणे म्हणजे काय ? तर संभाषण, वाचन आणि लेखन या तीन गोष्टी महत्वाच्या आहेत. प्रथम शासनाचे सर्व व्यवहार मराठी भाषेत करणेसाठी प्रत्यक्ष अंमलबजावणी झाली पाहिजे. कुठलाही भेदभाव न करता प्रत्येकाने मराठीवर मनापासून प्रेम करावे; कारण एखादी वस्तु जेव्हा व्यवहारात नसते तेव्हा ती वस्तू कांही काळाने व्यवहारातून नष्ट होते. तसाच नियम भाषेलाही लागू होतो. म्हणून कुसुमाग्रज म्हणतात, "भाषा मरता देशही मरतो । संस्कृतीचा दिवाही विझे" म्हणून प्रत्येक मराठी माणसाने मराठी भाषेचा वापर केला पाहिजे व अग्रह धरला पाहिजे. "मी मराठी झी मराठी" हे दूरदर्शनवर ऐकायला किती छान वाटते आपण नकळतपणे ते गुणगुणतो; पण त्याचा खरा मतितार्थ जाणून घेण्याचा प्रयत्न करत नाही. एक दिवस मराठी भाषा दिवस पाळून काय उपयोग ? मनातून वाटले पाहिजे मी मराठी.....! महाराष्ट्र माझा । तरचं तुम्ही भावी पिढीच्या मनावर चांगले संस्कार घडवू शकता । आईची भाषा ही मातृभाषा असते. आपण आपल्या मुलांना जे काही शिकवणार तेच मुलं शिकतात. मुलावर चांगले संस्कार करण्याची पालकाची जबाबदारी असते. आपण प्रथम नीट मराठी बोलायला शिकलं की आपोआपच मुलं आपल अनुकरण करतील.

“मराठी माझी मायबोली  
करू तिचे आम्ही जतन  
अंतःकरणात पूजणीय  
मराठी बाणा माझे वतन”

मराठी भाषेचे जतन व संवर्धन करण्यासाठी

- १) सर्वप्रथम आपल्या घरात मराठी भाषेतूनच संभाषण करावे.
- २) समाज माध्यमावर किंवा इतरत्र कुठेही लेखन स्वरूपात व्यक्त होताना आपल्या लिखाणात मराठी भाषेचा उपयोग असावा. (उदा. व्हॉट्सअप, फेसबुक, ट्वीटर इत्यादी)
- ३) मराठी भाषेतील गाणी ऐकायला हवी, व मुलांना मराठी गोष्टीची पुस्तके वाचायला द्यावी.
- ४) मुलांना मराठी शाळेतून शिक्षण द्यावे व तसेच मुलांना आपापसात मराठी भाषेतूनच संभाषण करण्यासाठी प्रोत्साहन द्यावे.

- ५) आपल्या घरात, कार्यालयात मराठी भाषेतील पोस्टर्स किंवा भिक्ती पत्रके आसावी.
- ६) आपल्या आवतीभोवती रोजच्या व्यवहारात मराठी भाषा सक्तीने नव्हे तर सवयीने वापरायला हवी, आपण एखाद्याला शुभेच्छा संदेश पाठवताना संदेशाची भाषा मराठी असावी.
- ७) मराठी भाषेतील पुस्तकांचे वाचन वाढवायला हवं, एखादं इंग्रजी पुस्तक जरी वाचायचे असेल तरी त्याची मराठी भाषेत भाषांतर केलेली प्रत नक्की वाचावी.
- ८) समोरचा व्यक्ती मराठी भाषिक असेल तर त्याच्याशी मराठी भाषेतून संभाषण करावे.
- ९) आपल्या आवडीच्या दर्जेदार मराठी भाषेतील संकेतस्थळांना भेट द्यावी, त्याची उपयुक्तता आणि माहिती अधिकाधिक सामायिक करावी व तसेच आपल्या अँड्रॉईड किंवा आयफोनवर मराठी भाषेतून टंकलेखन करण्यासाठी गुगल इंडिक किबोर्ड हे ॲप असावे.
- १०) शाळा, महाविद्यालये, शासकीय किंवा निमशासकीय ठिकाणी आवश्यक तिथे मराठीतूनच अर्ज सादर करावा.
- ११) हॉटेल, दुकाने आणि खरेदीच्या ठिकाणी मराठी भाषेतूनच भाषा व्यवहार करावा.
- १२) वाढदिवसाला, शुभकार्याला, अभिनंदन करताना आपण भेटवस्तू देण्याची प्रथा आता चांगलीच रुजली आहे. अशा वेळी ही भेटवस्तू म्हणून सर्वोत्तम मराठी पुस्तके/ काव्यसंग्रह देण्याचा आपण विचार करावा जेणेकरून ती वाचायला दिल्याने भाषा प्रसारास चालना मिळेल.
- १३) आपल्याला सणांच्या सुट्या हव्याहव्याशा वाटतात पण भारतीय महिने आणि दिनदर्शिका आपण विसरतो. 'गुरुपौर्णिमेच्या' तिथीऐवजी आपल्याला 'वटपौर्णिमेची' तिथी आठवते ; पण चैत्र, वैशाख, ज्येष्ठ असे मराठी महिने आणि त्या त्या महिन्यात येणारे सण आपल्याला सांगता येत नाहीत. नवरात्र म्हणजे अश्विन महिना हे किती जनांना माहिती असते ? याची आपल्याला माहिती असणे आवश्यक आहे.

१४) आपली स्वाक्षरी शक्य असल्यास मराठीतून करणे आणि सर्वात महत्वाचे म्हणजे भाषाप्रसार कार्यक्रम प्रति महिना किमान पाच जनापर्यंत प्रभावीपणे पोहचविणे.

#### समारोप :

मराठीचा न्यूनगंड बाजूला सारून मराठी भाषेतच व्यवहार केला पाहिजे. साहित्य, समाज, संगीत, चित्रपट, रंगभूमी, व्यवहार, बाजारपेठ, सण, उत्सव अथवा भाषा, दळणवळण या सर्व क्षेत्रात मराठी भाषेचे असलेले वर्चस्व व व्यापकत्व टिकवून ठेवण्याची जबाबदारी मराठी माणसावर आधारीत आहे. मातृभाषेमुळेच आपण आपल्या भावना व कल्पना परिणामकारकरीत्या व्यक्त करू शकतो. म्हणून मातृभाषा ही ज्ञानभाषा झाली तर शिक्षण सुलभ होईल, याचा अर्थ दुसऱ्या भाषा हिन आहेत व शिकू नये. परकिय भाषा जरूर शिकाव्यात त्या भाषेचा आदर करावा; पण त्याचवेळी आपल्या मातृभाषेकडे दुर्लक्ष करू नये. मातृभाषेवर आपली हुकुमत असायला हवी. बंधूत्व आणि समूहाच्या अस्मितेला मातृभाषाच खतपाणी घालते. आपण मातृभाषेतूनच आपले विचार अधिक प्रभावीपणे मांडू शकतो म्हणून सुरेश भटानी म्हटले आहे.

“लाभले आम्हास भाग्य बोलतो मराठी  
जाहलो खरेच धन्य ऐकतो मराठी  
धर्म, पंथ, जात एक जाणतो मराठी  
एवढ्या जगात माय माणतो मराठी.”

#### संदर्भग्रंथ -

- १) डॉ. यशवंत मनोहर — दै.सकाळ 27 फेब्रु. 2018
- २) प्रा.डॉ.संतोष देशमुख — दै. पुण्यनगरी 27 फेब्रु. 2017
- ३) लोकआविष्कार आंतरराष्ट्रीय जर्नल, मार्च 2012
- ४) [www.esakal.com](http://www.esakal.com) 27 Feb 2018 डॉ. अरुण कृष्ण शिंदे
- ५) प्रा.डॉ. महेश श. निकम — मराठी भाषा आव्हाने आणि उपाय
- ६) मातृभाषा मराठीचे संवर्धन — सुप्रिया जाधव
- ७) प्रभात 26 फेब्रु. 2020

## भारतीय भाषा, कला आणि संस्कृतीच्या विकासात मातृभाषा आणि बोलींचे महत्त्व

प्रा.विजय हराळ

### प्रास्ताविक :

अमृताहुनी गोड असलेली मराठी हि आपली मायबोली आहे. मराठी महाराष्ट्राची मातृभाषा आहे. मराठी भाषा आपल्याला आई सारखी जवळची आणि प्रिय असलेल्या मराठी भाषेचा आम्हाला अभिमान आहे. मराठी भाषेत खूप मोठ्या प्रमाणावर मराठी भाषेत साहित्य उपलब्ध आहे. प्राचीन कालखंडामध्ये आपल्या संतांनी लिहिलेले ग्रंथ, यानंतर अनेक विचारवंत आणि लेखकांनी लिहिलेले साहित्य, कथा, कादंबऱ्या, नाटक, आत्मचरित्र, आत्मकथन, विरूपिका, विलापिका, हायकू हे प्रकार उपलब्ध आहेत. मराठी भाषेतील प्राचीन आद्यकवी मुकुंदराज यांनी आपल्या विवेकसिंधू ग्रंथामध्ये मराठी भाषेचा गौरव करताना सांगितले आहे, कि आपल्या मराठी भाषेत इतके ग्रंथ उपलब्ध आहेत. खूप सारे ज्ञान आपल्या भाषेत उपलब्ध आहे. मग आपण ज्ञान मिळवण्यासाठी इतर भाषांचा उपयोग का करावा.

महाराष्ट्रातल्या प्रत्येकाला माहित आहे की, भाषा म्हणजे नेमके काय? ते तुम्हाला सांगायची गरज नाही. शाळेमध्ये शिकलेला कोणताही विद्यार्थी मराठी भाषा म्हणजे काय ते सांगू शकतो. मातृभाषेविषयी संशोधन करीत असताना भाषा काय आहे ते प्रामुख्याने लक्षात घ्यावे लागते. आपल्या मनातील भावना, विचार, संवेदना, कल्पना, माहिती इ. चे देवाणघेवाण करण्याचे माध्यम म्हणजे भाषा. भाषेचा वापर करून आपण आपले विचार, भावना, माहिती इतरांशी शेअर करतो आणि त्यांच्याकडील माहितीप्राप्त करून घेतो.

मातृभाषेच्या माध्यमातून आपण व्यक्त होतो, बोलतो, मनाला मोकळ करतो. वर्तमान सांगतो तर इतिहास लिहतो; याच भाषेचा वापर करून आपण आपल्या सुंदर भविष्याची स्वप्ने पाहतो आणि दाखवतो देखील. मातृभाषेचे महत्त्व जगातील कोणताही मानसशास्त्रज्ञ, समाजशास्त्रज्ञ आणि शिक्षणतज्ञ नाकारू शकत नाही. जगातील कोणतीही व्यक्ती मातृभाषेत इतर भाषांच्या तुलनेत अधिक चांगल्याप्रकारे व्यक्त होऊ शकते. अस्खलितपणे इंग्रजी बोलणारा आपल्या गावाचा साहेब रागात आल्यास शिव्या

मराठीतच देतो हे पाहिलं असेल तुम्ही. 'कोणी घर देता का घर? जगावं की मरावं हा एकच प्रश्न आहे...' असे म्हणणारे श्रीराम लागू कितीही हाडाचे अभिनेते असले तरी हा संवाद इंग्रजीत बोलून तो दर्शकांच्या काळजाला हात घालून शकत नाही.

तुमच्यावर शेक्सपियर यांचा कितीही प्रभाव पडला तरी तुम्ही इंग्रजी दर्शकांची बरोबरी करू शकत नाही. कारण भाषा म्हणजे केवळ शब्दांचा जाल नसून भावनांची किनार आणि संवेदनांचा ओलावा जपणारं माध्यम आहे. हे लक्षात घ्यावे लागते. 'च्या आयला मारी' फक्त लिहलं तरी तुम्ही माझी मनस्थिती, माझी भावना आणि माझ्या संभाषणाची तीव्रता समजू शकता.

हे इतर कोणत्याच भाषेबद्दल तुम्हाला जमणार नाही.? कारण तुमची आणि माझी भाषा एकच आहे. शाब्दिक संवेदना एकच आहे. जगभरातील शिक्षणतज्ञ याची साक्ष देत आहेत की मातृभाषेतून प्राप्त केलेले ज्ञान चांगल्याप्रकारे आत्मसात केले जाऊ शकते. त्यावर चिंतन, त्याची चिकित्सा आणि संशोधन अधिक चांगल्याप्रकारे केले जाऊ शकते. विकासाच्या आणि संशोधनाच्या नवनव्या वाटा मातृभाषेतूनच सापडतात. यामुळे मराठी भाषेच्या साहित्यात अमुलाग्र बदल होत गेला.

संत ज्ञानेश्वर महाराज मराठी भाषेचे कौतुक करताना म्हणतात कि,

“माझ्या मराठीची बोलू कौतुके।

परी अमृतातेही पैजा जिंके।

ऐसी अक्षरे रसिकें मेळविन।”<sup>१</sup>

माझी मराठी मला प्रिय आहे. परंतु महाराष्ट्रात मराठी भाषेला मात्र मानाचे स्थान मिळताना दिसत नाही. हि आपल्या महाराष्ट्रातील जनतेसाठी दुर्दैवाची गोष्ट आहे. ठिकठिकाणी मराठी भाषेची गळचेपी होताना दिसते. मराठी शाळा बंद होऊन या शाळांची जागा इंग्रजी माध्यमाच्या शाळांनी घेतली. मराठी शाळांमध्ये मराठी हि ज्ञानभाषा असते म्हणजे सर्व विषयांचे ज्ञान आपण मराठी भाषेतून ग्रहण करत असतो. इंग्रजी माध्यमाच्या शाळांमध्ये



इंग्रजी हि ज्ञानभाषा असते. सर्व विषयांचे ज्ञान विद्यार्थ्याला इंग्रजी भाषेतून घ्यावे लागते.

मोठमोठ्या शिक्षणतज्ञांनी सांगितले आहे कि ज्ञान मिळवण्यासाठी आपली मातृभाषा उत्तम. परंतु हे आपल्या जनतेला आणि पालकांना कधी समजणार? आजच्या शिक्षणमहर्षींनी शिक्षणाचा बाजार उठवलाय. या बाजारात मराठी भाषेला नगण्य स्थान आहे. इंग्रजी पुढे चालले. चालली आहे. याशिवाय शाळेतील शिक्षक, कनिष्ठ व वरिष्ठ कॉलेज मधील प्राध्यापक यांना खूप कमी वेतनावर शाळा व महाविद्यालयात आपली सेवा पुरवावी लागत आहे.

**“लाभले आम्हास भाग्य बोलतो मराठी**

**जाहले खरेच धन्य ऐकतो मराठी.....!”**

यावरून आपल्या हे लक्षात येते कि, खरेच आपण सर्व या जगामध्ये भाग्यवान आहात कारण मराठी आपली मातृभाषा आहे. मराठी ही भाषा खूप गोड आणि सुंदर आहे. प्रत्येक मराठी माणसाची एक खासियत अशी असते की तो हिन्दी संस्कृत या भाषा सहज आणि सोप्या रीतीने समजू आणि बोलू शकतो. तसेच इंग्रजी बोलणे ही त्याला सोपे जाते कारण मराठी भाषा ही या भाषांमधूनच विकसित केली गेली आहे. मराठी भाषा ही महाराष्ट्राची मायबोली आहे. तसेच तिचे विभाजन ही तेथील प्रदेशानुसार केले गेले आहे. ! १३ व्या शतकातील महान वारकरी संत ज्ञानेश्वर महाराज यांनी भगवतगीतेवर मराठीत “ज्ञानेश्वरी” ग्रंथ लिहिला. त्यांचे समकालीन, संत नामदेव महाराज यांनी मराठीत तसेच हिंदी भाषेत श्लोक, अभंग लिहिले. संत कवी एकनाथ महाराज यांनी “एकनाथी भागवत” लिहिले जे भागवत पुराणावरील भाष्य आहे. संत तुकाराम महाराज यांनी मराठी एक समृद्ध साहित्यिक भाषा बनविली. संत तुकाराम महाराज यांनी सुमारे ५००० पेक्षा अधिक अभंग लिहिले. आज मराठी ज्या रूपात जिवंत आहे ती फक्त छत्रपती शिवाजी महाराज यांच्यामुळे, त्यांच्या काळात मराठीला खरे महत्व प्राप्त झाले. परंतु हल्लीच्या जमान्यात आपले अनेक संवाद हे जागतिक स्तरावर होत असल्या कारणाने लोक इंग्रजीचा वापर फार करत चालले आहेत. मात्र मराठी माणसाने आपल्या मातृभाषेला अभिजात भाषेचा दर्जा मिळावा या करता परिश्रम करणे सुरू केले आहे आणि आता तर गूगल सारख्या नामवंत कंपनीला

ही मराठी भाषेचे महत्त्व समजले आहे. परिणामी महाराष्ट्रातील मायबोली मराठीचे महत्व देखील लक्षात येते.

**महाराष्ट्रातील बोलीभाषा :**

भारत देशात मराठी बोलणारी माणसे भारताच्या जवळपास सगळ्या राज्यांत विखुरलेली आहेत. महाराष्ट्रातील बोलीभाषा लक्षात घेता जगातील बहुतेक प्रमुख भाषांप्रमाणेच, मराठी भाषाही एकाहून अधिक पद्धतींनी बोलली जाते. मुख्य भाषेशी नाते कायम ठेवलेली, तिची पोटभाषा दर १२ कोसां-वरती उच्चारान्त, शब्दसंग्रहांत, आघातांत व वाकप्रचारांत बदलत रहाते. असे असले तरी लिखित भाषेत फारसा फरक नसतो. हे संशोधनाने सिद्ध होते.

महाराष्ट्रातील पिढ्या न पिढ्या विशिष्ट राज्यात स्थायिक झाल्यामुळे मराठी भाषकांच्या त्यांच्या मूळ मराठी बोलीवर त्या राज्याच्या स्थानिक भाषेचा ठसा सुस्पष्टपणे उमटलेला दिसतो. त्यामुळे 'मी मराठी बोलतो' असे कुणी विधान केले तर 'कुठली मराठी बोलता?' असा प्रश्न आपोआपच उपस्थित होतो. कारण मूळ मराठी भाषेचे व्याकरण जरी एकच असले तरी स्थान माहात्म्यानुसार मराठी बोलीचे कोंकणी मराठी, कोल्हापुरी मराठी, कारवारी मराठी, अहिराणी, मराठवाडी, नागपुरी, असे अनेकविध प्रकार कानांवर पडत. भौगोलिक परिसरा नुसार कोल्हापुरी, चंदगडी, नागपुरी, मराठवाडी, कोकणी, वऱ्हाडी, बेळगावी, मालवणी, मोरस मराठी, झाडीबोली, तंजावर, बागलाणी, नंदुरबारी, खालल्यांगी, वरल्यांगी, ताप्तांगी, डोंगरांगी, जामनेरी, खानदेशी असे बोलींचे आणखी उपप्रकार होतात. त्यातील आदिवासी बोलीभाषा आपण लक्षात घेणार आहोत.

**आदिवासी बोलीभाषा:**

आदिवासी बोलीभाषा लक्षात घेत असताना महाराष्ट्रात गोंड, भिल्ल, वारली, पावरी, मावची, कोरकू, कोलामी, कातकरी, माडिया आदी बोलीभाषा प्रमुख आहेत. या पोटभाषा महत्त्वाच्या असल्या, तरी यापैकी गोंडी व भिल्ली या पोटभाषा अतिप्राचीन आहेत. गोंडी पोटभाषा महाराष्ट्रात प्राधान्याने आणि मध्य भारतातील मोठ्या विस्तृत पट्ट्यात बोलली जाते. चंद्रपूर, गडचिरोली, नांदेड, अमरावती, नागपूर या जिल्ह्यात व आंध्र प्रदेशाच्या सीमेलगतही गोंडी बोली बोलली जाते. महाराष्ट्रातील आदिवासी बोलींमध्ये गोंडी बोली सर्वाधिक बोलली जाते.

गोंडी बोलीला लिपी असल्याचे पुरावेही अलीकडचे काही संशोधक देत आहेत. गोंडी बोलीभाषेचा बारकाईने अभ्यास करणारा जर्मन भाषातज्ञ जूल याने गोंडी बोलीची आंतरराष्ट्रीयता शोधून काढण्याचा प्रयत्न केला होता. द्राविडी भाषासमूहातील कोणत्याही भाषेची अभिन्न वैशिष्ट्ये धारण करणारी गोंडी ही एकमेव प्राचीन भाषा आहे असे मत कामलडवेलने गोंडी भाषेच्या सात व्याकरणीय कसोट्या लावून मांडले होते. हे महाराष्ट्रातील बोलीभाषेवरून लक्षात येते. तर भिल्ली भाषा गुजरात, मध्य प्रदेश, महाराष्ट्र आणि राजस्थान या राज्यांमध्ये बोलली जाते. या पोटभाषेवर त्या त्या राज्यांच्या प्रमाण भाषेचा प्रभाव असल्याने महाराष्ट्रात ती मराठीची पोटभाषा म्हणून गणली जाते.

#### समूहानुसार भाषेचे होणारे उपप्रकार :

“नंदीवाले, नाथपंथी देवरी, पांचाळविश्वकर्मा, गामीत, ह(ल/ळ)बी, माडिया, मल्हार कोळी, मांगेली, मांगंगारुडी, मठवाडी, मावची, टकाडी, ठा(क/कु)री, 'आरे मराठी', जिप्सी बोली, कोलाम/मी, यवतमाळी (दखनी), मिरज (दखनी), जव्हार, पोवारी, पावरा, भिल्ली, धामी, छत्तीसगडी, भिल्ली (नासिक), बागलाणी, भिल्ली (खानदेश), भिल्ली (सातपुडा), देहवाळी, कोटली, भिल्ली (निमार), कोहळी, कातकरी, कोकणा, कोरकू, परधानी, भिलांलांची निमाडी, मथवाडी, मल्हार कोळी, माडिया, वारली, हलबी, कुचकोरवी, कोल्हाटी, गोल्हा, गोसावी, ढोर-कोळी/टोकरे कोळी (खानदेश)घिसाडी, चितोडिया, छप्परबंद, डोंबारी, नाथपंथी डवरी, पारोशी मांग, बेलदार, वडारी, वैदू, दखनी उर्दू, महाराष्ट्रीय सिंधी, मेहाली, सिद्धी, बाणकोटी, चित्पावनी, वाघरी / वाघरी, पारधी, गोंडी, लेवा, डांगी, वाडवळ / वडवली/ळी, कैकाडी, अहिराणी, कदोडी / सामवेदी, तावडी, तडवी, आगरी, देहवाली, जुदाव, महाराऊ, भिलाऊ, लाड सिक्की, गुजरी, वगैरे.” हे समूहानुसार भाषेचे होणारे उपप्रकार लक्षात घ्यावे लागतात.

#### 1) खानदेशी किंवा अहिराणी :

महाराष्ट्रातील सर्वात जास्त मोठ्या प्रमाणावर बोलली जाणारी बोलीभाषा ही खानदेशी आहे आणि महत्वाचे म्हणजे अहिराणी भाषेत हिंदी आणि गुजरातीचा प्रभाव जास्त आहे. आणि बागलानी भाषेत मराठीचा जास्त प्रभाव दिसतो.

#### 2. बागलाणी-

बागलाणी ही अहिराणी भाषा आहे फक्त ह्या भाषेत मराठी भाषेचा प्रभाव जास्त आहे., द्राक्ष आणि डाळिंब पिकवणारा प्रांत म्हणून प्रसिद्ध आहे यांत सटाणा, मालेगाव, देवळा आणि कळवण या तालुक्यांचा समावेश होतो. माळी, सुतार, कुंभार, धनगर ह्या सर्व जातींची भाषा ही ह्या परिसरात बागलाणी आहे.

#### 3. बंजारा —

काश्मीर ते कन्याकुमारीपर्यंत बंजारा समाज वास्तव्यास असून स्वतंत्र भाषा व स्वतंत्र संस्कृतीमुळे बंजारा समाज जगभर ओळखल्या जातो. 'बंजारा भाषा', 'बंजारी भाषा' असे म्हणतात. विदर्भात ही भाषा मोठ्याप्रमाणात बोलली जाते.

#### 4. मराठवाडी -

राष्ट्रातील उस्मानाबाद व लातूर जिल्ह्यात ही बोलीभाषा बोलली जाते या भाषेवर कानडी भाषेचा परिणाम होतो. प्रभाव लक्षात घेता उर्दू शब्दही आढळतात. 'लाव', 'लास', 'आव' या स्वरूपाचे कारकवाचक प्रत्यय या बोलीचे वेगळेपण दाखवतात. उदा. चाल्लास, ठिवताव इत्यादी.

#### 5. मालवणी —

दक्षिण रत्नागिरी आणि सिंधुदुर्ग जिल्ह्यात बोलली जाणारी ही बोली आहे. दशावतार या नाट्याचे सादरीकरण या भाषेतच केले जाते. मच्छिंद्र कांबळी यांच्या मालवणी नाटकांमुळे ही भाषा जास्त प्रसिद्धी पावली .

#### 6. झाडीबोली —

भंडारा, गोंदिया, चंद्रपूर आणि गडचिरोली हा चार जिल्ह्यांचा भूप्रदेश 'झाडीपट्टी' म्हणून ओळखला जातो. 'ण, छ, श, ष आणि ळ' ही पाच व्यंजने झाडीबोलीत वापरली जात नाही. मराठीतील आद्यग्रंथ मुकुंदराजकृत 'विवेकसिंधू' मधील अनेक अपरिचित शब्द आजही झाडीबोलीत प्रचारात आहेत.

#### 7. नागपुरी —

पूर्व विदर्भातील नागपूर, वर्धा, चंद्रपूर जिल्ह्यांचे काही भाग आणि गडचिरोलीचा काही भाग तसेच भंडारा जवळील शिवनी, छिंदवाडा, बालाघाट व रायपूर या

भागातही ही बोली प्रचलित आहे. हिंदी शब्दांचाही प्रभाव आढळतो.

**8. लेवा बोली –**

तापी, पूर्णा, वाघुर आणि गिरणा या नद्यांच्या प्रदेशात शेतीव्यवसाय असलेल्या लेवा पाटीदार समाजाची वस्ती आहे. बारा बलुतेदारांनीही हीच बोली संपर्कभाषा म्हणून स्वीकारली आहे. शहापूर पर्यंतच्या भागात लेवा बोली बोलली जाते. बहिणाबाई चौधरींच्या कवितांमधून लेवा बोलीचा आविष्कार दिसतो. भालचंद्र नेमाडे, के. नारखेडे, श्रीराम अत्तरदे या लेखकांनीही आपल्या साहित्यात या बोलीचा वापर केला आहे.

**9. तावडी –**

तावडी बोली ही जळगाव जिल्ह्यात अजिंठा डोंगररांगांकडील प्रदेशात पाचोरा व जामनेर तालुक्यात बोलली जाते.

**10. आगरी –**

आगरी बोली ही महाराष्ट्राच्या राज्याच्या उत्तर आणि मध्य कोकणात बोलली जाते. गवळी व कुणबी तसेच किनारपट्टीवरील कोळी, खारवी, भंडारी व भोई ही बोली बोलतात.

**11. चंदगडी –**

कर्नाटक- राजकीय अंमल, मराठी, कन्नड आणि कोकणी भाषेच्या प्रभावाखाली तयार झालेली ही एक बोली भाषा आहे. सुरावट आणि निराळे व्याकरण हे या भाषेत दिसून येते. आजरा तालुक्याच्या दक्षिण भागातील गावे ती कोकणीच्या प्रभावाने तयार झालेली बोली वापरतात.

**12. वऱ्हाडी –**

बुलढाणा, वाशीम, अकोला, यवतमाळ, अमरावती आणि वर्धा या सहा जिल्ह्यांतून वऱ्हाडी बोलली जाते. म्हाइंभट यांचा 'लीळाचरित्र' हा मराठीतील पहिला गद्यग्रंथ वऱ्हाडी बोलीत लिहिला गेला. महानुभाव पंथातील अनेक रचना याच बोलीतून झाल्या आहेत.

**13. देहवाली –**

भिल्ल समाजात ही बोली आढळते. गुजराती आणि हिंदी भाषेचा यावर मोठा प्रभाव आढळतो 'ळ', 'क्ष'

आणि 'ज्ञ' ही व्यंजने नाहीत, तर 'छ', 'श' आणि 'ष' यांच्याऐवजी 'स' हे एकच व्यंजन वापरले जाते.

**14. कोल्हापुरी –**

कोल्हापुर भागात बोलली जाणारी ही बोली आहे, गरीब, खेडवळ, अशिक्षित शेतकऱ्याची बोली आहे. तथापि ती बहुतांशी लेखी लिपीनुसार बोलली जात असल्यामुळे ऐकण्यास नाटकी आणि सपक वाटते.

**15. बेळगावी –**

बेळगाव या सीमाभागातील ही बोलीभाषा ही कन्नड, चंदगडी, कोल्हापुरी, कोकणी अशा अनेक बोलींच्या मिश्रणातून तयार झालेली आहे. भीमराव गस्ती, नारायण अतिवाडकर या साहित्यिकांनीही या भाषेतून लेखन केले आहे. प्रकाश संत लिखित लंपन या व्यक्तिचित्रात या भाषेला विपुल वापर आढळतो. या भाषेत गा हा प्रत्यय लावला जातो जसे 'काय गा कव्वा येत्यास?' (काय, केव्हा येणार?)

**16. वाडवळी –**

उत्तर कोकणातील ठाणे जिल्ह्यात सागरी किनाऱ्यालगतच्या भागात वाडवळी बोली बोलली जाते.

**17. तंजावर मराठी –**

ही मराठी भाषेचीच एक बोली असून ती भारतातील तमिळनाडू ह्या राज्यात बोलली जाते. तंजावर किंवा तंजावूर ह्या नगरातील ही एक बोलीभाषा आहे. दक्षिणेत स्वारीसाठी गेलेली जी मराठी माणसे तंजावरला पिढ्यानपिढ्या स्थायिक झाली, त्यांची ही मातृभाषा आहे. तमिळ भाषेचा प्रभाव ह्या भाषेवर जाणवतो.

**18. नंदभाषा –**

व्यापार करताना इतरांना कळू नये म्हणून व्यापारी ही एक सांकेतिक भाषा इतिहासात वापरत होती.

**संदर्भग्रंथ:**

- 1) संत ज्ञानेश्वर 'ज्ञानेश्वरी' शासकीय ग्रंथगार प्रत, चौदावी आवृत्ती. २००५
- २) कुसुमाग्रज 'विशाखा' तृतीय आवृत्ती, वर्ष १९९२.
- ३) कोत्तापल्ले नागनाथ 'महाराष्ट्रातील बोलीभाषा', लेख मराठवाडी बोली. सावित्रीबाई फुले पुणे विद्यापीठ. राष्ट्रीय चर्चासत्र. भाषण वर्ष २००७.



## भारतीय भाषा जतन व संवर्धनामध्ये ग्रंथालयाची भूमिका

विठ्ठल वि. जाधव

ग्रंथपाल,

दयानंद वाणिज्य महाविद्यालय लातूर

### सार :

भाषा हे कोणत्याही समाजातील संवादाचे अत्यंत महत्त्वाचे साधन आहे. संवादासाठी भाषेचा वापर करण्याबरोबर शिक्षणासाठी ही भाषेचा वापर केला जातो. खरे तर भाषेशिवाय शिक्षण मिळत नाही. ग्रंथालयाशिवाय शिक्षणाचा विचार देखील आपण करू शकत नाही. कोणतेही समाजातील भाषेचे जतन आणि विकास करण्यात ग्रंथालयाची भूमिका तपासणे हा या संशोधनाचा उद्देश आहे. भाषेचा प्रचार आणि प्रसाराबरोबर भाषेचे संवर्धन आणि जतन ग्रंथालयाच्या माध्यमातून कसे केले जाते. या ग्रंथालयाच्या महत्त्वपूर्ण भूमिकेवर संशोधनामध्ये अधिक भर दिला आहे.

कीवर्ड : ग्रंथालय, भाषा, संवर्धन, वर्गीकरण

### प्रस्तावना:

पृथ्वीवरील प्राण्यांमध्ये सर्वात हुशार हा मानव प्राणी

आहे. प्रत्येकाच्या ऐपतीप्रमाणे निसर्गाने प्राणिमात्राला मेंदू दिलाय. किड्या- मुंगीपासून हत्तीपर्यंत सर्व प्राणिमात्रांना निसर्गाने बुद्धी दिली आहे. इतर प्राण्यांना बोलता येत नाही ज्यांना आपण मुके प्राणी म्हणतो. माणूस हा बोलका प्राणी आहे. कारण त्याला भाषा बोलता येते.

भाषेशिवाय समाजाचा विकास होऊ शकत नाही. भाषा हे मानवी संवादाचे आणि राष्ट्रीय विकासाची अपरिहार्य साधन आहे. भाषेचा वापर करत नाही अशी क्वचितच मानवी समाज असेल, भाषा ही समाज आणि माणसे या दोघांचाही मुख्य आधार आहे. भाषा ही लोकांच्या हृदयाची गुरुकिल्ली आहे. जर आपण चावी गमावली तर आपण लोक गमावतो. कोणत्याही मानवी समाजात भाषेचे जतन करणे अत्यंत आवश्यक आहे. सरकार आणि व्यक्ती या दोघांकडून ही भाषेच्या संवर्धनाबरोबर प्रचार आणि प्रसार आवश्यक आहे.

### भाषा संवर्धनात ग्रंथालयाची भूमिका :

जगाच्या कोणत्याही भागातील ग्रंथालय माहिती प्रदान करीत असतात. ती साठवून पुढल्या पिढीसाठी सुरक्षित ठेवत असतात. एका पिढीतील ज्ञान दुसऱ्या पिढीपर्यंत पोहचविण्याचे महत्त्वाचे कार्य ग्रंथालय करीत असते.

भाषा संवर्धन आणि विकासात ग्रंथालयाचे महत्त्वाचे योगदान आहे. ग्रंथालय एक तर लिखित इलेक्ट्रॉनिक किंवा

दृकश्राव्य स्वरूपात माहिती प्रदान करते. तसेच सर्वासाठी उपयुक्त आणि प्रेरक वाचन साहित्य देऊन महत्त्वाची भूमिका बजावते.

संस्कृती आणि सामाजिक विकासात भाषेचा मोठा वाटा आहे. ग्रंथालये दररोज अनेक मार्गांनी आणि वाचकांच्या असंख्य वेगवेगळ्या गरजा पूर्ण करण्याचा प्रयत्न करीत असते.

प्राचीन काळाचा विचार केला तर आज अनेक भाषा लुप्त झालेल्या आहेत. याचे मुख्य कारण म्हणजे एकापिढिकडून दुसऱ्या पिढीकडे त्या पोहचल्या नाहीत. शिवाय अनेक भाषा लिखित स्वरूपात नव्हत्या. ज्या भाषा लिखित स्वरूपात होत्या त्याचा दस्तऐवज ग्रंथालयामध्ये पाहायला मिळतो. सुमेरियन संस्कृतीपासून आपणास ग्रंथालये पाहूला मिळतात. अनेक संस्कृती नष्ट झाली परंतु ग्रंथालयाच्या माध्यमातून ती संस्कृती कशी होती, त्यांची भाषा कशी होती याचा उल्लेख ग्रंथालयामध्ये आढळतो. ग्रंथालये भाषेचा योग्य दस्तऐवज करून ती जतन करून ठेवल्यामुळे भाषा लुप्त होण्यापासून वाचत नाही तर तिची सांस्कृतिक विविधता टिकून ठेवण्यासाठी मदत होते. माणसाचे विचार अनुभव इतिहास संस्कृती आणि वारसा आपल्या भाषेत नोंदवून इतरांना उपलब्ध करून देण्याचे क्षमतेमध्ये ग्रंथालयाची भूमिका महत्त्वाची असते. सुरुवातीच्या ग्रंथालयाचा मूळ उद्देश लिखित नोंदीचे जतन करणे हा होता. सुरुवातीस मानवाने मातीच्या गोळ्या रोल आणि चर्मपत्र कोडे ओझोनोबार नावाच्या वेगवेगळ्या पुस्तकाच्या स्वरूपात भाषेचे अस्तित्व टिकवून ठेवले होते. ग्रंथालयाचे

एक महत्त्वाचे कार्य म्हणजे ज्ञानाची जतन करणे होय. भाषेचा वापर करून नोंदवलेला विचार अनुभव इतिहास संस्कृती आणि वारसा हे ग्रंथालयाद्वारे प्राप्त केले जाते. जे अभिलेखांचे जतन करण्याचे एजंट म्हणून कार्य करते. माहिती आणि ज्ञानाचा प्रसार करण्यास देखील ग्रंथालये मदत करते. अशा प्रकारे हे लक्षात घेणे महत्त्वाचे आहे की ग्रंथालयामध्ये ठेवलेली कोणतीही माहिती किंवा रेकॉर्ड केवळ जतनच नाही तर प्रसाराची देखील खात्री असते.

### भाषा आणि ग्रंथालय यांच्यातील संबंध :

ग्रंथालय साहित्य मोठ्या प्रमाणावर मुद्रित आणि नॉन प्रिंट सामग्री मध्ये सूचीबद्ध केले आहे. ग्रंथालय ही पूर्णपणे भाषा बँक आहे. ग्रंथालयामध्ये मिळवलेल्या विशिष्ट सामग्रीची स्वरूप आणि त्यांचे प्रकार प्रतिबिंबित केले जातात. विश्लेषण केल्यास असे दिसून येईल की सर्वसामान्य रेकॉर्ड किंवा माहिती जी निश्चितपणे भाषेचा वापर करून लिहिलेली किंवा दस्तऐवजीकरण केलेली आहे. मुद्रित सामग्रीमध्ये पुस्तकांचा समावेश आहे.

वाचकांना पुस्तकांच्या माध्यमातून भाषेचे ज्ञान होते. ग्रंथालयामध्ये असणाऱ्या विविध वाचन साहित्यातून भाषेचा प्रचार आणि प्रसार होत असतो. ग्रंथालये अनेक प्रेरक उपक्रमांच्या माध्यमातून भाषा वाचकांपर्यंत पोहचविण्याचे महत्त्वाचे काम होत असते. ग्रंथालय हे भाषेचे वाहक आहे असे म्हटले तर वावगे ठरणार नाही. विविध स्पर्धांच्या माध्यमातून पुस्तके वाचली जातात. पुस्तकांतील भाषेचे सौंदर्य, ज्ञान वाचकांना मिळते व वाचक समाजामध्ये भाषेच्या माध्यमातून समाजामध्ये पसरले जाते. अनेक लेखक आपल्या लेखणीतून भाषेचा प्रचार अप्रत्यक्षरीत्या करीत असतात.

### भाषा कोश :

भारतीय भाषा कोश, भारतीय विज्ञान कोश, भारतीय लोकसाहित्य कोश, विविध विषयावरील शब्दकोश, त्यामध्ये मराठी- मराठी शब्दकोश, मराठी – हिंदी शब्दकोश, मराठी – इंग्रजी शब्दकोश, इंग्रजी – मराठी विश्वकोश, इंग्रजी -हिंदी शब्दकोश, वेगवेगळ्या भाषेचे स्वताचे शब्दकोश जसे हिंदी शब्दकोश, क्षेत्रीय भाषा कोश, भारतीय व्यवहार कोश, भारतकोश, संयुक्त राष्ट्र भाषा कोश, Encyclopedia of Britannica, Encyclopedia of Human Rights, IEP Internet Encyclopedia of Philosophy, Funk &

Wagnalls New World Encyclopedia, Stanford Encyclopedia of Philosophy, मराठी शब्दकोश, अशा प्रकारे भारतीय भाषेवरील विविध शब्दकोश फार पूर्वीपासून ग्रंथालयामध्ये उपलब्ध आहेत. तसेच ज्ञानकोश, भारतीय इतिहास कोश, विविध विश्वकोश, संस्कृती कोश, व्याकरणावरील पुस्तके आदीसह अवांतर वाचनीय ग्रंथामुळे भाषेचा प्रचार आणि प्रसार जलदगतीने होत आहे.

ग्रंथालयाच्या समस्या आणि आव्हाने :

पुढील पीढीसाठी ग्रंथालयातील ज्ञान सुरक्षित ठेवायचे असेल तर ते डिजिटल किंवा इलेक्ट्रॉनिक स्वरूपात ठेवणे महत्त्वाचे आहे. त्यासाठी निधी उपलब्ध करणे हे ग्रंथालयासमोरील महत्त्वाचे आव्हान आहे.

बहुतेक ग्रंथालय फक्त कालवाही आणि पुरातन पुस्तके जतन करतात जी एक तर संबंधित नाहीत किंवा वापरण्या पलीकडे खराब झाली आहेत. रददबातल पुस्तके काढून नवीन पुस्तकांची त्यामध्ये भर घातली पाहिजे.

भारताची संस्कृती ही जगातील प्राचीन आणि श्रीमंत संस्कृतींपैकी एक आहे. हजारो वर्षांच्या इतिहासाचे प्रतिनिधित्व करणारी प्राचीन संस्कृती आणि ज्ञान असलेल्या हस्तलिखितांचा सर्वात मोठा संग्रह भारतातील ग्रंथालयामध्ये आहे. भारतीय हस्तलिखितेची वेगवेगळ्या भाषांमध्ये आणि लिपीमध्ये लिहिली गेली होती. ती ताडाची पाने, झाडाची साल, रेशीम कापड, लाकूड, ताम्रपटे आणि हाताने बनवलेले कागद दगडावरील शिलालेख इत्यादींनी जतन केले आहे.

### समारोप :

कोणत्याही मानवी समाजासाठी आपल्या भाषा लुप्त होण्यापासून रोखणे महत्त्वाचे आहे. कारण भाषा हा समाजाचा सर्वात महत्त्वाचा भाग आहे. भाषेमुळे लोकांना संवाद साधता येतो. भाषा ही आपली प्राचीन संस्कृती सुरक्षित टिकवून ठेवते. UNESCO च्या अंदाजानुसार राज्यभरात अंदाजे सहा हजार भाषा बोलल्या जातात. ग्रंथालयामध्ये उपलब्ध असलेले तंत्रज्ञानाचा वापर भाषेच्या बोलल्या जाणाऱ्या आवृत्ती जतन करण्यासाठी केला पाहिजे. लिखित दस्तऐवज, अभिलेखागार, पुस्तके, भाषांचे साहित्य विषयी माहिती जतन करण्यास सक्षम आहेत. शासनाने देशी भाषांच्या साहित्यात सुधारणा आणि प्रोत्साहन देण्याची गरज आहे. लेखकांना त्यांच्या भाषेत लेखन करण्यास प्रोत्साहन दिले पाहिजे. संविधान इत्यादी ग्रंथ मूळ भाषांमध्ये लिहिलेली

आणि ग्रंथालयाचे वापरासाठी ठेवले पाहिजेत. भाषेचे जतन करणे म्हणजे मानवतेचे जतन करणे होय. जर ग्रंथालय भाषेचे जतन करीत असेल तर सरकारी धोरणांनी देशी आणि लुप्तप्राय भाषांच्या विविध स्वरूपातील दस्तऐवज तंत्रज्ञानाच्या साह्याने डिजीटल स्वरूपात जतन करण्यास प्रोत्साहन दिले पाहिजे.

**संदर्भ :**

1. कुंभार, राजेंद्र (2015). ग्रंथालय आणि माहितीशास्त्र : युनिव्हर्सल प्रकाशन, पुणे.
2. Narit Nimsomboon (2003) 'The Role of Public Library in Thailand as the learning Center for rural Communities'. Retrieved 2013-03-16
3. [www.brainquote.com](http://www.brainquote.com)
4. <http://www.wikipedia.org/wiki/language>
5. National mission of manuscripts, [namami.nic.in](http://namami.nic.in)
6. [www.hrelp.org/documentation/whatisit/](http://www.hrelp.org/documentation/whatisit/)





## भारतीय कला व संस्कृतीच्या विकासात महाविद्यालये व विद्यपीठांची भूमिका.

डॉ. संदीपान जगदाळे

दयानंद कला महाविद्यालय, लातूर

ईमेल- sandeepjagdale17@gmail.com

### प्रस्तावना:-

**क**ला ही मानवी जीवनाचा अविभाज्य घटक आहे.

प्राचिन काळापासून लोक कलेचा आनंद घेऊन आपले जीवन सुखकारक करीत आहेत. किंबहुना आपल्या भावभावनांचे अभिव्यक्ती करण्यासाठी कला हे प्रभावी माध्यम आहे. स्वर्गीय सुखाची अनुभूती करून देणारी, स्वतःला विसरून एका वेगळ्या भाव विश्वात रममाण लावणारी कला ही माणसाच्या जगण्याचे वैभव आहे. संस्कृती ही समाज जीवनाचा आरसा आहे. रूढी, प्रथा व परंपरा यांचे प्रतिबिंब संस्कृतीत उमटत असते. हजारो वर्षांपासून अस्तित्वात असलेली आणि शेकडो वर्षे परकियांनी आक्रमण करून सुद्धा आपली भारतीय संस्कृती अजूनही तग धरून आहे. कला व संस्कृतीसंवर्धनात शासनाने अत्यंत महत्त्वाची भूमिका निभावायची असते. असले तरी यापूर्वीच्या काही शैक्षणिक धोरणात कला व संस्कृतीला महत्त्वाचे स्थान दिले नव्हते. परंतु राष्ट्रीय शैक्षणिक धोरण 2020 मध्ये मात्र कला व संस्कृती या विषयाला अत्यंत महत्त्वाचे स्थान दिले आहे. त्यामुळे महाविद्यालये व विद्यापीठांना राष्ट्रीय शैक्षणिक धोरणानुसार अत्यंत महत्त्वाची भूमिका निभावून या कलांचे व संस्कृतीचे संवर्धन करावे लागणार आहे. एकूणच राष्ट्रीय शैक्षणिक धोरणात कला व संस्कृतीला कसे महत्त्व दिले आहे व त्याचे उपयोजन कसे करावे हे पुढील मुद्द्यांच्या आधारे पाहता येईल.

**1. कला-एकात्मिकरण:-** हा एक बहुअभ्यासक्रमीय अध्यापन दृष्टिकोन आहे. ज्यामध्ये विविध विषयांच्या संकल्पना शिकण्यासाठी आधार म्हणून कला आणि संस्कृतीच्या विविध पैलूंचा आणि प्रकारांचा उपयोग केला

जातो. अनुभवात्मक शिक्षणावर भर देण्याचा एक भाग म्हणून, केवळ वर्गात आनंदी वातावरण निर्मितीसाठीच नव्हे तर प्रत्येक स्तरावर अध्यापन व शिक्षण प्रक्रियेत भारतीय कला आणि संस्कृती एकत्रित करून भारतीय संस्कार विंबवण्यासाठी, कलासक्त (कला अंतर्भूत केलेले) शिक्षण वर्गातील व्यवहारांमध्ये समाविष्ट केले जाणार आहे. 1

### 2. बालभवनची स्थापना:-

प्रत्येक राज्य / जिल्ह्यात कलासंबंधित व करिअरशी संबंधित उपक्रमांमध्ये भाग घेण्यासाठी एक खास डेटाईम बोर्डिंग स्कूल म्हणून "बाल भवन" स्थापन करायला प्रोत्साहन दिले जाईल. सामाजिक चेतना केंद्रे म्हणून मोफत शालेय पायाभूत सुविधा वापरता येतील. यामुळे निश्चितच देशाला आवश्यक असणारे कलावंत निर्माण होतील.

### 3. अभ्यासक्रमातील लवचिकता:-

विद्यार्थ्यांना अभ्यास करण्यासाठीचे विषय निवडण्यासाठी जास्त लवचिकता आणि निवडीला वाव दिला जाईल, विशेषतः माध्यमिक शाळेत यामध्ये शारीरिक शिक्षण, कला आणि हस्तकला आणि व्यावसायिक कौशल्यांचा सुद्धा अंतर्भाव असेल, त्यामुळे विद्यार्थी त्यांच्या अभ्यासाच्या आणि जीवनाच्या योजनेचे मार्ग स्वतः ठरवू शकतील.

एकात्मिक विकास आणि विषयांच्या तसेच अभ्यासक्रमाच्या निवडीला दरवर्षी मोठा वाव देणे, हे माध्यमिक शालेय शिक्षणाचे नवीन खास वैशिष्ट्य असेल. 'अभ्यासक्रम', 'अभ्यासक्रमेतर' किंवा 'सहअभ्यासक्रम' यामध्ये, 'कला', 'मानव्यशास्त्रे' आणि 'विज्ञान' यामध्ये किंवा 'व्यावसायिक' किंवा 'शैक्षणिक' शाखांमध्ये कोणतेही स्पष्ट विभाजन नसेल. विज्ञान, मानव्यशास्त्रे आणि गणित यांच्याबरोबरीने शारीरिक शिक्षण, कला आणि हस्तकला आणि व्यावसायिक कौशल्ये असे विषय शाळेच्या अभ्यासक्रमात सर्व वर्षांमध्ये समाविष्ट केलेले असतील,

यामध्ये प्रत्येक वयोगटासाठी काय रंजक आणि सुरक्षित आहे याचा विचार केलेला असेल. 2

21 व्या शतकाची प्रमुख कौशल्ये, आवश्यक शिक्षण आणि चिकित्सात्मक विचार वाढवण्यासाठी अभ्यासक्रम कमी करणे आणि अनुभवातून शिक्षणावर अधिक लक्ष केंद्रित करून विद्यार्थ्यांचा सर्वांगीण विकास करणे हा शालेय अभ्यासक्रम आणि शिकवण्याच्या पद्धतीचा उद्देश असेल. अभ्यासक्रमातील लवचिकता आणि विषयांचे पर्याय वाढतील. कला आणि विज्ञान, अभ्यासक्रम आणि अवांतर उपक्रम, तसेच व्यावसायिक आणि शैक्षणिक शाखा यांच्यात कुठल्याही प्रकारचे कठोर विभाजन असणार नाही. यापूर्वी संगीत आदी कलांना कोरिक्युलर ऍक्टिव्हिटी, एक्स्ट्रा ऍक्टिव्हिटी म्हणून संबोधले जात होते परंतु नवीन राष्ट्रीय शैक्षणिक धोरणात मात्र हे मुख्य विषय असतील असे ठळक पणे स्पष्ट केले आहे.

#### 4. संकुल योजना :-

नववी ते बारावीमधील म्हणजे कनिष्ठ महाविद्यालयातील विद्यार्थ्यांसाठी संकुल योजना अत्यंत महत्त्वाची ठरणार आहे. आज कनिष्ठ महाविद्यालयात दहा बारा विषय शिकवले जातात. परंतु आता प्रत्येक विद्यार्थ्यास वेगवेगळे विषय निवडण्याचे स्वातंत्र्य असणार आहे. यात कला, वाणिज्य, विज्ञान, तंत्रज्ञान, वैद्यकीय यासारखे विषय येतील. चित्रकला, संगीत, नृत्य, आयुर्वेद, योग, मायथॉलॉजी अशा विविध विषयांचा समावेश असेल. म्हणजे एकूण विषयांची व्याप्ती 30-40 पेक्षा अधिक होऊ शकते. कोणत्याही एका महाविद्यालयाला इतक्या विषयांचे नियोजन करणे कठीण असणार आहे.

या प्रसंगी संकुल व्यवस्थाच उपयुक्त ठरणार आहे. अधिक सक्षम असलेल्या संस्थांनी व महाविद्यालयांनी पुढाकार घेऊन, संकुलातील इतर महाविद्यालयीन व्यवस्थापकांची चर्चा करून, अधिकाधिक कोणते विषय विद्यार्थ्यांना उपलब्ध करून देता येतील व त्यातल्या कोणत्या विषयांचे प्रशिक्षण कोणत्या महाविद्यालयाकडे देता येईल याचे नियोजन करावे लागेल. संकुलातील कोणत्याही महाविद्यालयातील विद्यार्थी आपण जो विषय निवडला असेल त्या महाविद्यालयात त्या तासासाठी उपस्थित राहतील. यातून वेळापत्रकात थोडा विस्कळीतपणा येण्याची शक्यता नाकारता येत नाही, पण विद्यार्थ्यांना विषय निवड

करण्याच्या अधिकाधिक संधी उपलब्ध होतील. त्यातून विद्यार्थ्यांचा व्यक्तिमत्त्व विकास अधिक चांगल्या प्रकारे होईल. या कनिष्ठ महाविद्यालय गटातच भावी शिक्षणाचा पाया असल्यामुळे त्यांना त्यांची योग्य दिशा निश्चित होणार आहे.

या ठिकाणी येणाऱ्या विद्यार्थ्यांचे प्रशिक्षण अधिक सक्षमतेने करणे हे मोठे आव्हान असणार आहे.

सद्य परिस्थितीत इयत्ता अकरावी व बारावी साठी अनेक महाविद्यालयात संगीत हा ऐच्छिक विषय आहे परंतु येणाऱ्या काळात तो आठवीपासूनच शिकवला जाणार आहे.

#### 5. समग्र बहु शाखीय शिक्षण:-

या धोरणात व्यापक आधारभूत, बहुशाखीय, लवचिक अभ्यासक्रमासह सर्वसमावेशक पदवी शिक्षण अभ्यासक्रम, विषयांचे सर्जनशील संयोजन, व्यावसायिक शिक्षणाचे एकात्मिकरण आणि योग्य प्रमाणीकरणासह बहु प्रवेश आणि निर्गम टप्प्यांची कल्पना केली आहे. पदवी शिक्षण 3 किंवा 4 वर्षांचे असू शकते आणि या कालावधीत अनेक निर्गमन पर्याय आणि योग्य प्रमाणीकरण असू शकतात. उदाहरणार्थ 1 वर्षा नंतर प्रमाणपत्र, 2 वर्षांनंतर प्रगत पदविका, 3 वर्षांनंतर बॅचलर डिग्री आणि 4 वर्षांनंतर बॅचलर विथरिसर्च. यामुळे संगीत कला व संस्कृती संवर्धनासाठी याचा निश्चित लाभ होणार आहे.

#### 6. लिबरल आर्ट्स:-

अधिक सर्वांगीण आणि बहुशाखीय शिक्षणाच्या दिशेने वाटचाल करण्यासाठी या धोरणात तरतूद करण्यात आली आहे. तक्षशीला आणि नालंदासारख्या विद्यापीठांपासून ते विविध क्षेत्रातील विषय एकत्र पणे मांडलेल्या भारतातील विस्तृत साहित्यापर्यंत, भारताला सर्वांगीण आणि बहुशाखीय शिक्षणाची प्रदीर्घ परंपरा लाभली आहे. बाणभट्टाच्या कादंबरीसारख्या प्राचीन भारतीय साहित्यामध्ये चांगल्या शिक्षणाचे वर्णन म्हणजे 64 कलांचे ज्ञान असणे असे केले आहे; आणि या 64 'कला' मध्ये केवळ गायन व चित्रकला असे विषय नव्हते, तर रसायनशास्त्र आणि गणित यांसारखी वैज्ञानिक क्षेत्रे, सुतारकाम आणि वस्त्रनिर्मिती यांसारखी 'व्यावसायिक' क्षेत्रे, वैद्यकीय आणि अभियांत्रिकी यांसारखी 'व्यावसायिक' क्षेत्रे, तसेच संवाद, चर्चा आणि वादविवाद यांसारखी 'व्यवहार

कौशल्ये'(सॉफ्ट स्किल्स) असेहीविषय होते. गणित, विज्ञान, व्यवसाय विषय, व्यावसायिक विषय आणि व्यवहार कौशल्ये यांसह कल्पकमानवी प्रयत्नांच्या सर्व शाखांना 'कला' मानले पाहिजे, या कल्पनेचा उदयच मुळात निःसंदिग्धपणे भारतीय आहे. 'अनेक कलांचे ज्ञान' किंवा आधुनिक काळात ज्याला सामान्यपणे 'लिबरल आर्ट्स' असे म्हटले जाते (म्हणजेच कलांची उदारमतवादी कल्पना) ही कल्पना भारतीय शिक्षणामध्ये परत आणलीच पाहिजे, कारण 21 व्या शतकामध्ये नेमके याच प्रकारचे शिक्षण आवश्यक असणार आहे.' 3

राष्ट्रीय शैक्षणिक धोरण 2022 अंतर्गत, आता विद्यार्थ्यांना संगीत, योग, क्रीडा, नृत्य, शिल्पकला इत्यादींचा अभ्यास करता येणार आहे. या विषयांचा समावेश आता अतिरिक्त अभ्यासक्रमात नसून मूल्याचा अभ्यासक्रम म्हणून पाहिले जाईल. यासाठी महाविद्यालय प्रशासन व विद्यापीठाने अत्यंत जागरूकपणे कलाव संस्कृती रक्षणार्थ प्रोत्साहन देणे गरजेचे आहे.

### 7. क्रेडिट सिस्टीम:-

'बहुशाखीय, चालना देणाऱ्या भारतीय शिक्षणासाठी आणि वातावरणासाठी आवश्यक असलेले भाषा, वाङ्मय, संगीत, तत्त्वज्ञान, भारत विद्या, कला, नृत्य, नाट्य, शिक्षण, गणित, संख्याशास्त्र, शुद्ध आणि उपयोजित विज्ञान, समाजशास्त्र, अर्थशास्त्र, क्रीडा, भाषांतर आणि दुभाषीकाम, आणि अशा इतर विषयांचे विभाग सर्व HEI मध्ये स्थापन केले जातील आणि मजबूत केले जातील. जर हे विषय अशा विभागात किंवा HEI मध्ये वर्गात शिकण्यासाठी उपलब्ध नसतील तर ODL पद्धतीने अभ्यासल्यास सर्व पदवी अभ्यासक्रमांमध्ये या विषयांसाठी क्रेडीट्स दिली जातील.' 4

पूर्वीच्या धोरणानुसार विद्यार्थ्याला दहावीनंतरचे शिक्षण कला, विज्ञान व वाणिज्य यांपैकी कोणत्याही एकाच शाखेत प्रवेश घ्यावा लागत होता व त्याच विषयांचा अभ्यास करावा लागायचा; आता मात्र नवीन धोरणात विद्यार्थ्याला एखाद्या शाखेत प्रवेश घेऊन दुसऱ्या शाखेतील काही आवडीचे विषयही त्याला घेता येणार आहे. उदा., विज्ञान शाखेतील विद्यार्थ्याला अभिजात शास्त्रीय संगीताचे अध्ययन करता येणार आहे. तर वाणिज्य महाविद्यालयातील एखाद्या विद्यार्थ्याला नृत्यकला आवडत

असेल तर तो हा विषय घेऊन त्याचे अध्ययन करू शकेल. या संदर्भातील आवश्यक वाद्ये, ग्रंथसंपदा अत्याधुनिक तंत्रज्ञान इत्यादी भौतिक सुविधा पुरवून शिक्षण प्रभावी कसे होईल याकडे महाविद्यालये व विद्यापीठांना लक्ष घालावे लागणार आहे.

### 8. प्रतिभेला प्रोत्साहन:-

'वर्गातील एकाच विषयात विशेष रुची किंवा प्रतिभा असलेल्या विद्यार्थ्यांना पूरक संवर्धन साहित्य, मार्गदर्शन आणि प्रोत्साहन देऊन प्रोत्साहित करणे हे शिक्षकांचे लक्ष्य असेल. विषय-केंद्रित आणि प्रकल्प आधारित क्लब आणि मंडळांना शाळा संकुल, जिल्हा पातळीवर आणि त्याही पलिकडे प्रोत्साहन आणि साहाय्य केले जाईल.

उदाहरणार्थ, संगीत आणि नृत्य कलामंडळे, बुद्धीबळ मंडळे, कविता मंडळे, भाषा मंडळे, नाटक मंडळे, वादविवाद मंडळे, क्रीडा मंडळे, इको क्लब, आरोग्य व स्वास्थ्य क्लब / योगा क्लब इत्यादी अनेक. याद्वारे, माध्यमिक शाळांच्या विद्यार्थ्यांसाठी विविध विषयांच्या उच्च गुणवत्तेच्या राष्ट्रीय निवासी उन्हाळी कार्यक्रमांनाही प्रोत्साहन दिले जाईल, ज्यात सामाजिक आर्थिक दृष्ट्या वंचित गटांसह देशातील उत्कृष्ट विद्यार्थ्यांना आणि शिक्षकांना आकर्षित करण्यासाठी कठोर गुणवत्ता-आधारित परंतु न्याय्य प्रवेश प्रक्रिया असेल.' 5

नवीन शैक्षणिक धोरणात एक चांगली गोष्ट आहे, ती म्हणजे कला, क्रीडा व विविध सांस्कृतिक उपक्रमांना स्वतंत्र सन्मानाचे स्थान दिलेले आहे. अर्थातच त्या त्या विषयासाठी तज्ज्ञ शिक्षकांची नियुक्ती संस्थांना करावी लागेल. प्रत्येक शाळेला व महाविद्यालयांना या विषयांचे स्वतंत्र शिक्षक देता येतीलच असे नाही. पण जवळच्या शाळांचे व महाविद्यालयांचे असे शिक्षण संकुल तयार करून त्या संकुलातील सर्वशाळा- महाविद्यालयांना या विशेष विषयांचे शिक्षक / प्राध्यापक उपलब्ध होतील अशी व्यवस्था करावी लागेल.

9. शिक्षकांची भरती:- सर्व विषयांसाठी, विशेषतः कला, शारिरीक शिक्षण, व्यावसायिक शिक्षण आणि भाषा या विषयांसाठी पुरेसे शिक्षक असतील. हे सुनिश्चित करण्यासाठी शाळा किंवा शाळा संकुलात शिक्षकांची भरती केली जाऊ शकेल आणि राज्य / केंद्रशासित प्रदेश सरकारांनी स्वीकारलेल्या शाळा गटांच्या अनुसार शाळां



दरम्यान शिक्षकांचे शेअरिंग करण्याचा विचार केला जाऊ शकतो. 'स्थानिक कला, संगीत, शेती, व्यवसाय, खेळ, सुतारकाम आणि इतर व्यावसायिक हस्तकला यांसारख्या स्थानिक व्यवसाय, ज्ञान आणि कौशल्यांचा प्रसार करण्याच्या उद्देशाने ज्या प्रतिष्ठित स्थानिक व्यक्तींना शाळा किंवा शाळा संकुलांमध्ये 'मास्टर प्रशिक्षक' म्हणून शिकविण्यासाठी नियुक्त केले जाऊ शकते. त्यांच्यासाठी कमीकालावधीचे विशेष स्थानिक शिक्षक शिक्षण कार्यक्रम BITE, DIET किंवा त्याच शाळा संकुलांमध्येदेखील उपलब्ध असतील.' 6

#### 10. अभिजात कला व लोककलांचे संवर्धन: -

आपला देश विविध जाती व धर्मांनी नटला आहे. त्यामुळे येथे विविध भाषा, संस्कृती, प्रथा, परंपरा पहावयास मिळतात. त्यांचे संवर्धन होणे काळाची गरज आहे. यासाठी विद्यापीठाच्या माध्यमातून प्रत्येक महाविद्यालयात लोककलांचे व अभिजात कलांचे संवर्धन करण्यासाठी कार्यशाळांचे आयोजन करावे लागणार आहे. स्त्रीयांची जात्यावरची ओवीगीते, कांडपगीते, बाळाला जोजवण्याची गीते किंवा सणासुदीची क्रीडानृत्ये व तत्संबद्ध गीते, उत्सवातील नृत्यनाट्ये, देवतोपासनेचा अविभाज्य भाग म्हणून केली जाणारी विधि- विधाने, विधीचा भाग म्हणून काढली जाणारी चित्रे, घडवली जाणारी शिल्पे, रांगोळ्या, मूर्तिकरण या सर्व कला पारंपरिक लोकजीवनाचा अविभाज्य भाग असतो. सादरकर्त्याच्या मनात कलात्मक सौंदर्यनिर्मितीचे निर्मात्यालाभान जागृतपणे नसते. उलट कर्तव्यभावना असते. त्यातून आपाततः सौंदर्यनिर्मिती होते व निर्मात्याला आनंदही मिळत असतो, यात शंका नाही. परंतु पाश्चात्य संस्कृतीचे आक्रमणामुळे आपल्या या कला व संस्कृती काळाच्या ओघात लुप्त होणार की काय अशी भीती वाटत आहे. म्हणून महाविद्यालये व विद्यापीठांना याच्या संवर्धनासाठी महत्त्वाची भूमिका बजावावी लागणार आहे.

11. आंतरराष्ट्रीयीकरण:- वर नमूद केलेल्या विविध उपक्रमांमुळे, भारतात शिक्षण घेणाऱ्या आंतरराष्ट्रीय विद्यार्थ्यांचे प्रमाण वाढण्यास मदत होईल आणि परदेशी संस्थांना भेट देण्याची, तिथे शिकण्याची, आपले क्रेडिट्स त्या संस्थांमध्ये हस्तांतरित करण्याची किंवा तिथे संशोधन

करण्याची इच्छा बाळगणाऱ्या भारतीय विद्यार्थ्यांना अधिक संधी प्राप्त होतील. तसेच या संधी आंतरराष्ट्रीय विद्यार्थ्यांना देखील भारतामध्ये उपलब्ध असतील. गुणवत्तेची जागतिक पातळी आणि 'घरात आंतरराष्ट्रीयीकरण' ही उद्दिष्टे साध्य करण्यासाठी तसेच मोठ्या प्रमाणात आंतरराष्ट्रीय विद्यार्थ्यांना आकर्षित करण्यासाठी, भारतीय विद्या (इंडोलॉजी), भारतीय भाषा, वैद्यकशास्त्रातील आयुष प्रणाली, योग, कला, संगीत, इतिहास, संस्कृती, आणि आधुनिक भारत यासारख्या विषयांमध्ये अभ्यासक्रम आणि कार्यक्रम, शास्त्र, सामाजिक शास्त्र आणि त्याही पलीकडच्या विषयांमधील आंतरराष्ट्रीय पातळीवरील प्रसंगोचित अभ्यासक्रम, सामाजिक सहभागासाठी अर्थपूर्ण संधी, राहायची चांगली सुविधा आणि कॅम्पसमध्येच उपलब्ध असलेल्या मदतीच्या सोयीयासारख्या सुविधांचा विकास केला जाईल. या माध्यमातून भारताला विश्वगुरू होण्याची संधी लवकरच मिळणार आहे.

#### 12. निष्कर्ष:-

नवीन शैक्षणिक धोरणाने शिक्षण क्षेत्रात क्रांतिकारक बदल घडणार आहेत. यातून नवनिर्मितीची संधीही उपलब्ध करून दिली आहे. राष्ट्राला पुनर्वैभवापर्यंत पोहोचविण्यासाठी हे धोरण निश्चित लाभदायक ठरणार आहे. किंबहुना संगीतासारख्या कलेसाठी हे शैक्षणिक धोरण निश्चितच उपयुक्त व लाभदायक ठरणार आहे. आपला सांस्कृतिक वारसा जतन करण्याबरोबरच एक संस्कारक्षम पिढी घडवण्यासाठी राष्ट्रीय शैक्षणिक धोरण 2020 चा निश्चितच लाभ होईल या शंकाच नाही.

#### संदर्भ:-

1. शिक्षण धोरण 2020 मसुदा. पृष्ठ 15
2. शिक्षण धोरण 2020 मसुदा. पृष्ठ 16
3. शिक्षण धोरण 2020 मसुदा. पृष्ठ 48
4. शिक्षण धोरण 2020 मसुदा. पृष्ठ 49
5. शिक्षण धोरण 2020 मसुदा. पृष्ठ 51
6. शिक्षण धोरण 2020 मसुदा. पृष्ठ 31

## मराठी भाषेचे स्वरूप

प्रा. राजकुमार मोरे

मराठी विभाग

दयानंद कला महाविद्यालय लातूर

**म**राठी भाषा हा मानवी जीवनाचा अविभाज्य भाग आहे .

जीवनाच्या प्रत्येक क्षेत्रामध्ये माणूस कोणती ना कोणती भाषा ही बोलत असतो किंबहुना प्रत्येक क्षणी भाषा वापरत असतो .जेव्हा तो प्रत्यक्षपणे बोलत नसला तरी तो मनातल्या मनात विचार करीत असतो कल्पनेच्या साह्याने आपल्या मनातील भावना शब्दबद्ध करीत असतो .विचार व कल्पना या दोन्हीही गोष्टीसाठी भाषेचाच वापर करावा लागतो. अगदी स्वप्नात सुद्धा माणूस भाषेचाच वापर करीत असतो अशा प्रकारे भाषा ही गोष्ट माणसाच्या प्रत्येक भावनेशी प्रत्येक विचाराशी प्रत्येक कृतीशी निगडित असते .हे वेगळे सांगावयाची गरज नाही ज्याला भाषाच अवगत नाही असा मानव समूह ,असा मानव समाज या पृथ्वीवर तर कुठेही पहावयास मिळत नाही .इतर प्राणी मात्रांच्या तुलनेने मानवाने जी स्वतःची प्रगती साधली आहे तिच्या मुळाशी भाषा हाच महत्त्वाचा घटक असल्याचे जाणवते. भोवतालच्या सृष्टी विषयी ,अथांग अवकाश याविषयी माणूस सतत ज्ञान प्राप्त करण्याचा प्रयत्न करीत असतो त्याच्या मुळाशी भाषा हीच महत्त्वाची भूमिका बजावत असते .भाषा या शक्तीच्या जोरावरच माणूस सतत ज्ञानवंत प्रज्ञावंत बनलेला दिसून येतो.

माणूस आणि समाज यांचा अनोन्य असा संबंध आहे. माणूस काही केला तरी तो एकटा जीवन जगू शकत नाही .त्याचा कुठल्या ना कुठल्या प्रकारे समाजाशी संबंध येत असतो तेव्हा समाजातील समूह व इतर व्यक्तीशी विनिमय साधावयाचा असेल तर भाषेशिवाय पर्याय नाही. भाषा ही एक अशी साधनसामग्री आहे की दोन व्यक्तीतील सुसंवाद एकमेकास समजण्यास मदत होते त्यामुळे दोन व्यक्तीतील देवाणघेवाण विचार विनिमय सुरळीत रित्या पार पाडण्याचे कार्य भाषा करत असते म्हणून भाषेला अनन्यसाधारण असे महत्त्व प्राप्त झाले आहे .भाषाही समग्र मानवी जीवनाला वेढून टाकणारी गोष्ट आहे ती मानवी संस्कृतीला पायाभूत ठरलेली गोष्ट आहे भाषेचे इतके महत्त्व असूनही या मराठी

भाषेबद्दल आपणास फारच थोडी माहिती असते आपण त्याविषयी अनभिज्ञ असतो भाषेचे स्वरूप व कार्य आपणास नीट माहिती असत नाही ही मोठी खंत या निमित्ताने व्यक्त करावेसे वाटते .मराठी भाषा ही परंपरेने चालत आलेली काळानुरूप बदलत गेलेली व पारंपारिक मूल्य जतन करणारी भाषा ही प्रत्येक मानवाची महत्त्वाची मानले जाते अशा या मराठी भाषेला अभिजात मराठी भाषेचा दर्जा प्राप्त होणे ही काळाची गरज आहे.

भाषा एक संकेत प्रणाली :

भाषा ही संकेत प्रणाली इतर संकेत प्रणालीच्या तुलनेत महत्त्वाची ठरते त्यामुळे इतर संकेत प्रणालीलाही आपण चटकन भाषा म्हणून समजतो विनिमयासाठी संपर्कासाठी किंवा संदेश पाठवण्यासाठी एखादे माध्यम निवडले जाते एखादा संकेत ठरवला जातो जसे की धोका आहे हा असे कळवण्यासाठी प्रथम रंग हे माध्यम निवडायचे मग लाल रंग म्हणजे धोका हा संकेत निश्चित होत असतो हा संकेत समाजमान्य झाला की सर्वांना त्याचे ज्ञान प्राप्त होते लाल रंगाचा वापर केला की इथे धोक्याची सूचना सुचित होत अगदी प्राचीन काळापासून माणसाने आपल्या बुद्धीच्या जोरावर अशा अनेक संदेश वाहक संकेत व्यवस्था निर्माण केल्या आहेत आणि त्या समाजमान्य करूनही यशस्वी रीतीने वापरले आहे आजही प्रत्येक क्षणी माणूस नवे जुने संकेत वापरीत असतो संकेत व्यवस्थेसाठी रंग चित्र शरीर कपडे वस्तू आवाज अशी विविध माध्यमे वापरून माणूस आशियाची संदेशांची देवाणघेवाण करीत असतो भाषा ही अशीच एक संकेत व्यवस्था असून ती ध्वनी संकेतावर आधारलेली आहे मी मुखवटे विचारले जाणारे ध्वनी हे भाषेचे माध्यम आहे मानवाला हवे तेवढे पाहिजे तेवढे ध्वनी उच्चारता येतात त्या अनुषंगाने संकेत प्रणाली निर्माण करता येते आवाजावरून काही संकेत हे संदेशवनाचे काम करीत असतात प्राण्याची भाषा ही सहज उत्स्फूर्त व नैसर्गिक असते तर मानवाची भाषाही एका विशिष्ट अनुक्रमाने केलेली सानुक्रम रचना असते भाषा हा शब्दप्रयोग आपण अनेक

अर्थाने वापरतो हवा ची भाषा पाण्याची भाषा रस्त्यावरील वाहतुकीचे नियंत्रण करणाऱ्या लाल नारंगी हिरव्या दिव्यांची भाषा आपण पाठवलेले संदेश शत्रूला कळू नयेत म्हणून सैन्य दलाकडून युद्धकाळात वापरली जाणारी गुप्त भाषा असे अनेक शब्दप्रयोग आपण ऐकत असतो अगदी अलीकडे संगणकाची भाषा असेही एक शब्दप्रयोग आपण ऐकतो आणि वापरत असतो या सर्व ठिकाणी भाषा हा शब्द भाषा या नेहमीच्या अर्थाने न वापरता संकेताची भाषा संकेत प्रणाली या अर्थाने वापरलेला आपणास पाहावयास मिळतो म्हणून भाषाही देखील एक संकेत प्रणाली आहे.

### भाषेची प्रक्रिया :

आपण जेव्हा एखादी अपरिचित परकीय भाषा ऐकत असतो तेव्हा आपल्याला एकापाठोपाठ एक विचारले जाणारे दोन्ही समूचे तेवढे ऐकू येत असतात पण त्यांचा अर्थ मात्र समजत नसतो मातृभाषा ऐकत असताना आपली परिस्थिती नेमकी उलटी असते मातृभाषा ऐकत असतानाही आपण एकापाठोपाठ एक येणारे ध्वनी समोरचे ऐकत असतो पण त्याकडे आपले लक्ष नसते कारण त्यांनी सुचवलेला असे ग्रहण करण्यात आपण दंग झालेला असतो याचा अर्थ असा की भाषा ही ध्वनिरूप असते हे आपल्याला माहीत असते पण आपल्याला हे माहीत असते की या ध्वनी रूप माध्यमातून यांना त्या प्रकारचा असे सुचविलेला असतो त्यामुळे आपण ध्वनी स्वीकारतो आणि मग त्या दोन्हींनी सुचवलेला असे स्वीकारतो मानवी मुखावाटे उच्चारला जाणारा ध्वनी हा भाषेचा आरंभबिंदू आणि सुचित आशय हा भाषेचा अखेरचा टप्पा आहे ध्वनि आणि आशय यांचा संबंध पूर्णपणे यादृच्छिक म्हणजेच योगायोगाने जुळलेला असतो आपण भाषा शिकतो म्हणजेच वस्तूता समाजाने मान्य केलेली ध्वनिरूप संकेत प्रणालीत शिकत असतो आपण परभाषा शिकतो म्हणजे ती भाषा बोलणाऱ्या समाजाने मान्य केलेली त्या विशिष्ट भाषेची संकेत प्रणाली शिकत असतो बोलणारा आणि ऐकणारा या दोघांनाही भाषेतील अर्थसंकेत माहीत असल्याशिवाय भाषिक विनिमय होऊ शकत नाही कानडी समजत नाही असे जेव्हा मराठी माणूस म्हणतो तेव्हा त्याच्या कानापर्यंत कानडीतील ध्वनी रचनाच फक्त पोहोचत असतात त्या रचनामागील अर्थसंकेत त्याला माहीत नसल्यामुळे त्याचा अर्थ बोध होऊ शकत नाही संत तुकाराम आपल्या अभंगातून असे म्हणतात कानडीने केला मराठी

भ्रतार एकाचे उत्तर एकास न ये याचा अर्थ असा होतो की मराठी भाषा बोलणाऱ्या व्यक्तीने कानडी बोलणारी पत्नी केली असता एकमेकांचा विनिमय व्यवस्थित रित्या होऊ शकत नाही म्हणून भाषेमध्ये ध्वनी बरोबरच अर्थसंकेताना अत्यंत महत्त्वाचे स्थान असते जगातल्या कोणतेही दोन भाषा एक दुसरी सारख्या नाहीत प्रत्येक भाषेची स्वतःची स्वतंत्र व्यवस्था आहे असे असले तरी सर्व भाषांच्या स्वरूपात आणि कार्यात काही सारखे पण आढळतो यासारखेपणाच्या आधारे भाषेची काही लक्षणे ठरविता येतात.

### द्विस्तरीय रचना (Duality of patterning) :

भाषेची रचना द्विस्तरीय असल्याने मर्यादित मूलध्वनीच्या साहाय्याने अगणित आशय सहजपणे व्यक्त करता येतात भाषणातील मूलध्वनीची संख्या कमीत कमी 30 जास्तीत जास्त 70 च्या आसपास असते मूलध्वनीला स्वतःचे अर्थ नसतात परंतु त्यांची हवी तशी सानुक्रम रचना करता येते त्यामुळे कमीत कमी मूल ध्वनीच्या साहाय्याने पाहिजे तेवढे आशय बोधक संकेत निर्माण करता येतात प्राण्याच्या भाषेची रचना अशी द्विस्तरीय नसते द्विस्तरीय रचनेमुळे थोड्या सामग्रीच्या आधारे अगणित आशय सूचित करता येत असल्यामुळे काटकसरीचे तत्व मराठी भाषेत पाळले जाते

### निर्मितीशीलता (Productivity) :

प्रत्येक माणूस हा निर्मितीशील कृतिशील व सृजनशील असतो प्रत्येक व्यक्तीच्या डोक्यात भाषेची एक नियम व्यवस्था सिद्ध झालेली असते त्यामुळे तिच्यातून अनंत प्रकारची वाक्ये बनवता येतात पूर्वी कधीही ऐकले नाही किंवा स्वतः उचलले नाही असे नवे वाक्य नवी रचना आपण भाषेच्याद्वारे करू शकतो आपण हे नाविन्यपूर्ण उच्चारण समोरच्या व्यक्तींना सहजपणे जाणवते ऐकणाऱ्यालाही खास प्रयत्न करावे लागत नाही या निर्मितीशीलतेच्याच जोडीला असेच एक महत्त्वाचा विशेष सांगायला हवा तो म्हणजे मानवी भाषेत एकच असे सूचित करण्यासाठी अनेक रचना उपलब्ध असू शकतात प्राण्यांच्या भाषेत असे नसते म्हशीच्या या निर्मितीशीलतेमुळे भाषेची विनिमय क्षमता अमर्याद झाली आहे

### यादृच्छिकता (Arbitrariness) :

भाषेतील यादृच्छिकतेचे अनेक फायदे आहेत यादृच्छिकतेमुळे जुने भाषिक संकेत टाकून देता येतात



आवश्यकतेनुसार नवे संकेत निर्माण करता येऊ शकतात संकेतामध्ये सुधारणा किंवा बदली करता येतो भाषेत अर्थ परिवर्तनाची प्रक्रिया घडणे शक्य होते ते या यादृच्छिकतेच्या तत्त्वामुळेच ध्वनी परिवर्तन झाले असते तरी सुचित असे तोच राहतो त्याचे कारण म्हणजेच यादृच्छिकता होय यादृच्छिकता आहे या भाषेच्या लक्षणांमुळेच माणूस सभोवताल असणाऱ्या सृष्टीतील कोणत्याही नव्या अनुभवाला भाषेच्या माध्यमातून सामोरे जाऊ शकतो यादृच्छिकतेमुळेच जगातल्या भाषा एकमेकी पासून वेगळ्या राहिल्या आहेत त्या स्वतंत्र घडल्या जातात शब्द आणि त्या शब्दाने सुचित होणारा असे यांच्यामध्ये कोणताही कार्यक्रम संबंध नसतो शब्द आणि त्या शब्दाद्वारे सुचित होणारा आशय पूर्णपणे यादृच्छिक असतो शब्द आणि त्याद्वारे सुचविला जाणारा आशय याचे नाते केवळ संकेताने प्रस्थापित होते मानव भाषेची अदलाबदल सहजरीत्या आपल्या विनिमयासाठी करतो समोरच्या व्यक्तीला तो आशय सहजरीत्या समजतो प्राणीमात्रात मात्र अशा प्रकारची भाषेची अदलाबदल करता येत नाही हे मानवी भाषेचे महत्त्वाचे वैशिष्ट्य आहे

#### स्थलकालातिता (Displacement) :

या सृष्टीतील प्रत्येक गोष्ट प्रत्येक आशय हा स्थल आणि काल यांनी सुचित केलेला असतो हे आपल्याला माहिती आहे परंतु ही दोन्हीही बंधने ओलांडून त्या आशयाचे सूचना भाषेद्वारे करता येते गतकालीन भविष्यकालीन दूरच्या प्रदेशाबद्दल प्रत्यक्ष पाहिलेले नसतानाही ते कुठे उगवते हेही माहित नसते तरीही त्या फुलावरची कविता आपल्याला सहजरीत्या नसते समजते त्याची कारण म्हणजे स्थलकालातिता होय भाषा ही मानवाला अनुकरणाने शिकावी लागते प्राप्त करावी लागते भाषेचा वारसा भाषेची परंपरा एका पिढीकडून दुसऱ्या पिढीकडे सुपूर्द केली जाते मात्र भाषेची परंपरा अशी दुसऱ्या पिढ्यांकडे देताना चालू पिढीने तिच्यात काही भर घातलेले असते मूळ परंपरा आणि आपल्या अगोदरच्या पिढीने तिच्यात घातलेली भर यांच्यासह नवी पिढी भाषा आत्मसात करित असते भाषेची अशी काही

लक्षणे जगातल्या सर्व भाषांमध्ये आढळतात मनुष्याव्यतिरिक्त इतर कोणत्याही सजीवाच्या संदेशान प्रणालीत ही लक्षणे आढळणार नाहीत सजीवांच्या जगात माणसाला जे श्रेष्ठत्व प्राप्त झालेले आहे किंवा माणूस हा प्राण्याला माणूस पण प्राप्त झाले तेच मुळी या भाषेच्या जोरावरच भाषेचा वापर माणूस करू लागला म्हणूनच माणसाची प्रगती मोठ्या प्रमाणात झालेली दिसून येते ही भाषा प्रत्येकाने जपली पाहिजे ती आपली भाषा आहे माझी भाषा आहे माय मराठी म्हणून या भाषेकडे आपण सर्वांनी लक्ष देऊन त्याची संवर्धन करणे ही काळाची गरज बनली आहे

#### निष्कर्ष :

1. प्रत्येक भाषेला स्वतःचे अस्तित्व असते.
2. भाषेचे ममत्व मराठीतूनच प्रत्ययास येते.
3. मराठी भाषा बहुआयामी असल्यामुळे ती सुंदरतेचे प्रत्येक आहे.
4. मातृभाषेमुळेच कल्पनाशक्तीचा विकास होतो.
5. मातृभाषेचा गौरव प्रासंगिक नसावा तर तो चिरंतन असावा.
6. इतर प्राण्यांच्या तुलनेमध्ये माणूस हा केवळ भाषेमुळेच प्रगती साधू शकतो.
7. भाषा हे विचार विनिमयाचे संदेशवहनाचे महत्त्वाचे माध्यम आहे.

#### संदर्भ ग्रंथ सूची :

1. सुलभ भाषा विज्ञान -डॉ. दत्तात्रय पुंडे
2. भाषा आणि संस्कृती - ना.गो. कालेलकर
3. वर्णनात्मक भाषाविज्ञान स्वरूप आणि पद्धती - कल्याण काळे व अंजली सोमन
4. सुबोध भाषाशास्त्र -डॉ. प्र. न. जोशी

## वडार जमात बोलीभाषा : शोध आणि बोध

श्रीकांत मुद्दे,  
लातूर संशोधक विद्यार्थी,

**मा**नवी जीवनात भाषेचे महत्त्व अनन्यसाधारण आहे.

भाषेमुळे मानव एकमेकांची भावनिक, वैचारिक देवाण-घेवाण करू शकतो. त्यामुळे भाषेशिवाय आपण मानवी संस्कृतीचा विचारच करू शकत नाही. समाज हा गतिशील असतो. भाषा ही एक सामाजिक संस्था आहे. त्यामुळे तिचे अस्तित्व समाजजीवनावर अवलंबून असते. समाजजीवन कधीही स्थिर राहत नसून ते प्रवाही असते. म्हणून भाषासुद्धा प्रवाही गतिशील आहे. परिवर्तनशीलता हा भाषेचा प्राण आहे. जिवंतपणा हे भाषेचे लक्षण आहे. भाषा एका पिढीकडून दुसऱ्या पिढीकडे संक्रमित होताना शब्दांचा अपभ्रंश होऊन शब्दांमध्ये बदल होत असतो. म्हणून भाषा बदलत असते. एकंदरीत अनुकरणामुळे भाषेमध्ये बदल होतो. भाषा ही समाजातील घटकांकडून अविष्कृत होत असते. त्यामुळे भाषेला गतिमानता येते आणि भाषेत बदल दिसतो.

भाषा ही मानवाची फार मोठी शक्ती आहे. संस्कृतीचे भौतिक आणि अभौतिक असे दोन प्रकार आहेत. भाषा ही अभौतिक संस्कृती आहे. मानवाजवळ बोलण्याची किंवा भाषेची शक्ती नसती तर त्याच्या शोधाचा विस्तार आणि प्रचार अत्यंत मर्यादित स्वरूपात राहिला असता. म्हणून भाषेमुळेच सामाजिक आदानप्रदान किंवा आंतरक्रियांमध्ये भाग घेतो. हरस्कोविट्स असे म्हणतो की, “भाषा ही मुखाद्वारे केल्या जाणाऱ्या संकेतांची अशी व्यवस्था आहे की, ज्याद्वारे एक सामाजिक समूहाचे सदस्य सहयोग आणि आंतरक्रिया करतात आणि ज्या माध्यमातून शिकण्याच्या प्रक्रियेस यशस्वी बनविले जाते आणि जीवनाच्या मार्गाची निरंतरता आणि परिवर्तनशीलता या दोन्ही प्राप्त होतात.”<sup>१</sup> भाषा ही मानवाच्या संस्कृती इतकीच जुनी आहे का? असा प्रश्न निर्माण होतो. या प्रश्नाच्या संदर्भात क्रोबरचे असे मत आहे की, ह्या विषयाबाबत काही निश्चित स्वरूपात सांगणे कठीण आहे. कारण विश्वास आणि श्रद्धाप्रमाणे शब्दांचादेखील विनाश होतो. त्यांचे स्थायित्व हे दगडाच्या अवजाराप्रमाणे नाही. तरीदेखील असे प्रतीत होते की, “भाषा मग ती अविक्सित का होईना तितकीच जुनी आहे. जितकी संस्कृतीची अभिव्यक्ती आहे. कारण हे दोन्हीही एक दुसऱ्यांशी अत्याधिक घनिष्ठ रूपात संबंधीत आहे.”<sup>२</sup>

### जागतिकीकरण आणि भाषा :

भाषा ही मानवी जीवनाची सामूहिक ओळख असून ती प्रयत्नाने साध्य होते. मानवी संस्कृतीच्या विकासाचे स्थित्यंतर भाषेतून साकार होते. तसेच मानवी संवेदनाचा मुक्त अविष्कार मातृभाषेतूनच होतो. मातृभाषा हीच समाजजीवनाच्या बरोबरीने चालणारी असते. जी भाषा त्या समाजाच्या कालिक गरजा सक्षमपणे पूर्ण करते तिच भाषा प्रगत व कालप्रवाही समजली जाते. जागतिकीकरणाची भाषा इंग्रजी आहे. जागतिकीकरणाचा झपाट्याने प्रचार, प्रसार जगात करण्यासाठी इंग्रजी भाषेचा वापर केला जातो. ती ज्ञान-विज्ञान, तंत्रज्ञानाची भाषा आहे असे भासविले जाते. भारतीय विज्ञान लेखक निरंजन घाटे म्हणतात, “विज्ञानाचा आणि इंग्रजी भाषेचा काही संबंध नाही.”<sup>३</sup> इंग्रजीने विज्ञानाची भाषा म्हणून हे स्थान पन्नास-साठ वर्षात निर्माण केले. यापूर्वी विज्ञानाची भाषा जर्मन होती. त्याअगोदर लॅटिन भाषा होती. तसेच जगात ग्रीक भाषा व संस्कृत भाषा यांची प्रगत भाषा म्हणून नोंद आहे.

महाराष्ट्रीय समाजाचे आजचे जीवनमान यासंदर्भाने अनुकरणीय झाले आहे. सामाजिक आणि सांस्कृतिक संचित आपण गमावू लागलो की, भाषा गमावतो. समाज आणि संस्कृतीच्या संचिताची जपणूक भाषेद्वारेच होत असते. जागतिकीकरणाच्या प्रभावाने देशात नवीन समाजरचना रूढ होऊ पाहाते आहे. मानवी जीवनाच्या वाटचालीत संस्कृती, भाषा, कला व लोकजीवनीय विविधता नष्ट करून आपल्या भाषा वस्तू, तंत्रज्ञानरूप उपयोगाची समाजाची निर्मिती करणे असे जागतिकीकरणाचे स्वरूप आहे. भाषिक व सांस्कृतिक संक्रमण सध्या जोरात सुरू आहे. नवी जीवनसंस्कृती स्वीकारली की मूळ संस्कृती नष्ट होऊन भाषा ही नष्ट होते.

पूर्वी भारतात अडीच हजार भाषा बोलल्या जात होत्या. त्यापैकी आज १६५२ भाषा शिल्लक आहेत. पाश्चात्य देशातील भाषांनाही जागतिकीकरणाचा फटका बसत आहे. इंग्लंड, अमेरिका व ऑस्ट्रेलिया या देशात भाषा नष्ट होण्याचे प्रमाण लक्षणीय आहे. लॅटिन अमेरिकेत चारशे भाषांपैकी एकशे आठ भाषा शिल्लक आहेत. एकट्या इंग्लंडमध्ये गोलिस, आयरिश, ब्रिटन, कॉर्निस व वेल्स या भाषा नष्ट होऊन फक्त इंग्लिश शिल्लक आहे. यातून भाषा मरणाचे चित्र जागतिकीकरणातून स्पष्ट होते. “भाषा संस्कृतीने पांगळा झालेल्या समाजात राष्ट्रवादी

इतिहासालाही पारखा होतो आणि आपले अस्तित्व गमावून बसतो.”<sup>४</sup> जागतिकीकरणाच्या प्रभावाने हा धोका मोठ्या प्रमाणात संभवतो.

#### वडारी बोलीभाषा आणि तेलगू, कन्नड भाषा साम्यभेद:

जगात एकूण २७९२ भाषा वेगवेगळ्या देशात बोलल्या जातात. त्यापैकी निम्म्याहून अधिक भाषा भारतात बोलल्या जातात. आर्य भारतात येण्याच्या पूर्वी भारतात द्रविड लोक राहत होते. पशुपालक आणि आक्रमक आर्य भारतात आले व त्यांनी द्रविडांना दक्षिणेकडे पिटाळून लावले. वडार ही जमात द्रविड लोकांची उत्पत्ती असल्यामुळे त्यांच्या बोलीभाषेवर दक्षिणेकडील राज्यांच्या भाषांचा मोठा प्रभाव आढळून येतो. वडारी, कन्नड आणि तेलगू या भाषेतील साम्य दाखविणारे काही शब्द उदाहरणादाखल खालीलप्रमाणे पाहता येईल.

मराठी	वडारी	तेलगू	कन्नड
पाणी	नेळ	नील	नीर
जेवण	तिनकाम	अन्नाम	अन्नाम उटा
ये	दा	थ	बा
आई	यम्मा (अम्मा)	अम्मा	अव्वा
रूपये	रोक्काम (दुडलं)	डब्बलू	रोका
शाळा	साल्याक	बडी	साली
देव	द्यावार	देवूड	देवरू
किती	यंता	यंताकी	यष्टं
म्हातारा	मुसलोड	मुसलाय	नामुदका
म्हातारी	मुशील्द	अवडा	मुदकी
जावाई	आलूड	आल्लूडू	अळीया

वरील तक्त्यावरून आपणास असे सांगता येईल की, वडारी बोलीभाषा आणि तेलगू, तमिळ, कन्नड या भाषांमध्ये मोठ्या प्रमाणात साम्य आढळते. मूळ मराठी नागरीभाषा, कोकणी, वैदर्भीय आणि खानदेशी भाषांमध्ये जसा फरक आढळतो तसाच वरील भाषांमध्ये फरक आढळतो. बारा कोसावर भाषा बदलते याचा तो परिणाम असावा. याचा अर्थ असा होऊ शकतो की, वडार समाज महाराष्ट्रात येण्याअगोदर दक्षिणेकडे वास्तव्य करीत होता. दक्षिणेकडील बोलीभाषा, रूढी-परंपरा, रीतिरिवाज, देव-धर्म, सण एवढेच नव्हे तर या वडार समाजातील लोकांचे चेहरेपट्टीही दक्षिणेकडील लोकांप्रमाणे दिसून येते.

वडारी बोलीभाषेमध्ये अन्य भाषा इतक्या बेमालूमपणे मिसळल्या आहेत की, तो एक संशोधनाचा विषय होऊ शकतो. वडारी बोलीभाषेमध्ये तमिळ, तेलगू, ओरीसा, बिहार, गुजरात, कर्नाटक व महाराष्ट्र राज्यात बोलल्या जाणाऱ्या बोलीभाषेतील शब्द आढळतात. त्यामुळे या

भाषेतील शब्द कोणत्या भाषेतून आले आहेत हे सांगणे कठीण आहे.

#### वडार जमात : पोटजातीतील बोलीभाषा :

वडार जमातीत वडार, पाथरवट, माती वडार, गाडी वडार, गिरणी वडार, जाती वडार अशा उपजाती वडार समाजामध्ये आहेत. या पोटजातींमध्ये जी भाषा प्रामुख्याने बोलली जाते, त्या भाषेची मूळ व्युत्पत्ती तेलगू ही भाषा आहे. तरीदेखील या तीन पोटजातींमध्ये वेगवेगळ्या पद्धतीने भाषा बोलली जाते. या भाषेतील काही शब्द वेगवेगळ्या पद्धतीने बोलल्या जातात. उदाहरणादाखल काही शब्द खालीलप्रमाणे पाहता येईल.

मराठी	गाडी वडार	माती वडार	पाथरवट
ताट	तल्या	कंचाम	कंचाम
थोडं	रवा	कोंच्याम	रवा
पुणे	पुण्या	व्हुण्याम	व्हुणाम
म्हातारा	व्हद्योड	मुद्योड	व्हद्योड
मी	नीन	नान	नानू
म्हातारी	व्हदमाश	मुद्दी	मुद्दी

वरीलप्रमाणे वडारी भाषा पोटजातीमध्ये वेगवेगळ्या पद्धतीने बोलली जाते. बोलीभाषेवरून बोलणारा कोणत्या पोटजातीचा आहे. हे चटकन ध्यानात येतं. आडनावावरूनही पोटजात कळून येते. गाडी वडारांमध्ये पवार, नलावडे, माने, चौगुले इ. आडनावे आढळतात. माती वडारांमध्ये मुद्दे, धोत्रे, जाधव, घोडके इ. आडनावे आहेत. पाथरवट पोट जातीत चव्हाण अशी आडनावे आढळतात.

आधुनिक काळात ज्या भाषा मृत होणार आहेत. असा डांगोरा पिटला जात आहे. त्यामध्ये आधी वडारी बोलीभाषेचा प्रामुख्याने समावेश करावा लागेल. याचे प्रमुख कारण म्हणजे ग्रामीण भागाचे झपाट्याने होत असलेले शहरीकरण होय असे आपणास या ठिकाणी प्रथमदर्शनी दिसून येईल. दुसरे कारण म्हणजे विभक्त कुटुंब पद्धत. हवी असणारी प्रतिष्ठा, शाळा, महाविद्यालयांमध्ये शिकणारी मुले वडारी बोलीभाषा बोलत नाहीत. इतर मुले हसतील अशा प्रकारची संकुचित वृत्ती त्यांची होत असलेली दिसते. शहरी भागातून वडारी बोलीभाषा जवळजवळ हद्दपार झाली आहे. तरूण पिढीला आपल्या भाषेविषयी अभिमान कमी होताना दिसून येतो. याबाबत रामचंद्र नलावडे म्हणतात की, “दोन मराठी माणसं मुंबईत एकत्र आल्यावर ते जसे संभाषण करण्यासाठी हिंदी भाषेचा वापर करतात, तसे दोन वडार समाजातील व्यक्ती एकत्र आल्यावर ते मराठीतून बोलतात.”<sup>५</sup> वडार समाजातील सुशिक्षित मोठ्या पदावर काम करणाऱ्या व्यक्ती वडारी भाषा बोलणे कमीपणाचे समजतात. मराठीतून किंवा हिंदीतून संभाषण करणं हे



प्रतिष्ठेचं मानलं जातं. वडारी भाषेविषयीची आत्मियता, अस्मिता वडार समाजातील (सुशिक्षित) तरूणांमध्ये कमी झालेले दिसून येते. अर्थातच मातृभाषेविषयीचा अभिमान कमी होताना दिसून येतो. वडारी बोलीभाषा जिवंत रहावी यासाठी काय करता येईल.

#### वडार जमातीची बोलीभाषा :

वडार जमातीची विशिष्ट अशा प्रकारची स्वतःची बोलीभाषा आहे. महाराष्ट्रात वडार, पाथरवट, माती वडार, गाडी वडार, गिरणी वडार, जाती वडार अशा उपजाती वडार जमातीमध्ये आढळून येतात. पण भाषा, वेशभूषा सर्वांची सारखीच आहे. या जमातीतील सर्वच माणसे मेहनत करणारी आहेत. जमिनीतील उत्तम प्रतिचा दगड बाहेर काढून ज्यांनी या देशातील मंदिरांना दगडी कोरीव कामातून एक उत्तम प्रतीचा साज चढविला. भारतमातेच्या मंदिराचा पाया मजबूत केला तसेच मोठमोठाले वाडे, किल्ले यांना दगड पुरविण्याचे आणि बांधकामाचे अशी दोन्ही कामे अत्यंत कष्टाने वर्षानुवर्षे करत आहेत. त्या वडार समाजाच्या घराचा, शिक्षणाचा आणि माणूस म्हणून जगण्याचा साधा प्रश्नदेखील या स्वतंत्र भारतातील लोकशाहीच्या राज्यकर्त्यांनी सोडविला नाही. कायमच शासन दरबारी उपेक्षित, दुर्लक्षित असलेला जमात म्हणून वडार जमात आपणाला म्हणता येईल. कारण वडार समाजाचा म्हणावा तसा विकास झाला नाही आणि वडार जातीतील नेत्यांनाही करता आला नाही. काळाच्या ओघात अत्याधुनिक तंत्रज्ञानाने त्यांच्या हातातील कामही काढून घेतले आहे. आज बाजारात नव-नवीन वस्तू येत आहेत. म्हणून उखळ, खलबत्ता, जाते, पाटे, वरंवटा याला पर्यायी मिक्सर, मिर्ची कांडप यंत्र आल्याने पारंपरिक व्यवसाय बंद पडण्याच्या मार्गावर आहेत. वडार जमातीने बनवलेल्या वस्तूंना मागणी कमी झाली आहे, असेच म्हणावे लागेल. कित्येक ठिकाणी तर या जमातीतील तरूणांवर उपासमारीची पाळी येत आहे. यामुळे हाताला काम नसल्याने आणि शिक्षणाचा गंध नसल्याने तरूणांमध्ये प्रचंड मोठ्या प्रमाणात नैराश्य पसरलेले आहे आणि याचाच फायदा राजकीय पक्ष करून घेत आहेत. वडार जमातीच्या वाट्याला कायमचेच अंधकारमय जीवन जगणे आले. ना कोठली दिशा ना कोठला मार्ग वर्षानुवर्षे, पिढ्यानपिढ्या एकच व्यवसाय आणि त्यातून निर्माण होत असलेले दारिद्र्य यामुळे समाज यातून बाहेर निघालाच नाही. वडार जमातीचे अनेक प्रश्न आजही शासन दरबारी धुळखात पडून आहेत. यावरून महाराष्ट्रातील वडार समाजाकडे शासनाचा पाहण्याचा दृष्टिकोन हा उदासिन असलेला दिसून येतो.

#### वडारी बोलीभाषेतील शब्द :

वार : सोम्मार, मंगळार, बुधोर, बेस्तार, शुक्रोर, शनवार, आयतार (सोमवार ते रविवार)

सण : आमसा-अमावस्या, फुन्नाम-पौर्णिमा, फंडगा-सण, आकीती-अक्षयतृतीया, आकाड-आषाढ, एदुलाफंडगा-पोळा, दिवालफंडगा-दिवाळी, सटी-षष्ठी, येळामासा-येळवस-वेळ आमवस्या.

वेळ : नसकला-पहाटे, फदिना-सकाळी, मध्यांना-दुपारी, फोदमुण्याळा-सायंकाळी, मापकाडा-मोब्बुला-रात्री, वाना-पाऊस, यंडा-उन, शली-थंडी, वानाकालाम-पावसाळा, यंडाकालाम-उन्हाळा, शलिकालाम-हिवाळा.

नातेसंबंध : आयाम्मा-तल्लीतंडरी-आईवडील, अम्मा-आई, आब्बाड-आय्या-वडील, तम्मुड-भाऊ, फ्यादा अन्ना-मोठा चुलता, फ्यदातमुड-मोठा भाऊ, सिन्नातम्मुड-लहान भाऊ, शेल्याल-बहीण, कोडकं-मुलगा, कुतूर-मुलगी, आतामामा-सासूसासरे, क्वाडाल-सून, आल्लुड-जावाई, अव्वा-आजी, ताता-आजोबा, न्याल-वडती-बायको, मोगूड-नवरा, अक्का-आत्या-मोठ्ठी बहीण, वदना-वहिनी, मर्दाल-नणंद, मर्दी-दीर, फिनामा-काकू (लहानी), फ्यदामा-काकू (मोठी आई), याराल-जाऊ, आंडीद-बाई, सुडाम-पाहूणे, सडगाड-साडू, फुटनील-माहेर, मोगुनील-सासर, फेंडली कुतूर-वधू, फेंडली कोडकू-नवरदेव इ.

अन्नधान्य : जन्नाल-ज्वारी, गोदमाल-गहू, ब्याळ्याल-डाळी, सज्जाल-बाजरी, बिय्याम-तांदूळ, शनग्याल-हरभरा, कंदीब्याळ्याल-तूरदाळ, फेसूलब्याळ्याल-मूगदाळ, म्यावाल-शेंगदाणे, उद्दुल-उडीद, बॅल्लाम-गूळ, शर्क-ऊस इ.

अलंकार : फुसाल-सोन्याचे मणी, नल्लाफुसाल-काळेमणी (मंगळसूत्र), गाजूल-बांगड्या, उंग्राम-अंगठी, तोड्याल-तोडे इ.

भाज्या : रोट्याल-रोटी, वडदांग-भाजी, एलगाडा-लसून, उलगाडा-कांदा, सिंताकाया-चिंचा, मेथ्यामकुरा-मेथीची भाजी, मेशक्या-मिरची, फुंडकुरा-अंबाड्याची भाजी, गजरकायाल-गाजर, वंकायाल-वांगे इ.

फळे : मानकायाल-आंबे, बाळाकाया-केळी, निमाकाया-लिंबू, बोरकायाल-बोरे.

**कामाचे हत्यारे (वस्तू) :** कोडती-हातोडा, उळी-छन्नी, गम्मा-टोपली, ग्यरपाड-पहार, गोडली-कुन्हाड, फेटी-पेटी, राईल-दगडं, राय-दगड, फाडील-फाडी, नारकांग-घडवणे, बाना-रांजण, ईल्ल-घर, काट्याद-बांधणे, नेळ इच्याद-पाणी देणे इ.

**रंग :** त्याल्लाद-पांढरा, नाल्लाद-काळा, फास्सूमद-पिवळा, याराद-लाल इ.

**भांडी :** काढवा-घागर, तेल्या-ताट, गिण्या-वाटी, फेंक-तवा, रोट्याकडी-उलथनं, गेंट्या-फळी, कोलू-खलबत्ता, इसराय-जाते अशा प्रकारे अनेक शब्द सांगता येईल.

**समारोप :**

विमुक्त-भटक्या समूहातील एक असलेल्या जमातीपैकी वडार जमातीच्या बोलीभाषेचा अभ्यास करत असताना एक बाब प्रकर्षाने आढळून येते की, वडार जमातीने स्वतंत्र बोलीभाषेचा विकास केला आहे. वडार समाजाची लोकसंख्या कमी प्रमाणात असल्याने ती भाषा बोलणाऱ्यांची संख्या कमी असणे स्वाभाविक आहे. म्हणून वडार जमातीचा इतर भाषा बोलणाऱ्या जमातींशी संपर्क आल्यामुळे वडारी भाषा बोलणाऱ्यांची संख्या दिवसेंदिवस कमी होत आहे. वडार समाजातील सुशिक्षित लोक वडारी बोलीभाषा वापर कमी प्रमाणात करत असल्यामुळे आपली भाषा नीट बोलता येत नाही. अशीच परिस्थिती राहिली तर वडार जमातीची

बोलीभाषा संपुष्टात येण्याची भीती आहे. त्यामुळे समाजातील जाणकार व्यक्तींनी आपआपली वडार संस्कृती-बोलीभाषा संवर्धन करणे अगत्याचे ठरेल.

**संदर्भग्रंथ सूची :**

१. डॉ.आगलावे प्रदीप : 'आदिवासी समाजाचे समाजशास्त्र', श्री.साईनाथ प्रकाशन, १, भगवाघर कॉम्प्लेक्स, धरमपेठ, नागपूर-४४००१०, पृ.क्र.२४७
२. तत्रैव : पृ.क्र.२४८
३. शिंदे भालचंद्र (संपा.) : अनुबंध (त्रैमासिक), मराठी साहित्य मंडळ, गुलबर्गा-५८५१०२, पृ.क्र.०७
४. तत्रैव : पृ.क्र.०९
५. नलावडे रामचंद्र : वडारगाडा, देशमुख आणि कंपनी, सुरेश माने, पब्लिशर्स प्रा.लि., गोकूळ नगर, कोंढवा रोड, पुणे-४११०३०, प्रथमावृत्ती-डिसेंबर-२०११, पृ.क्र.१५५-१५६
६. तत्रैव : पृ.क्र.१५७
७. तत्रैव : पृ.क्र.१५६
८. डॉ.गोरे दादा : 'आधुनिक भाषाविज्ञान आणि मराठी भाषा', कैलास पब्लिकेशन्स, औरंगापूरा, औरंगाबाद, पहिली आवृत्ती जुलै-१९९९

## मराठी साहित्यातील वाङ्मयीन मूल्यांचा अभ्यास

श्री पंडित साईप्रसाद मधुकर

संशोधक विद्यार्थी

दयानंद कला महाविद्यालय व संशोधन केंद्र लातूर

Email : panditsaiprasad@gmail.com

### सारांश :-

आपण अनेक मराठी साहित्य कलाकृतींचा आस्वाद घेत असतो. आनंद घेताना आपण वाचत असलेल्या साहित्याचा आपण आस्वाद घेत असतो अनेक प्रकारच्या कलाकृती, साहित्यकृतीतून अनेक प्रकारचे विचार, भावना, मतप्रवाह व्यक्त केलेले असतात. आपण या कलाकृतींचे थोडक्यात मूल्यमापनच करत असतो. जसे आपण वाचलेल्या साहित्यकृतीचे कौतूक करणे, त्रुटी सांगणे, मत व्यक्त करणे, समीक्षा करणे, टिका करणे अशा अनेक प्रकारे आपण या साहित्याचे मूल्यमापण, मूल्यनिर्धारण करण्याचा प्रयत्न करत असतो. थोडक्यात आपण साहित्यकृतीचा दर्जा वाङ्मयीन दर्जा कसा आहे याचे मूल्यमापन करतो. म्हणजेच आपण वाङ्मयीन मूल्यांचा उहापोह करत असतो. आपण आपल्या वाचनात आलेल्या साहित्याचा अनेक दृष्टीने विचार करतो ते साहित्य कोणत्या वाङ्मयीन विचारातून अथवा प्रेरणेतून उगमास आले असावे का अथवा त्या साहित्यातून कोणते मूल्य प्रतित होते असा अभ्यासच आपण यातून करत असतो. साहित्य निर्मीती मध्ये साहित्याचा आस्वाद घेणे त्याच बरोबर त्या साहित्यात जाणवत असलेल्या मूल्याचा मागोवा घेणे आणि मूल्यविचार आपल्याला त्यात जे जाणतील ते सांगणे अथवा त्यावर भाष्य करणे असा भाग यामध्ये येतो.

लेखक आपल्या साहित्य कृतीतून मूल्यांचा साक्षात्कार करून देत असतो अनेक मूल्यांचा प्रभाव आपणास साहित्यातून दिसून येतो लेखक मूल्यांवर आधारीत लेखन करेलच असे नाही पण त्या लेखकाच्या लेखनातून साहित्यातून अनेक संपन्न मूल्यांचे दर्शन मात्र घडून येवू शकते. वेगवेगळ्या साहित्यात वेगवेगळी वैशिष्ट्ये, गुणवैशिष्ट्ये असतात आपण त्याचा गुणवैशिष्ट्याचा अभ्यास करून त्यातील मूल्यांचा विचार करून आपले साधक, बाधक, टिकात्मक मत मांडत असतो. अशा विचारमंथनातून वाङ्मयीन मूल्य आपणास समजून येतात. सदर शोध निबंध साहित्यातील मूल्य वाङ्मयीन मूल्य समजून घेण्यासाठी, वाङ्मयीन मूल्यांचा अर्थ समजण्यासाठी उपयुक्त ठरेल. सदर शोध निबंध मराठी वाङ्मयाचे मूल्य समजून घेण्यासाठी महत्त्वपूर्ण असणार आहे. वाङ्मयीन मूल्य आणि वाङ्मयीन मूल्यांचे महत्त्व समजणार आहे.

**प्रमुख शब्द :-** मराठी, साहित्य, वाङ्मय, मूल्य अभ्यास.

### प्रस्तावना :-

**म**राठी मध्ये अनेक लिखित साहित्य वाचनासाठी उपलब्ध आहे. आपण वाचत असलेल्या साहित्याचा आपल्यावर प्रभाव पडत असतो. आपण या साहित्यातून काहीना काही शिकत, समजत असतो. या साहित्यात आपणास अनेक प्रकारची मूल्य समजतात. मूल्य म्हणजे काय ? तर मूल्य आपण सर्व सामान्यपणे किंमत असे म्हणत असतो. पण ही

किंमत पैशाच्या स्वरूपातीनसून ती एका वेगळ्या अर्थाने आपण साहित्यात घेत असतो. कोणतेही मूल्य म्हणजे साहित्याच्या दृष्टीने त्या साहित्याचा, त्या साहित्यात आलेल्या अर्थाचा बरे-वाईटपणा आपण मांडत असतो त्यालाच आपण आपल्याला अनुभवता आलेला साहित्यातील चांगला, वाईट, सृजनशिल, उपयोगी, उपयुक्त असा विचार असे मत मांडत असतो टिका करत असतो स्तुती करत असतो. याच बरे-वाईट पणाला आपण मूल्य म्हणू शकतो. साहित्यकृतीत वाङ्मयात आपणाला अशी मूल्य



असतात. या मूल्यांना साहित्यात महत्त्वपूर्ण असे स्थान आहे. मूल्य ही आपल्या सामाजीक जाणिवावर आणि जनमानसात खोलवर रुजलेली असतात. त्याचाच प्रभाव साहित्यावरही आपणास पहावयाला मिळतो. साहित्यकृतीचा आस्वाद घेणे, त्या साहित्य कृतीचा अर्थ लावणे अर्थनिर्णयन करणे अशा अनेक बाबींचा समावेश या मूल्यमापन प्रक्रियेमध्ये होतो.

सदर शोधनिबंधाची व्याप्ती ही यामध्ये अंतर्भूत केलेल्या ठराविक काही निवडक वाङ्मय मूल्यांपूर्ती असेल. या शोधनिबंधासाठी काही वाङ्मयमूल्यांचा अभ्यास केला आहे व काही ठराविक वाङ्मयीन मूल्यांचा विचार या शोध निबंधात घेतला आहे, या हीच याची मर्यादा आहे. वाङ्मयीन मूल्य म्हणजे काय, वाङ्मयीन मूल्य साहित्यात कसे येतात, त्याचा आपण काय अर्थ घेतो याचा अभ्यास करणे, वाङ्मयीन मूल्ये कोणती वाङ्मयीन मूल्यांचा अभ्यास व या सर्व बाबींचा अभ्यास हाच या शोध निबंधाचा उद्देश आहे.

#### मराठी साहित्यातील वाङ्मयीन मूल्य :-

साहित्यामध्ये वाङ्मयीन मूल्यांना महत्त्वाचे स्थान आहे. आपण साहित्य अनुभवतो त्याचे मूल्यमापन करतो त्यातून आपल्याला साहित्यातील वाङ्मयमूल्य समजतात. आपणास साहित्यात अनेक वाङ्मयीन मूल्य अनुभवता येतात. त्यापैकीच एक म्हणजे वाङ्मयाचे रसमूल्य आहे. आपण अनुभवलेल्या, वाचलेल्या, मूल्यमापन केलेल्या साहित्यात कोणकोणते रस आल आहेत हे आपणास समजते. नऊ रसापैकी आपण त्या वाङ्मयात आलेल्या रसाचे मूल्यमापन करतो जसे शांतमय भाव दर्शविणारा शांतरस, शृंगार रस, वीररस, रौद्ररस, बीभत्सरस, करुनरस, हस्यरस, अदभूत रस, भयानक रस अशा रस मूल्यांचा समावेश आहे. जसे एखादा आवडता पदार्थ, आवडते खादय आपल्या स्मरणात राहते. आठवते तसे साहित्यरसही आपल्याला स्मरतात ते स्मरणात राहतात. साहित्यात या रसाला महत्त्वाचे स्थान आहे, याच रसामुळे हस्य निर्मीती, भावनांची देवान घेवान,

प्रभावी संभाषण, करुना, माया, भिती अशा गोष्टींचे मूल्य समजते. या रसमुल्यामागे असलेल्या भावना, जाणीवा समजावून घेतल्या की आपल्याला याचे महत्त्व लक्षात येते.

याच बरोबर साहित्यातील दुसरे महत्त्वाचे वाङ्मयीन मूल्य म्हणजे सत्यमूल्य साहित्य हे मानवी जीवनात घडत असलेल्या घटनांची छापच असते. तरीही साहित्यात काल्पनीकता, आभासीपणा याही पेक्षा वास्तवाचे दर्शन घडविण्याचीही क्षमता असते आणि हेच साहित्याचे सत्यमूल्य आहे असे म्हणता येईल. साहित्यात मानवी जीवनाचे चित्रण दाखविलेले असते. दर्शविलेला स्त्याचा अंश मानवी जीवनाचा अविभाज्य भाग बनतो. पात्रे, प्रसंग, संवाद यामध्ये जरी विविधता असली तरी मात्र त्यातून मानवाचे वास्तव दर्शन होते. मानवाची सामाजीकता, राजकीय, धार्मीक, अर्थविषयक भावनीक व्यवहारीक अशा अनेक प्रकारचे जीवन वास्तव समोर येते. ही सत्यता वाङ्मयातून जी दिसते तेच हे सत्यमूल्य होय.

त्याचप्रमाणे साहित्यातील वाङ्मय मुल्यात सौंदर्यमूल्याचा प्रामुख्याने समावेश करावा लागेल. साहित्यात ललितवाङ्मय लेखनात येणारे साहित्य सौंदर्यप्रधान असे असतात. जसे काव्यामध्ये आलेले काव्यसौंदर्यमूल्य आपण रमणिय अशा आषयाला सुंदर असेही म्हणतो. डोळ्यांना सुखावणारे की मनाला सुखावणारे सुंदर असही प्रश्न पडतो. मात्र सौंदर्यमूल्य यामध्ये हे प्रकार दिसतात, जसे नेत्रसुखदता, मनसुखावणे, श्रवणसुखावणे अशा प्रकारे मात्र साहित्य कृतीचा प्रभाव हा फक्त मनावरच अथवा इंद्रियावर सुखावह ठरतो असा नाही यापेक्षा मन, इंद्रिय यांना प्रसन्न करणे हे महत्त्वाचे ठरते. रसिक अनेक कलाकृतीतून, सौंदर्यमुल्याचा अनुभव घेत असतो. एखाद्या विशिष्ट गोष्टीत प्रत्येकाला सौंदर्य दिसेलच असे नाही सामान्यांना दिसनारे दगडगोटे यात सौंदर्य दिसते हे सौंदर्य मूल्याचे उत्तम उदाहरण आहे. कोणत्याही

कलाकृतीत सौंदर्याला महत्त्व असते. ते सौंदर्य भाषा, रचना, अनुभव, कल्पना या आधारे समोर येते.

मराठी साहित्य वाङ्मयात असलेले महत्त्वपूर्ण मूल्य म्हणजे जीवनमूल्ये होय. कोणत्याही साहित्यातून कलाकृतीतून मानवी जीवनमूल्य वाहत असतात. साहित्यातूनच जीवनासाठीची आवश्यक मूल्य झिरवत असतात, त्याचा प्रत्यय येत असतो. कलेचा आणि जिवनाचा संबंध अतूट असा आहे. साहित्यातून जीवन जगण्याची कला, अनुभव याचा प्रत्यय, अनुभव येत असतो. अनेक प्रकारच्या समस्यातून मार्ग कसे काढायचे यासाठी वाङ्मयीन जीवनमूल्य उपयोगी पडतात. आपणास या साहित्यातून सत्य, सन्मार्ग, दया, क्षमा, शांती, परोपकारा अशा जीवनमूल्यांची शिकवण प्राप्त होते. अहिंसा, परोपकार याचे दाखले आपणास मिळतात. वाङ्मयीन मूल्ये ही केवळ लेखी अक्षररूपात नसतात तर ती ती मूल्य अनुभवावी लागतात. या वाङ्मयीन

मूल्यानेच वाङ्मय समृद्ध होत असते. वाङ्मयीन मूल्य ही व्यक्तीपरत्वे विविध अनुभवता येतात.

#### निष्कर्ष :-

- १) मराठी साहित्यात अनेक वाङ्मयीन मूल्य असतात.
- २) वाङ्मयीन मूल्य आपल्या अनुभवविश्वाप्रमाणे व्यक्तीपरत्वे वेगवेगळी अनुभवास येतात.
- ३) वाङ्मयीनमूल्ये ही साहित्याचे मूल्यमापनातून समजतात.
- ४) साहित्याचा महत्त्वाचा आणि अविभाज्य भाग म्हणजेच वाङ्मयीन मूल्य आहेत.

#### संदर्भ :-

- १) एम.ए.मराठी साहित्यविचार, समीक्षा आणि सौंदर्यशास्त्र.
- २) मराठी साहित्याची रूपरेखा – वि.वा.दांडेकर.
- ३) वाङ्मयीन मूल्य – विकिपीडिया.



## म्हणींचा भाषिक व सांस्कृतिक अनुबंध

सहा. प्रा.सौ. एस.एस.पाटील  
(मराठी विभाग)

आनंदीबाई रावराणे कला, वाणिज्य व विज्ञान महाविद्यालय वैभववाडी, जि.सिंधुदुर्ग.

ई मेल: sanjivaniipatil@gmail.com

### प्रास्ताविक

मानवी समाजाचा विचार भाषेशिवाय होऊ शकत नाही. तर समाज सुद्धा या भाषेचेच अविभाज्य अंग आहे. म्हणजे भाषेमुळे माणूस एकत्र येतो, भाषेमुळेच ज्ञान प्राप्ती करतो, सामाजिक विकास साधतो हे यातून सिद्ध होते. समाजजीवनाच्या प्रत्येक क्षेत्रात भाषा हा घटक अविभाज्य ठरतो. व्यक्तिगत, सामाजिक पातळीवर भाषेशिवाय कोणताच व्यवहार पूर्ण होत नाही. त्यामुळे माणसाच्या इतर वैशिष्ट्यांपैकी माणसाची विकसित होणारी भाषा हे ही त्याचे वैशिष्ट्य आहे. माणसाच्या या भाषिक वैशिष्ट्याला काही घटक कारणीभूत ठरतात. त्यातलाच एक घटक म्हणजे सांस्कृतिकता हा आहे. समाजामध्ये असणारी ही सांस्कृतिकता भाषिक बदलांना कारणीभूत ठरताना दिसते.

### भाषा आणि संस्कृती

भाषा हा शब्द उच्चारल्यानंतर आपल्याला वाटते ती फक्त मुद्रित स्वरूपाची भाषा; पण या मुद्रित रूपापेक्षा भाषेची अनेक रूपे आपल्या अवतीभवती असतात. ती सुद्धा भाषेची देणगी असते. भाषेच्या उत्पत्तीविषयी अभ्यासकांकडून केलेली ही मांडणी महत्त्वाची ठरते. जी बोलली जाते ती भाषा. त्यामुळे या भाषेच्या बाबतीत 'बोलणे' हा महत्त्वाचा भाग आहे. लिहिणे हा त्यानंतरचा भाग असतो. माणूस ज्या ध्वनींच्या आधारे ही आपली भाषिक संकल्पना प्रत्यक्षात आणतो; त्यातून त्याची ओळख होत असते.

प्रत्यक्षातील या भाषेला वास्तवातील अनेक गोष्टींचे संदर्भ अपेक्षित असतात. ध्वनी, प्रत्यक्ष पदार्थ, नैसर्गिक घटक, प्राणी, पशुपक्षी या सगळ्यांना त्यामध्ये स्थान असते. त्याला आपण प्रतीकात्मकता म्हणतो. या प्रतीकात्मकतेतून भाषेची व्याप्ती वाढते. भाषेची जितकी व्याप्ती तितकी ती भाषा समृद्ध मानली जाते. यालाच भाषेची बलस्थानेही म्हणतात. या भाषिक बलस्थानामध्ये केवळ शब्दांची व्याप्ती असा अर्थ नसतो; तर वाक्यरचनेचाही विचार त्यामध्ये असतो.

अशा या मानवी समाजाची संस्कृती असते. इतिहासाचार्य राजवाड्यांनी 'कल्चर' इंग्रजी शब्दाला 'संस्कृती' हा प्रतिशब्द योजिला. ही संस्कृती म्हणजे वैशिष्ट्यपूर्ण जगण्याची पद्धत, अशी आपण त्याची सोपी व्याख्या करतो. मात्र या सोप्या असणाऱ्या व्याख्येत अनेक गोष्टींचा समावेश असतो; हे आपण विसरत नाही. ही संस्कृती पोशाख, खाण्यापण्याच्या पद्धती, परस्परा व्यवहार, नीती, मूल्ये, कायदे, कला, साहित्य अशा अनेक गोष्टींच्या मधून स्पष्ट होत असते. या अनेक गोष्टी एकत्रित असूनही समूहासमूहाच्या संस्कृतीमध्ये फरक असतो. कारण ही संस्कृतीला आर्थिक, ऐतिहासिक, भौगोलिक, पारंपरिक असे अनेक घटक कारणीभूत असतात. समाजात राहणाऱ्या व्यक्तींच्या व्यक्तिमत्त्वाला याच संस्कृतीकडून बऱ्याच गोष्टी मिळतात. ज्यातून व्यक्तिमत्त्व नावाची गोष्ट घडत असते. हे संस्कार जसे मुद्दाम घडवले जातात तसे कळत-नकळत, परिस्थितीमुळे आपोआपही घडतात. ते जसे सु-संस्कार असतात तसे कु-संस्कारही असू शकतात. ते स्वकीयांचे असतात तसे परकीयांचेही असू शकतात. झालेला संस्कार बुजून जाऊ शकतो, बुजून गेलेला संस्कार पुन्हा प्रकट होऊ शकतो. माणसाच्या मनावर आयुष्यभर होणाऱ्या सगळ्याच बऱ्या वाईट संस्कारांचे संचित म्हणजे त्याची संस्कृती असते.

असे अनुभवांचे, आसपासच्या वातावरणाचे संचित जेव्हा भाषेमध्ये प्रकट होते; तेव्हा भाषा आणि संस्कृती यांचे धुर्विकरण होत असते. भाषेच्या माध्यमातूनच हे संस्कारीकरण होत असताना दिसते.

### भाषा हे संस्कारांचं माध्यम

भाषा हे या संस्कारांचं एक महत्त्वाचं माध्यम असते. भाषेच्या मार्फत बोलणारा ऐकणाऱ्यावर कळत-नकळत संस्कार करत असतो. त्याच्या एकूण व्यक्तिमत्त्वावर सांस्कृतिक परिमाण साधत असतो. विशेष म्हणजे भाषा



आणि संस्कृती हे दोन्ही घटक परिवर्तनशील आहेत. कारण हे दोन्ही घटक मानवी जगण्याशी संबंधित आहेत.

माणूस नेहमीच ज्ञानाचा उपासक राहिलेला आहे. त्याच्या या वृत्तीतूनच त्याने आपली प्रगती केली, विकास साधला. प्रगत होतानाच विकासाच्या वाटेवर अनेक नवनवीन वस्तू स्वतःसाठी निर्माण केल्या. या वस्तू निर्माण होण्यापूर्वी त्यांना भाषिक संज्ञा नव्हती, पण जेव्हा अशा वस्तू निर्माण केल्या गेल्या; तेव्हा भाषिक अपुरेपण जाणवून नवीन शब्दांची निर्मिती तो करत आलेला आहे. परिणामी ते ऐकणाऱ्या आणि बोलणाऱ्या मंडळींचा भाषिक विकास व सांस्कृतिक बदल हे हातात हात घालून होत असतात. ही एक निरंतर चालणारी प्रक्रिया आहे

### म्हणीचा भाषिक-सामाजिक संबंध

'म्हणता म्हणता निर्माण होते ती भाषिक रचना म्हणजे म्हण', असाच काहीसा व्याख्येचा आधार आपल्याला म्हणींच्या बाबतीत घ्यावा लागतो. काहीतरी अत्यंतिक निकडीचे पण लागू होणारे सांगण्याची गरज, यातूनच अशा म्हणी निर्माण झालेल्या दिसतात. या म्हणींच्या निर्मितीला परंपरा असून भाषिक त्या

अभिव्यक्तीने सिद्ध झालेल्या असतात. लोककथांच्यामधूनही अशा म्हणी जन्माला आलेल्या दिसतात. अशा या म्हणींची भाषिक रचना सुद्धा महत्त्वाची ठरते. या म्हणींच्यामुळे भाषेला जिवंतपणा येतोच पण एखादी बाब अत्यंत कमी शब्दांच्या मध्ये आणि तितकीच परिणामकारकरीत्या सांगण्याचा हेतूही सिद्ध होतो. या भाषिकरचनेतून सांस्कृतिक संचित ठळकपणे मांडले जाते.

आपले म्हणणे अधिक परिणामकारक व्हावे हीच भूमिका त्यात असते. योग्य तो परिणाम साधण्यासाठी मग प्रतिमा, प्रतीकांचा वापर होतो. कधी तिरकस तर कधी विडंबन यांचा आधार घेतला जातो. म्हणणे अधिक परिणामकारक होण्यासाठी उपरोध आणि परस्पर विरोधी घटकांचाही आधार घेतला जातो. म्हणींमध्ये उपहास आणि विडंबन हा मुख्य गाभा असतो. टोकदारपणा, बोचरेपणा हा म्हणींचा विशेष असतो. कमीत कमी शब्दांच्या मध्ये अधिकाधिक आशय साठवून एक प्रकारची अर्थाधिक्यता आलेली असते. या म्हणींच्या सादरीकरणामध्ये नाद आणि लय अशी गती असते. एकूण रचनेमध्ये दोन वाक्यांश असतात. या दोन्ही वाक्यांशामध्ये वेगवेगळ्या घटना

असतात. तर कधी कधी त्या घटना एकमेकांशी विसंगत असलेल्या दिसतात. या विसंगतीमुळेच म्हणी मधला आशय परिणामकारक होत असतो. म्हणजे एक प्रकारे सामाजिक अभिसरणाची प्रक्रिया अशी भाषिक होते. या अभिसरणात समाजातील सार्वत्रिक घटकांचा महत्त्वपूर्ण समावेश होतो.

आपल्या भाषेत म्हणींचा एक समृद्ध असा खजिनाच आहे. या म्हणींचा करता कोण, या म्हणी कधी निर्माण झाल्यात हे मात्र निश्चित सांगता येत नाही. पण समाजातील बदलत्या घटीताना शब्दात मांडताना या म्हणींचा जन्म झाला, हे निश्चित.

आधुनिक युगातही अशा नव्या म्हणी उदयास येताना दिसत आहेत. खरे तर नव्या युगात म्हणी निर्माण होतील की नाही, अशी एक शंका अभ्यासकांच्या मनामध्ये होती. आजच्या जागतिकीकरणाच्या रेट्यात हे भाषिक सौंदर्य गुदमरून जाईल, असे वाटत होते. मात्र असे काही न होता म्हणींचा हा प्रवाह जागतिकीकरणाच्या कालखंडात सुद्धा पुढे जातांना दिसतो. नव्या कालखंडातील जगण्याला अचूकपणे चिमटीत पकडीत या म्हणी उदयास आलेल्या दिसतात. जेव्हा आजच्या काळातील भाषेकडे आपण बघतो तेव्हा या म्हणींचाही निर्देश होतोच. त्यामुळे जागतिकीकरणाच्या रेट्यात माणूस आपले भाषिक स्वत्व न हरवता त्यामध्ये सुद्धा रोचकता आणत आहे, हेच सिद्ध होते.

या म्हणींच्या मधून जशी नवता लक्षात येते त्याचप्रमाणे मानसिक, सामाजिक, आर्थिक, राजकीय, सांस्कृतिक संदर्भही तपासता येतात.

मानवी भावनांची, मूल्यांची कदर न राहणे, सद्यस्थितीच्या गतीमध्ये धावणे सक्तीचे होणे, हताश अवस्थेने बघणे, मनःशांती, समाधान हे हळूहळू गोंगाट, कर्कशता, अस्वस्थता यात बदलणे, संभ्रमित वैफल्यग्रस्त अवस्था निर्माण होणे अशा अनेक पदरी कालखंडाचे हे वर्तमान आहे. अशी एक पायरी प्रत्येक कालखंडात येतच असते. जसे दुसऱ्या महायुद्धानंतर एकूणच सामाजिक स्वास्थ्य वेगळ्या वाटेवर गेले, त्याचे प्रतिबिंब भाषेत उमटले. नव्वदोत्तरी कालखंडात जागतिकीकरणाने फार मोठे बदल झालेत. त्या बदलांसह भाषेत बदल होताना या म्हणी निर्माण झालेल्या आहेत. आजच्या वर्तमानात 'अर्थ' हा एकूण बदलाचा केंद्रबिंदू आहे. याच्यामुळेच अगदी लहान घटकापासून मोठ्या घटकापर्यंत बदल होताना दिसतात.

या म्हणींच्या अभिव्यक्तीमध्ये प्रादेशिकतेचे महत्त्व दिसते. कारण ज्या भागात जो बदल झाला तो बदल त्या म्हणीशी संबंधित असतो. त्यामुळे या ठिकाणी आलेल्या बऱ्याचशा म्हणी या नागर समाजाशी संबंधित अशा आहेत. अर्थात आज जागतिकीकरणाच्या कक्षा रुंदावत त्यामध्ये ग्रामीण समाजही प्रवेशता झाला आहे. साहजिकच या म्हणी ग्रामीण समाजालाही लागू होतात. एका अर्थाने नवोदत्तरी सामाजिक बदलाचे प्रतिबिंब असणाऱ्या या म्हणी आहेत.

### सामाजिक संदर्भाने येणाऱ्या म्हणी

रोजचे अन्न शिजवण्यासाठी सर्वसामान्यांकडे इंधनाचा एकच स्रोत होता, तो म्हणजे लाकूड. ग्रामीण भागात चुलीसाठी हेच लाकूड वापरले जाई; तर शहरी भागात या लाकडाचा भुसा वगैरे वापरून शेंगडी पेटवली जात असे. पर्यावरणाचा समतोल राखण्यातून लाकूडतोडीवर उपाय म्हणून राँकेल आले. चुलीला, शेंगडीला पर्याय निर्माण झाला. शिवाय धुराचा त्रास नको त्यापेक्षा स्टोव्ह बरा वाटायला लागला. हा बदल चुलीला, शेंगडीला पर्याय म्हणून जनमानसात प्रिय झाला. कमी वेळात कमी जागेत त्याच्यावर अन्ना शिजवणे सोयीचे होते. यासाठी जिथे राँकेल मिळण्याचे ठिकाण होते, तिथे साहजिकच गर्दी होऊ लागली. गर्दी झाली आणि रांगेत उभे राहणे सुरू झाले. हा बदल अचूकपणे टिपणारी नवीन म्हण उदयास आली. 'प्रयत्ने लाईनीत उभे राहता राँकेलही मिळे!' कधीकाळी प्रयत्न वाळूचे करणाऱ्याला यश मिळत होते आता राँकेल मिळण्याचा बदल झाला. अलगदपणे अशा रोजच्या दैनंदिन व्यवहाराच्या कृती अचूकपणे शब्दबद्ध झाल्या. असाच अर्थव्यवस्थेच्या निमित्ताने झालेला बदल नागर समाजामध्ये जागेची टंचाई घेऊन आला. मध्यमवर्गीय नागर समाजामध्ये जागेची टंचाई भासू लागली. मोठी जागा घ्यावी तर तेवढे बजेट नसते. आणि लहान जागा सगळ्याच माणसांना अडचणीची ठरते. अशा जागेच्या टंचाईवर भाष्य करणारी म्हण आली 'राहायला नाही घर म्हणे लग्न कर!' तर काही मध्यमवर्गीय घरांच्या मध्ये, आहे त्याच लहानशा जागेत घर सजवणारी कुटुंबही असतात. या घर सजवण्यामध्ये फर्निचर हा घटक मोठा असतो. बरेचदा छोट्या घरातला आपला मोठेपणा दाखवण्यासाठी लोक भरपूर फर्निचर करतात. अशा

या 'दाखवण्याच्या' वृत्तीवर 'जागा लहान फर्निचर महान!' ही म्हण अचूक बोट ठेवते.

याच नागर समाजामध्ये उच्च वर्गीय समाज त्यांचे राहणीमान, दैनंदिन व्यवहार हे वेगळे असतात. ज्यामध्ये सुखासीनता, मनोरंजन याला महत्त्व असते. अशा या उच्च वर्गीय समाजातील महिलांसाठी विशेषतः मुलींच्या बाबतीत ब्यूटी पार्लर हा तसा जिद्दाळ्याचा विषय असतो. लहान सहान गोष्टीसाठी सुद्धा तिथे जाणे ही त्यांची गरज झालीय. तर काही वेळा काही गरज नसताना सुद्धा त्या ठिकाणी जाणाऱ्या युवती असतात. अशा वेळेला त्यांच्यावर असणारी ही म्हण 'चुकल्या मुली ब्यूटीपार्लरमध्ये!' खूप डोळस आहे. क्लब आणि पब म्हणजे आधुनिक उच्चवर्गीय समाजाची खास ठिकाणे. क्लब मध्ये जाणे हे जितके प्रतिष्ठेचे तितकेच पब मध्ये जाणे प्रतिष्ठेचे ठरावे, अशी ही वर्ग व्यवस्था आहे. या व्यवस्थेशी संबंधित 'सासू क्लबमध्ये सून पबमध्ये!' हे म्हण दिसते.

आधुनिक कालखंडात ग्रामीण भागातही बरेच काही बदल झालेत. जुन्या वळणाचे गाव बदलले. शेतामध्ये आधुनिकता आली. गावातील प्रतिष्ठेच्या कल्पना बदलल्या. घरातील वातावरण कसे असावे, याविषयी काही संकेत तयार झालेत. तशी बदलावर यावर भाष्य करणारी म्हणही निर्माण झाली, 'शेतात खत, गावात पत, आणि घरात एकमत रहावं!' शेती केंद्रित ग्रामसंस्कृतीमध्ये कष्टाला पर्याय नसतो. ज्याला शेती नसते तो इतरांच्या शेतीमध्ये कष्ट करतो. अशा या कष्टाला अधोरेखित करणारी ही म्हण 'आधी घाम गाळावा मग घास गिळावा' आली. असा घास मिळण्यासाठीच कष्ट केले जातात. काम असेल तिथे हात पोहोचतात आणि पाय वळतात. या हातापायांचं कष्टणं म्हणजे 'हात व्हाकडं आणि पाय पोटाकडंच वळतात' या म्हणीतून व्यक्त होते. कष्टकरी जीवाला कष्ट विसरण्यासाठी एखादे लहान मोठे व्यसन जडते. या व्यसनाच्या धुंदीत कधी असेही घडते, 'बिडीचा केला नाद आन गंजीला लागली आग'.

गावामध्ये भावकी, पावणारावळा, गोतावळा यांचे महत्त्व आजही आहे. प्रत्यक्षात यांची भूमिका काय असते, यावर बोट ठेवणारी ही म्हण 'माय पुण्याची, भावकी उण्याची वाटेकरी असती!' एखाद्या प्रसंगात चांगलं होण्यासाठी सख्खा पाव्हणा धडपडतो तर उणिवा शोधण्यासाठी भावकी

धडपडते. यातच भावकी मध्ये काही देण्याघेण्याच्या वाटाघाटी असतील, जमीनजूमल्याच्या वाटण्या असतील तर यातील वास्तवता मांडणारी म्हण 'वळणाचं पाणी वळणारच जाणार' अशी आहे.

गावात कोणत्या दारात पहिले जावे याचे काही संकेत आहेत. 'मरणा घरी की तोरणा घरी घुसायचं उभं राहायचं' असा प्रश्न विचारूनच या म्हणीतून हा संकेत ठळक केलेला आहे. कारण तोरणा घरी गर्दी आपोआपच होते; पण मारणाघरी गर्दी होते तिथेच माणुसकी असते. अशीच एक म्हण ग्रामीण भागात पाहायला मिळते. 'विचार ना पुस आणि घरात घुस'. गावात अशीही काही माणसे असतात त्यांचे वर्तन अशा प्रकारचे असते. त्याचप्रमाणे 'देव नाही देव्हारी आन धुपाटन उड्या मारी, जीवाचं पाखरू कसं धरू न काय करू, सीताबाईन केलं रामायण धुरपतीनं केलं महाभारत, भिडं भिडं पोट वाढं, गळ्यात माळ आणि पोटात काळ,' अशाही म्हणी या ग्रामजीवनाशी संबंधित नव्या जाणीवा ठळक करणारी आहेत.,

### तंत्रज्ञानाशी संबंधित म्हणी

आधुनिक तंत्रज्ञानाच्या युगात संगणक आले आणि त्यांची चलती हळूहळू तालुका, जिल्हा पातळीवरही झाली. तेव्हा हे संगणकीय जग अद्भुत असे होते. अशा या अद्भुत संगणकाची चकचकीत दुकाने निर्माण झालीत. त्याच्यामध्ये 'सायबर कॅफे' नावाची जादुई खेळ देणारी गुहा आली. अमुक किंमत देऊन तमुक खेळ तुम्हाला खेळता येईल, असा हा नव्या युगातला खेळ होता. त्यामुळे या नव्या पिढीतल्या तरुणाईसाठी 'सायबर कॅफे' म्हणजे आकर्षणाचे ठिकाण ठरले. त्यांच्या या आकर्षणाला अचूकपणे टिपणारी म्हण 'चुकली मुलं सायबरकॅफेत!' अस्तित्वात आली.

जागतिकीकरणातूनच एक महत्त्वाचा बदल जो सर्वसामान्यांपर्यंत पोहोचला तो म्हणजे मोबाईल. हे मोबाईल नावाचे यंत्र आले आणि एकूणच समाजवर्तन बदलून गेले. सुरुवातीला महाग असणारे हे यंत्र हळूहळू सगळ्यांच्या खिशाला परवडणारे झाले. आपोआपच लहानापासून मोठ्यापर्यंत सगळ्यांचाच त्याने कब्जा घेतला. त्याचेही नवनवीन नमुने बाजारात येऊ लागले. मोबाईल ही अत्यंत गरजेची गोष्ट आहे असे वाटणारे समाजमन तयार झाले. या समाज मनाच्या अंतरंगात डोकावल्यावर मोबाईल व त्यातून आलेली मानसिकता हा चिंतेचा विषय ठरावा. मोबाईलच्या

या अतिरेकी वापरातून समस्याही निर्माण झाल्यात. अशा या अतिरेकी वापराला टोकणाऱ्या आजच्या घडीला वेगवेगळ्या म्हणी व्यक्त होतात. 'नाजुक मानेला मोबाईलचा आधार!' अशी सुरुवात होताना हळूहळू संपूर्ण मोबाईलची कथा आणि व्यथा या म्हणी व्यक्त करतात. या मोबाईलच्या रिंगटोन सुद्धा विविध प्रकारचे आहेत. आपापल्या आवडीप्रमाणे याचा वापर केला जातो. पण हे जेव्हा अतिच होते तेव्हा अशी म्हण जन्मास येते, 'मनोरंजन नको पण रिंगटोन आवर!' मोबाईल मुळे घरबसल्या आपण कुठेही संपर्क साधू शकतो, हा सगळ्यात मोठा फायदा आहे. बरेचदा याच फायद्याचा फापटपसारा जेव्हा होतो तेव्हा 'स्क्रीनपेक्षा एसएमएस मोठा!' ही म्हण जन्माला येते. 'फोन वितभर आणि एक्सेसरीज हातभर' या म्हणीतून एका मोबाईल साठी इतर लागणाऱ्या साहित्याचा उच्चार होतो. कधी कधी हाच मोबाईल वेगवेगळ्या प्रकारे कामाला सुद्धा येतो. समोरच्या व्यक्तीचे काही ऐकून घ्यायचे नसल्यास, दुर्लक्ष करायचे असल्यास किंवा आपल्याच विश्वात रमलेल्या व्यक्ती मोबाईलचा आधार घेऊन आपल्या मनातील भावच व्यक्त करीत असतात. त्यांचे हे वर्तन 'उचलला मोबाईल लावला कानाला!' अशा म्हणीतून स्पष्ट होते. तर 'आला मेसेज, केला फॉरवर्ड' मधून आजच्या 'व्हाट्सअप विद्यापीठा'वरच एक प्रकारे बोट ठेवलेले आहे. 'खाली मुंडी आणि कॉन्टॅक्ट धुंडी' ही म्हण म्हणजे आजच्या काळातील आभासी दुनियेतील नात्यांवर बोट ठेवते. मोबाईल चार्जर शिवाय, बॅटरी शिवाय चालत नाही. 'स्वामी तिन्ही जगाचा, चार्जरविना भिकारी', 'बुडत्या बॅटरीला चार्जरचा आधार', 'एक ना धड आणि भाराभर चार्जर' या म्हणी म्हणजे मोबाईलच्या मर्यादा दर्शविणाऱ्या आहेत. याच मोबाईलमधून टिपले जाणारे फोटो यावर नेमके बोट ठेवणारी ही म्हण 'चेहेऱ्यातच नाही तर सेल्फीत कुठून येणार ?' मोबाईल मध्ये एकापेक्षा एक अँप असतात त्यांना उद्देशून असणारी ही म्हण 'नाय ते अँप आणि डोक्याला ताप'. अशा या मोबाईलवर कहर करणारी म्हण म्हणजे 'मुंबईचा पाउस आणि मोबाईलवरचा DP, कधी बदलेल सांगता येत नाही'. एकूण काय तर आजच्या युगातील या छोट्याशा यंत्रावर अनेक म्हणी तयार झालेल्या दिसतात. हे छोटे यंत्र लहान पण असे म्हणीतून महान झालेले दिसते.



## राजकारणातून आलेल्या म्हणी

राजकारण हा आज एकूणच समाजामध्ये अतिशय संवेदनशील विषय झालेला आहे. कधीकाळी राजकारण हे मूल्यनिष्ठ होते. त्याच मूल्यांच्या आधारे या देशाचे सरकार चालत असे. आज मात्र मूल्य शोधावे लागते आणि निष्ठा तपासून घ्याव्या लागतात. राजकीय वर्तमानात अनेक घडामोडी जेव्हा आपल्यासमोर येता तेव्हा राजकारणाचे अनेक बदलते रंग हा आपल्या नित्य अनुभवाचा भाग बनतो. या नित्य अनुभवाला साजेशा अशा नवीन म्हणी उदयास येणेही स्वाभाविक आहे.

'ज्याची खावी पोळी, त्यालाच घालावी गोळी' ही म्हण म्हणजे विश्वास ही गोष्टच राजकारणात फालतू ठरली आहे, टोकाचा निर्णय घ्यायला इथे कोणत्याही प्रकारचे भय राहिले नाही, कृतज्ञता ही तर अंधश्रद्धा ठरावी अशी गोष्ट झाली आहे; हेच दाखवून देते. त्यामुळेच 'घालावी गोळी' हे शब्द अगदी अचूकपणे या म्हणीतून येतात. आज आपण लोकप्रतिनिधी निवडून देतो लोकशाहीचे गोडवे गातो. मात्र आपण आपले कर्तव्य बजावताना आपण निवडून देणार आहोत; त्या उमेदवारांची योग्यता तपासून बघण्याचे कष्ट घेत नाही. सुशिक्षित, अर्धशिक्षित अडाणी या सर्वांमध्येच एक उदासीनता दिसते. उदासीनतेची कारणे सुद्धा आज बदललेल्या एकूणच सामाजिकते मध्ये गुंतलेली आहेत. यासोबतच जे उमेदवार म्हणून राजकारणात प्रवेश करतात त्यांनी सुद्धा अनेक मार्ग धुंडाळून झालेले असतात. कुठेच यश येत नाही तर चला राजकारणात, असा एक नवीन विचार आपल्याच समाजात रूढ होत आहे. अशा या नव्या रूढीवर मार्मिकपणे बोट ठेवणारी ही म्हण येते. 'चोऱ्या करून थकला आणि शेवटी आमदार झाला'. राजकारणामध्ये निष्ठा या मूल्याच्या आधारे पक्ष आणि पक्षनिष्ठा या बाबी असतात. बरेचदा राजकारणात येणारा नवखा कुणी अशा एखाद्या पक्षाच्या आधारे राजकारणात येत असतो. सुरुवातीला जम बसेपर्यंत पक्षासोबत असणारा राजकारणी एकदा का यशस्वी झाला, की स्वतःचे मन मानेल तेव्हा पक्षांतर करीत असतो. पण इथेही 'आपले पक्षांतर, दुसऱ्यांचा फुटीरपणा!' असा भाव आहे. राजकारणाच्या एकूणच गोष्टी म्हणजे खरे-खोटेपणाचा न संपणारा प्रवास असतो. सत्तेच्या खुर्चीमध्ये खरे-खोटे असे काही नसते, अशीच जणू आत्ताची राजकीय व्यवस्था आहे. अशा या वृत्तीचा वेध घेणारी ही म्हण 'ज्या

अंगी खोटेपण, त्या मिळे मोठेपण!' तर 'गरज सरो अनू मतदार मरो' त्यामुळे मत महत्त्वाचे मतदार नाही हे ठळक होते. या आणखीन काही म्हणी 'पुढा-याचं मूळ व हॉटेलची चूल पाहु नये !', 'मंत्र्याच पोर गावाला घोर !', 'हरावे परी डिपॉझिटरूपी उरावे', 'नेता छोठा कटआऊट मोठा !' अशा या राजकारणाशी संबंधित आहेत. हे आजच्या राजकीय वातावरणवर मार्मिक भाष्य ठरेल. 'सत्ता नको पण चौकशा आवर !' सारख्या म्हणीतून तर सद्यस्थितीतील 'इडी' व्यवस्थेवरच भाष्य केलेले दिसते.

## शिक्षण व्यवस्थेतून आलेल्या म्हणी

स्वातंत्र्यानंतर शिक्षणाची गंगा गावोगाव गेली. वाडीवस्तीपर्यंत शिक्षणाचा प्रसार झाला. ग्रामीण भागातील पहिली पिढी या प्रवाहातून शिक्षित झाली. पहिल्या पिढीला या शिक्षणाचा लाभही मिळाला, जो खेडूत, कष्टकरी समाजाला अपेक्षित होता. म्हणजे काहीतरी शिकलं की नोकरी मिळते, या त्यांच्या अपेक्षेला फळ आले. हळूहळू ह्यातील शिक्षित पिढ्या वाढू लागल्या आणि अपेक्षाभंगही दिसू लागला. शिक्षण आहे पण त्याला योग्य ती नोकरी नाही, हवे त्या क्षेत्रात संधी मिळत नाही; अशी वस्तुस्थिती निर्माण झाली. बेकारी हा एक सामाजिक समस्येचा भाग बनला. समाजातील उच्च वर्गाला आणि अगदी निम्नस्तरीय वर्गाला बेकारीची फारशी झळ बसली नाही. मात्र जो मध्यमवर्ग होता ज्याला नोकरी हाच सुरक्षित मार्ग आतापर्यंत वाटत होता तो मार्गच थांबला. बेकारीची कुऱ्हाड या मध्यम वर्गाच्या मानेवर बसली. घरातील वातावरण बदलले. घरातील शिक्षित मोठ्या मुलाकडे बघण्याचा दृष्टिकोन चिंतेचा झाला. प्रत्यक्ष त्या तरुणाला सुद्धा आपण शिकून काही करू शकत नाही; याची जाणीव पोखरायला लागली. त्याच्या मनातील हे पोखरलेपण शिक्षण आणि बेकारीच्या निमित्ताने निर्माण झालेल्या अनेक म्हणी सांगून जातात. हातामध्ये पदवी आहे पण त्या पदवीच्या लायकीची नोकरी नाही. बरं पदवी असल्यामुळे हलकी मजुरीची कामे करता येत नाहीत. या कात्रीत सापडलेल्या युवा मनाची अवस्था म्हणजे, 'सरकार जेवू घालीना, पदवी भीक मागू देईना, एल.एल.बी झालो अन भिकेला लागलो,' अशीच होती.

तर काही ठिकाणी संधी आहे. त्या योग्यतेची पात्रता सुद्धा आहे आणि तरीही नोकरी मिळू शकत नाही; हे सुद्धा वास्तव आहे. विशेषतः आपल्यासारख्या शैक्षणिक क्षेत्रामध्ये

याचा अनुभव बरेचदा येतो. बरेचदा वशिला, आर्थिक व्यवहार यातून योग्य त्या उमेदवाराला संधी मिळत नसते. हे सत्य अचूकपणे टिपणाऱ्या म्हणी आधुनिक समस्येला वाचा फोडणाऱ्या आहेत. 'वशिल्याच्या नोकरीला इंटरव्यू कशाला!., घोड्याच्या शर्यतीत वशिल्याचे गाढव पुढे! तर काही वेळेला असेही पाहायला मिळते की या डिग्री सोबत आणखी एखादी डिग्री घेऊया. त्यामधून सहजपणे एखादी संधी उपलब्ध होईल. उज्वल भविष्याच्या आशेवर असे अनेक जण शिकत राहतात. मात्र घडत असं की हे शिक्षण करता करता वय वाढते, पैसे खर्च होतात आणि संधी मिळत नाही. अशा या स्थितीला नेमकेपणाने दाखवणारी ही म्हण 'वयही गेले, पैसेही गेले, हाती राहिले दाखले!'

अगदी अलीकडच्या कालखंडात शिक्षण हे आणखीन महागले. प्राथमिक शिक्षण, माध्यमिक शिक्षण, महाविद्यालय शिक्षण यांना अनेक पर्याय निर्माण झालेत. त्यासोबत नवनवीन विद्याशाखा सुरू झाल्या. या सगळ्यांसाठी असणारी फी हा एक चिंतेचा विषय बनला. जे शिक्षण अगदी माफक पैशांच्या मध्ये होत होते तेच आता अव्वाच्या सव्वा रकमेमध्ये होऊ लागले. या नव्या युगात अगदी 'केजी' पासून फीचा फंडा सुरू झाला. या फीच्या गदारोळामध्ये होणाऱ्या घुसमटेला व्यक्त करणारी ही म्हण आली; 'खिशात नाही डोनेशन, घ्यायला चालला ऍडमिशन! या म्हणीत 'डोनेशन' आणि 'एडमिशन' या दोन शब्दांनी शिक्षणातील बदल ठळक केला. सध्या जगात आधुनिकीकरणाचे वारे वहात आहेत. प्रत्येकाला वाटतेय की, आपण जगाशी जोडले गेले पाहिजे. आपला विकास करायचा असेल तर आपल्याला जगाची भाषा शिकायला हवी. याच नव्या शिक्षण व्यवस्थेतून 'होमवर्क' हा नवीन घटक आला. या घटकाने अवघ्या पालक वर्गाची झोप उडवली. एका-एका मार्कासाठी पालकांच्या मध्येच स्पर्धा निर्माण झाली. आपले पाल्य नेहमीच प्रथम यायला हवे, असा एक दृष्टिकोन निर्माण झाला. पालकांच्या अपेक्षा वाढल्या. होमवर्क प्रोजेक्ट या जाळ्यात पाल्य सापडलं. त्यातून पाल्यापेक्षा पालकांचेच 'होमवर्क' करण्याचे सुरू झाले. प्रत्यक्ष कृतीमध्ये पालक वर्ग गुंतून गेला. अशा या नव्या गुंत्याला 'मुलं करतात चॅनेल सर्फ, आईबाप करतात होमवर्क!' असे अचूकपणे या म्हणीतून पकडलं आहे.

याच शिक्षण क्षेत्रात काही विकृत गोष्टीही वाढीस लागल्या. अभ्यास करून परीक्षा देणे यापेक्षा शॉर्टकट

शोधण्याकडे कल वाढला. त्यातही परीक्षेत एकूण 'मार्कवादी' धोरण महत्त्वाचे ठरले. असे हे मार्क्स जास्तीत कसे पडतील या विचारांच्या मधून 'कॉफी' करणे 'हा प्रकार प्रिय होऊ लागला. त्याचे प्रमाण वाढू लागले. या वाढत्या प्रमाणावर भाष्य 'एकमेका पुरवू कॉफी, अवघे होऊ उत्तीर्ण! करणारी ही म्हण म्हणजे शिक्षणातील वाढत्या विकृतीवर मारलेली एक थप्पड आहे.

अशाच काही आणखीन आधुनिक म्हणी आहेत. ज्यातून आजचे सामाजिक, सांस्कृतिक चित्र उभे राहते. 'ज्या गावचे बार, त्याच गावचे हवालदार!., साधुसंत येती घरा, दारं खिडक्या बंद करा!., लांबून देखणी, जवळ आल्यावर चकणी!., काटकसर करून जमवलं, इन्कम टॅक्समध्ये गमावलं, रिकाम्या पेपरला जाहिरातींचा आधार!., आधीच एमटीएनएल, त्यात पावसाळा, सरकारी काम आणि दहा वर्ष थांब, भक्त जातो देवापाशी, चित्त त्याचे चपलेपाशी, मरावे परी व्हिडीओ कॅसेटरूपी उरावे, आपलेच गोलंदाज आणि आपलेच फलंदाज.' या म्हणी म्हणजे आधुनिक युगातील अपप्रवृत्तींवर भाष्य करतात.

समाजात असे काही प्रवाह येतात त्या प्रवाहांना अप्रत्यक्षपणे रोखण्याचे काम या म्हणींच्या माध्यमातून होऊ शकते. म्हणजे एका अर्थाने म्हणी या समाजउद्बोधक अशा शब्दरचना आहेत. या म्हणी काळानुरूप सापासारखी कात टाकून नव्याने झळकल्या आहेत. बदलत्या जीवनशैलीत सामावून घेत कोलमडणाऱ्या मनाला सावरणाऱ्या आहेत. जीवनाचा स्वच्छ आरसा दाखवत सावधानतेचा इशारा देणाऱ्या आहेत. त्यामुळेच काळ बदलला, जीवनशैली बदलली, संदर्भ बदलले. तरीही अनुभवात मुरलेल्या अस्सल म्हणींचं अस्तित्व अजूनही अबाधित आहे.

### निष्कर्ष

- १) भाषा ही नेहमी प्रवाहित असल्याने तिच्यात अनेक बदल होतात. त्यावेळेला जुने शब्द हळुहळू बाजूला पडतात. म्हणींच्या बाबतीतही असेच म्हणता येईल.
- २) ह्या नव्या म्हणींच्या मुळे भाषा समृद्ध होताना दिसते.
- ३) जे -जे काही भौतिक बदल झाले व त्यातून. साधने, सुख-सुविधा वापरामध्ये आल्या त्यांचा बरेचदा वापर या नव्या म्हणींच्या मध्ये होताना दिसतो.
- ४) या म्हणी म्हणजे आधुनिक युगातील समाजाचे प्रतिबिंब दर्शविणारे आहेत.

### समारोप

समाज बदलतो म्हणजे काय तर समाजाच्या वर्तनाच्या पद्धती बदलतात. या पद्धती बरेचदा प्रत्यक्ष जीवनातील कृतीशी संबंधित असतात. हेच सांस्कृतिक, भाषिक बदल असतात. प्रत्येक कालखंडात असा एक टप्पा येतच असतो. बदलावरच्या या टप्प्यावर जेव्हा एखाद्या गोष्टीचा अतिरेक होतो किंवा एकारलेपण येते तेव्हा आपोआपच ह्या अतिरेकाचा कंटाळा येतो. अशा स्थितीतूनच अशा म्हणीचा उदय झालेला पाहायला मिळतो. ह्या म्हणी म्हणजे नवीन समाजमनाच्या भाषिक सांस्कृतिक अनुबंध स्पष्ट करतात . म्हणीच्या मार्मिकतेतून हे अनुबंध लक्षवेधी होतात.

### संदर्भ

- १) साहित्याचा अन्वयार्थ - नागनाथ कोत्तापल्ले, स्वरूप प्रकाशन, औरंगाबाद

- २) भाषा समाज आणि संस्कृती - सोनाली देशपांडे गुजर, शब्दालय प्रकाशन, श्रीरामपूर  
३) साहित्य आणि सांस्कृतिक संवेदन - प्रभाकर बागले, शब्दालय प्रकाशन, श्रीरामपूर  
४) संस्कृतीच्या पाऊलखुणा-द.ता.भोसले, पद्मगंधा प्रकाशन , पुणे  
५) साहित्याचे सामाजिक व सांस्कृतिक अनुबंध- म. सु. पाटील ,शब्दालय प्रकाशन ,श्रीरामपूर  
६) अक्षरगाथा त्रैमासिक - डॉ. मा.मा. जाधव, ऑक्टोबर २०१३  
७) आंतरजाल





## मराठी भाषा : जतन आणि संवर्धन

डॉ.शेटकार रामशेठ्ठी राजेंद्र

मराठी विभाग

दयानंद विज्ञान महाविद्यालय, लातूर

# आ

ज ' राष्ट्रीय शैक्षणिक धोरण-२०२० ' या नवीन

शैक्षणिक धोरणामध्ये शालेय आणि उच्च शिक्षणात मोठ्या प्रमाणामध्ये परिवर्तनात्मक सुधारणांना फार मोठा वाव देण्यात आलेला आहे. त्यामुळे राष्ट्रीय शैक्षणिक धोरण हे २१ व्या शतकातील पहिले शैक्षणिक धोरण असून या धोरणामध्ये अधिकाधिक मातृभाषेचा किंवा स्थानिक भाषेचा उपयोग शिकवण्याचे माध्यम म्हणून केला जावा असेही सुचवण्यात आलेले आहे. त्यामुळे मराठी भाषेचे जतन आणि संवर्धन होण्याला भरपूर वाव आहे. म्हणून २१ शतकातही मराठी भाषेचे भवितव्य उज्ज्वल असेच आहे. मातृभाषा मराठी बरोबर राष्ट्रभाषा हिंदी आणि जागतिक भाषा म्हणून इंग्रजी भाषेचेही महत्त्व आहे. म्हणूनच जावडेकर असे म्हणतात की, " उच्च शिक्षणाचे माध्यम महाराष्ट्रात मराठी हवे. माध्यमाला ते बोधभाषा म्हणतात. मातृभाषा ही बोधभाषा झाल्याखेरीज मनाचा व बुद्धीचा पूर्ण विकास होणार नाही ही त्यांची गांधीवादी श्रद्धा आहे. हिंदी राष्ट्रभाषा तीही सर्वांना यायलाच हवी. मात्र बोधभाषा मराठीच हवी. " १ अशाप्रकारे प्राथमिकपासून ते उच्चशिक्षणाची भाषा मातृभाषा मराठीच असली पाहिजे, असे अनेक अभ्यासकांचे मत आहे.

मराठी ही महाराष्ट्राची मातृभाषा असून मराठी माणसाच्या जीवनातील अंधकार दूर करून ज्ञानाची ज्योत पेटवणारी मशाल आहे. अशा या मराठी भाषेचा गुणगौरव संत ज्ञानेश्वर, फादर स्टिफन्स, सुरेश भट आदिंनी केला आहे. मराठी भाषा ही यादव काळ, बहामनी काळ, शिवकाळ, पेशवेकाळ, आधुनिक काळ अशा विविधांगी टप्प्यातून तिचा विकास आणि वाटचाल झाली आहे. दीर्घ अशी गेल्या कित्येक शतकांची परंपरा मराठी भाषेला आहे. मराठी भाषेत वारकरी, महानुभव आदि संप्रदायांनी निर्मिती केली आहे. मराठी भाषेत कथा, कविता, कादंबरी, नाटक, चरित्र, आत्मचरित्र, प्रवासवर्णन, लघुनिबंध आदि साहित्यप्रकारात प्रचंड अशी

साहित्यनिर्मिती साहित्यिकांनी केली आहे. ज्ञानाचे अवाढव्य भांडार मराठी भाषेत आहे. मराठी साहित्य आणि मातृभाषा मराठी भाषेचा अभ्यास करणारा विद्यार्थी, माणूस हा एक सुजान, सर्वगुणसंपन्न माणूस म्हणून निश्चितपणाने उभारू शकतो इतकी प्रचंड अशी ताकद मराठी भाषेतील ज्ञानात आहे, हे नवीन राष्ट्रीय शैक्षणिक धोरण-२०२० ठरविताना अभ्यासकांनी निश्चितपणे जाणले असेल.

१५ ऑगस्ट १९४७ ला भारताला स्वातंत्र्य मिळाले. या स्वातंत्र्याच्यानंतर जास्तीत-जास्त शिक्षणाच्या फैलावातून तळागाळातला मराठी माणूस पुढे आला. १९६० नंतर मराठी साहित्यात दलित, ग्रामीण, आदिवासी, स्त्रीवादी असे वेगवेगळे नवप्रवाह उदयास आले. जातिव्यवस्था, वर्णव्यवस्था आणि पुरुषप्रधान संस्कृतीच्या बंदिस्त चौकटी मोडून सर्व स्तरातील माणसांनी आपल्या वास्तव जीवनाची सुखात्म आणि शोकात्म जीवनगाथा साहित्यातून मांडायला सुरुवात केली. १९९१ साली भारताने खुल्या मुक्त आर्थिक धोरणाचा स्वीकार केला. त्यामुळे खाजगीकरण, उदारीकरण, जागतिकीकरण (खाऊजा) या धोरणाचे समाजजीवनावर आणि मराठी भाषा व मराठी माणसांवर दुरगामी परिणाम व्हायला लागले. विज्ञान-तंत्रज्ञानात खूप प्रगती होऊ लागली. संगणक, इंटरनेट, फेसबुक, व्हाट्सअप, इंस्टाग्राम अशी प्रसारमाध्यमे, सोशल मीडियामुळे तरुणांची मानसिकता बदलायला लागली. २१ व्या शतकात पाश्चिमात्य संस्कृतीच्या प्रभावामुळे बरेचसे जीवन बदलायला लागले. मराठी भाषेवरही त्याचे दुरगामी परिणाम व्हायला लागले. आज इंग्रजी माध्यमाच्या शाळेकडे विद्यार्थ्यांचा, पालकांचा कल वाढला आहे. परंतु मराठी माणसांनी काळ कितीही बदलला असला तरी भूत, वर्तमान आणि भविष्यकाळाच्या दृष्टीने मराठी भाषा जोपासण्यासाठी पुढाकार घेणे गरजेचे आहे. कारण या स्पर्धेच्या युगात कोणत्याही स्पर्धा परीक्षेसाठी मराठी साहित्य आणि व्याकरणाशिवाय पर्याय नाही. मराठी साहित्याचे वाचन, अभ्यास करणारा माणूस, प्रत्येक विद्यार्थी

हा कोणत्याही स्पर्धा परीक्षेत निश्चितपणाने यशस्वी होतो,यात काहीच शंका नाही.मराठी मातृभाषेबरोबर हिंदी राष्ट्रीय भाषा आणि इंग्रजी जागतिक भाषा याचाही अभ्यास केला पाहिजे.म्हणूनच "राजभाषा ही जनतेची भाषा असते.लोकशाहीच्या विकासासाठी लोकशाहीचा अवलंब करणे ही काळाची गरज असते. ही खूणगाठ बाळगूनच शासनाचे भाषा संचालनालय मराठीच्या विकासाचे कार्य अवरितपणे करत आहे."२ अर्थात,नवीन शैक्षणिक धोरणासंदर्भात शासनाच्या भाषा संचालनालयाची भूमिका अत्यंत महत्त्वाची आहे.

भारताला स्वातंत्र्य मिळून ७५ वर्षे झाली आहेत.या ७५ वर्षांच्या काळात मराठी भाषा संवर्धनासाठी अनेक उपाययोजना राबविण्यात आल्या आहेत.आजही शाळा,महाविद्यालय स्तरावर २७ फेब्रुवारी कविवर्य कुसुमाग्रज यांचा जन्मदिवस ' मराठी भाषा गौरव दिन ' म्हणून साजरा केला जातो तसेच मराठी भाषा संवर्धनासाठी शासनस्तरावर परिपत्रक काढून जानेवारी महिन्यात ' मराठी भाषा संवर्धन पंधरवडा ' साजरा केला जातो आहे.सोशल मीडिया व प्रसारमाध्यमांच्या काळात वाचन संस्कृती कुठेतरी लोप पावत चालली आहे. म्हणून शासनाच्या परिपत्रकानुसार डॉ.ए.पी.जे.अब्दुल कलाम यांचा १५ ऑक्टोबर हा जन्मदिवस दरवर्षी ' वाचन प्रेरणा दिन ' म्हणून साजरा केला जात आहे.अशा या विविध दिनाच्या माध्यमातून शाळा,महाविद्यालय व इतरत्र स्तरावर अनेक उपक्रम, कथाकथन, काव्यवाचन,निबंध स्पर्धा,पोस्टर,वक्तृत्व आदि स्पर्धांचे आयोजन केले जात आहे.मराठी भाषेच्या संवर्धनासाठी व वाचन संस्कृती रुजावी म्हणून ' गाव तिथं ग्रंथालय ' ही चळवळ राबवली जात आहे.अविनाश आवलगावकर व मृणालिनी शहा असे म्हणतात की," मराठी भाषा टिकवण्यासाठी वृत्तपत्रे आणि नियतकालिके अत्यंत महत्त्वाची आहेत."३ म्हणूनच जागतिकीकरणाच्या प्रचंड अशा रेट्यातही मराठी भाषा तग धरून आहे.नवीन शैक्षणिक धोरणही मराठी भाषा जतन आणि संवर्धन करण्यासाठी फार उपयुक्त आहे.

मराठी भाषेला अभिजात भाषेचा दर्जा मिळावा म्हणून सर्वच स्तरातून प्रयत्न केले जात आहेत.मराठी भाषा,साहित्य केवळ महाराष्ट्र,देश पातळीवरच नव्हे तर जागतिक पातळीपर्यंत पोहचले पाहिजे.म्हणून अनेक संमेलने भरविले

जात आहेत.मराठी विश्वसाहित्य संमेलनाच्या माध्यमातूनही मराठी साहित्य,भाषा व संस्कृती ही साता समुद्रापलीकडे गेली आहे.मराठी साहित्याचे इंग्रजी,हिंदी आदि भाषेत भाषांतर,अनुवाद मोठ्या प्रमाणावर होत आहेत.दैनंदिन व्यवहाराची,कामकाजाची भाषा म्हणून मराठी भाषा श्रेष्ठ दर्जाची आहे.बॅक क्षेत्र,कृषी,न्याय, संगणक, रेल्वे, शिक्षण, पोस्ट अशा सर्वांगीण क्षेत्रात,प्रशासकीय व्यवहारात मराठी भाषेचा जास्तीत-जास्त वापर झाला पाहिजे.मराठी नवोदित लेखकांनी मराठी साहित्याचे सृजन करून प्रचंड उभारी घेतली पाहिजे.याशिवाय मराठी भाषा संवर्धनासाठी भाषाशुद्धी चळवळ,कोशनिर्मिती,ग्रंथनिर्मिती करण्याबरोबर विविध चर्चासत्र,सेमिनार यांचे आयोजन केले जावे.मराठी भाषेत सेट,नेट उत्तीर्ण झालेल्या आणि एम.फिल.,पीएच.डी.अशा उच्च पदव्या मिळवलेल्या तरुण बेकारांना शासनाने नोकऱ्या दिल्या पाहिजेत,त्या अनुषंगाने काही उपाययोजना करून मराठी तरुणांचे असे अनेक प्रश्न सोडविले पाहिजेत.इतर धर्मीय,मराठी साहित्य परिषद,लेखक,वाचक, रसिक, समीक्षक, प्रकाशक यांनी संवर्धनासाठी पुढाकार घ्यावा.मराठी भाषेत दर्जेदार संशोधन व्हावे.मराठी वाचन कट्टा उपक्रम राबवावेत.कारण मराठी भाषेवर संस्कृत, इंग्रजी, हिंदी, कन्नड,तेलुगू, जर्मन, पोर्तुगीज, फ्रेंच अशा देश-विदेशी भाषेचे जरी आक्रमण होत असले तरी मराठी भाषा ही येणाऱ्या भावी काळातही सक्षमपणे टिकून राहणारी भाषा आहे.अशा या मराठी भाषेचा अभ्यास महाराष्ट्रात द्वितीय भाषा म्हणून अभ्यास न करता एक अनिवार्य व ऐच्छिक भाषा म्हणूनच अभ्यास केला जावा ही आशा विज्ञान शाखेतील द्वितीय मराठी भाषा अध्यापन करणारा प्राध्यापक म्हणून याप्रसंगी व्यक्त करतो आणि मराठी मातृभाषा व साहित्याच्या माध्यमातून एक माणूस म्हणून व्यावहारिक जीवनात तुम्ही सर्वजणच पुढे पाऊल टाकचाल अशी अपेक्षाही यावेळी व्यक्त करतो.

काहीजण राष्ट्रीय शैक्षणिक धोरणातील भाषा धोरण हे स्वागतार्ह व स्वीकारार्ह असे म्हणतात.कारण या नवीन शैक्षणिक धोरणामुळे त्याची जर योग्य अंमलबजावणी झाली तर महाराष्ट्र हे देशातील प्रगत राज्य बनेल असे काही अभ्यासकांची धारणा आहे तर काहीजण धोरणाचा विरोध करतात.राष्ट्रीय शैक्षणिक धोरणातील भाषिक धोरणाचा आढावा घेताना डॉ.लक्ष्मीकांत देशमुख असे लिहितात की,"

नव्या राष्ट्रीय शैक्षणिक धोरणात बहुभाषावाद आणि भाषेची सक्ती या शीर्षकाखाली ४.११ ते ४.२२ या परिच्छेदात भाषा धोरण पुरेशा विस्तृत प्रमाणात विशद केले आहे. नव्या धोरणातही कोठारी आयोगाचे त्रैभाषिक धोरण कायम ठेवण्यात आले आहे. पण तामिळनाडूतील तीव्र प्रक्रियेमुळे हिंदीचा वेगळा स्पष्ट उल्लेख नाही. पण तो यापूर्वीच प्रत्येक राज्यात त्यामुळे तामिळनाडूचा अपवाद वगळता इतर सर्व राज्याने स्वीकारला आहे. त्यानुसार राज्याची प्रादेशिक भाषा, हिंदी आणि इंग्रजी हे त्रैभाषिक धोरण कमी अधिक प्रमाणात देशभर सर्वत्र स्वीकारले गेले आहे. त्यामुळे बहुभाषा विविधता जपण्यासाठी व राष्ट्रीय एकात्मतेसाठी यापुढेही त्रैभाषिक भाषासूत्र नव्या धोरणात कायम ठेवण्यात आले आहे. "४ म्हणजेच, नवीन शैक्षणिक धोरणात त्रैभाषिक सूत्र आहे. मराठी, हिंदी, इंग्रजी अशा भाषांना प्राधान्य दिले गेले आहे. संस्कृत भाषेलाही महत्त्व दिले गेले आहे. असे असले तरी आपल्या मनातील सुखदुःखाच्या भावना अभिव्यक्तीचे प्रभावी माध्यम महाराष्ट्रात मराठी मातृभाषाच प्रभावी आहे. मातृभाषेतूनच मिळालेले ज्ञान सहज आकलन होते, पचणी पडते. मराठी, हिंदी, इंग्रजी, संस्कृत ह्या भाषाभगिनी असल्या तरी मराठी भाषिकांची भूमिका महत्त्वाची आहे. म्हणून डॉ. लक्ष्मीकांत देशमुख असे म्हणतात की, " उच्चशिक्षण इंग्रजीप्रमाणे प्रादेशिक भाषेत उपलब्ध करून देण्याची राष्ट्रीय शिक्षण धोरणाची शिफारस महाराष्ट्र शासनाने ऐच्छिक स्वरूपात आणि इंग्रजीचा पर्याय नाही, तर पूरक म्हणून अंमलात आणला पाहिजे. त्यासाठी मराठी विद्यापीठ निर्माण होणे महत्त्वाचे पाऊल ठरेल. गणित व विज्ञानातील संकल्पना मातृभाषेतून अधिक चांगल्या रीतीने समजतात व भाषा हे ज्ञानाचे माध्यम आहे. मराठीतून उच्चशिक्षणाच्या सर्व शाखांच्या अभ्यासक्रमांची दर्जेदार मराठी पाठ्यपुस्तके व पूरक संदर्भग्रंथ निर्माण करण्यासाठी मराठी भाषा विद्यापीठ सहाय्यकारी ठरेल. मराठीतून उच्चशिक्षण ऐच्छिक करणे, पाठ्यपुस्तक मराठीत, तसंच मराठी-इंग्रजी अशी द्वि-भाषिक स्वरूपाची निर्माण करणे आणि परीक्षेत इंग्रजीसोबत मराठीतून पण विद्यार्थ्यांना स्वेच्छेने उत्तरपत्रिका लिहिण्याची परवानगी देणे, प्रवेश परीक्षांच्या मुलाखती इंग्रजीबरोबर मराठीत देण्याची सोय करणे; या विविध उपाययोजनांद्वारे मराठी ही आधुनिक ज्ञानाची भाषा तर होईलच, पण ज्ञानभाषेसोबतच ती

रोजगाराची भाषा पण होऊ शकेल. त्या दृष्टीने विचारपूर्वक पण विशिष्ट ध्येयाने राज्य शासनाने काम केलं पाहिजे. "५ अशाप्रकारे मराठी ही महाराष्ट्राची मातृभाषा असून नवीन शैक्षणिक धोरणात, २१ शतकात मराठी भाषेचे जतन आणि संवर्धन करणे ही प्रत्येक मराठी भाषिकांची, मराठी माणसांची खरी जबाबदारी आहे. ही जबाबदारी खंबीरपणे पार पाडण्यासाठी सर्वांनी कंबर कसूया या अपेक्षेसह...

### निष्कर्ष

१. मराठी भाषेला अभिजात भाषेचा दर्जा मिळाला पाहिजे.
२. मराठी भाषेला ज्ञानभाषा करण्यासाठी सामूहिक प्रयत्नाची गरज आहे.
३. मराठी भाषेचे जतन आणि संवर्धन करणे हे मराठी भाषिकांसमोरील २१ व्या शतकातील फार मोठे आव्हान आहे.
४. राष्ट्रीय शैक्षणिक धोरणात अधिकाधिक मातृभाषेचा किंवा स्थानिक भाषेचा उपयोग शिकवण्याचे माध्यम म्हणून केला जावा असे सुचविले आहे. त्यामुळे मराठी भाषेचे भवितव्य आहे.
५. राष्ट्रीय शैक्षणिक धोरण -२०२० हे स्वागतार्ह व स्वीकारार्ह आहे.
६. मराठी भाषा जतन व संवर्धनासाठी शासन, भाषा संचालनालय पुढाकार घेत आहे.
७. इंग्रजी, हिंदी, कन्नड, पोर्तुगीज, फ्रेंच अशा देशविदेशी भाषेची आक्रमणे पचवून माय मराठीचा जागर केला पाहिजे.
८. नवोदित लेखक, ज्येष्ठ साहित्यिक, प्रकाशक, वाचक, मराठी विद्यापीठ, मराठी साहित्य परिषद, बाहेरच्या देशातील मराठी भाषिक, वाङ्मयसंस्था आणि प्रसारमाध्यमांनी मराठी भाषा जतन व संवर्धनासाठी प्रत्येकांनी आपली पाऊले ठोसपणे उचलली पाहिजेत.
९. मराठी भाषा संवर्धनासाठी श्री. कृ. कोल्हटकर वि. दा. सावरकर यांच्याप्रमाणे भाषाशुद्धी चळवळ दृढ केली पाहिजे.
१०. मराठी भाषा भाषेची गोडी निर्माण करण्यासाठी पालक, शिक्षक, प्राध्यापकांची भूमिका आणि त्यांचे अध्यापन फार महत्त्वाचे आहे.



११. विज्ञान-तंत्रज्ञान, संगणक, दैनंदिन व्यवहार आणि कार्यालयीन कामकाजात मराठीचा काटेकोरपणे वापर केला पाहिजे आणि सातासमुद्रापलीकडे जागतिक स्तरावर मायबोली मराठीचा प्रचार आणि प्रसार केला पाहिजे.

#### संदर्भग्रंथ सूची :

१. डॉ. धोंगडे रमेश : ' शतकाची विचारशैली भाग-२ ' (अखिल भारतीय मराठी साहित्य संमेलनातील अध्यक्षीय भाषणे व त्यांची चिकित्सा), प्रकाशन- दिलीपराज प्रकाशन, पुणे प्रथमावृत्ती-१ जानेवारी २००२, जावडेकर यांचे मत पृ. क्र. ९३

२. भोज जयश्री ( मुख्य संपादक): ' लोकराज्य ' मराठी तितका मेळवावा विश्व मराठी संमेलन- २०२३, जानेवारी २०२३, वर्ष ७४, अंक ४, मुंबई, पृ. क्र. ३७

३. डॉ. सोलापुरे राजशेखर (संपादक) : ' शोधसंपदा ', ऑगस्ट २०२१ ते ऑक्टोबर २०२१, अविनाश आवलगावकर व मृणालिनी शहा यांचे मत पृ. क्र. २०

४. [www.aksharnama.com](http://www.aksharnama.com)

५. [www.aksharnama.com](http://www.aksharnama.com)



## भारतीय भाषा कला आणि संस्कृतीच्या विकासात मातृभाषा आणि बोलीचे महत्त्व

शिंदे राजश्री मधुकर

दयानंद कला महाविद्यालय, लातूर

प्रस्तावना —

**“माझ्या मराठीची बोलू कौतुके,**

**परी अमृता ते पैजा जिंके,  
ऐसी अक्षरे रसिके मेळविण.”**

भाषा हा संस्कृत शब्द आहे. भाष् या धातूपासून बनला आहे. भाषा याचा मूळ अर्थ बोलणे असा होतो. भाषा म्हणजे ध्वनीचा समुच्चय ध्वनी उत्पन्न करण्याची शक्ती तशी सर्व प्राणी मात्रांत आहे. पशु-पक्षी ही ध्वनी उत्पन्न करतात परंतु मानवाने उत्पन्न केलेला आवाज व इतर प्राण्यांनी उत्पन्न केलेला आवाज यात खूप फरक आहे. मानवाने निर्माण केलेल्या ध्वनीना किंवा आवाजांना अर्थ प्राप्त करून देण्याचे सामर्थ्य फक्त माणसालाच अवगत झाले आहे. इतर मानवेतर प्राण्यांना ती गोष्ट साध्य झाली नाही. या सामर्थ्यामुळेच माणूस आपले जीवन इतर प्राण्यांपेक्षा वेगळे सुखकर व आनंददायी करू शकला.

भाषेच्या विविध वैशिष्ट्यांत पहिले वैशिष्ट्य आपणांस असे सांगता येईल की, भाषेतील शब्द म्हणजे जीवनात घेतलेल्या विविध अनुभवांची स्मारके आहेत घेतलेल्या अनुभवाला शब्द बद्ध करण्याचे प्रचंड सामर्थ्य शब्दांत सामावलेले आहे. माणसाने घेतलेल्या अनुभवांचे वर्णन शब्दांच्या माध्यमातून हवे तेव्हा करता येते, आपला अनुभव दुस-यांना सांगता येतो.

भाषेचा दुसरा विशेष असा आहे की, भाषेमुळे आपण आपले विचार व्यक्त करू शकतो. तसेच दुस-यांचे विचार जाणून घेऊ शकतो. भाषेच्या माध्यमातून आपणांस विचारांची देवाण घेवाण करता येते. विचारांचे आदान-प्रदान हा एक अर्थाने सामाजिक जीवनाचा पाया आहे. समाजातील अनेक घटकांचे विचार आपणांस भाषेच्या म्हणजेच शब्दांच्या माध्यमातून समजावून घेता येतात. विचार म्हणजे तरी शेवटी काय? आपण जे विविध अनुभव घेतो त्याचे आपण विश्लेषण करीत असतो नंतर वर्गीकरण करून

निरीक्षण, परिक्षण आणि शेवटी समीक्षण करतो. यासाठी शब्दांच्या माध्यमाची अत्यंत जरूरी असते. शब्द अभावी आपणांस सुचलेला साधा विचार ही प्रकट करता येणार नाही. व्यक्त करता येणार नाही. शब्द जेवढा महत्वाचा आहे तेवढाच त्यांना प्राप्त झालेला अर्थ ही मोलाचा आहे. अनुभवाचे शब्द हे शरीर मानले तर अर्थ हा त्याचा आत्मा होईल.

**सर्वांची भाषा एक नाही —**

ध्वनी हा भाषेचा मूळ स्रोत होय हे जरी खरे असले तरी माणसांचे समूह वेगवेगळ्या ठिकाणी व वेगवेगळ्या कालखंडात वावरत असताना त्यांचे संकेत, उच्चार त्यांनी रुढ केलेले असल्यामुळे भाषा व्यक्तीपुरती मर्यादित राहू शकत नाही. भाषेला सामाजिक निर्मिती म्हणतात. ती वेगवेगळ्या समाजात वेगवेगळी रूपे धारण करते सर्वांची भाषा एक असते त्यामुळे अशक्य आहे. दर बारा कोसांवर भाषा बदलते असे म्हणतात. हे खरे आहे. भाषा ही एक स्वतंत्र अस्तित्व असलेली संस्था आहे अर्थात संस्था म्हटली की तीचा जन्म वृद्धी व क्षय अटक आहे.

**भाषेचे स्वरूप**

माणूस स्वतःचे भाव विचार मुख्यत्वे बोलण्याच्या माध्यमातून व्यक्त करतो तसेच इतरांच्या भावना व विचार समजावून घेतो बोलण्याबरोबरच माणूस चिन्हे व देहबोलीचा (Body Language) उपयोग करून हावभाव अंगविक्षेप भाव कृती इत्यादी मार्गांनी ही स्वतःला व्यक्त करण्याचा प्रयत्न करतो.

कोणत्याही भाषेचे मूळ स्वरूप म्हणजे बोलणे भाषेच्या वापरात येणा-या विशिष्ट ध्वनीच्या आधारे बोलणे शक्य होते. या ध्वनीलाच वर्ण म्हणतात. प्रत्येक ध्वनीस स्वतंत्र चिन्ह असते. ही ध्वनी चिन्हे म्हणजेच अक्षरे होत.

ध्वनीचे तीन प्रकार आहेत. स्वर, स्वरादी आणि व्यंजने असे त्यांचे वर्गीकरण केले जाते स्वरांचा उच्चार स्वतंत्रपणे करता येतो. व्यंजनांचा उच्चार करण्यासाठी

स्वरांची मदत घ्यावी लागते. स्वर, स्वरादी व व्यंजने मिळून मराठी भाषेची वर्णमाला तयार होते.

### भाषेच्या व्याख्या —

भाषा म्हणजे बोलण्याची विशिष्ट पद्धत होय. माणूस विविध प्रकारचे आवाज काढतो. त्याला आपण ध्वनी असे म्हणतो. या ध्वनीना अर्थ चिकटणे जातात. या ध्वनि प्रतिमांच्या माध्यमातून विशिष्ट प्रकारचे अर्थ, संकेत संवेदना, भावना, व्यक्त करण्याची एक पद्धत रुढ होती. त्या रुढ झालेल्या पद्धतीलाच भाषा असे संबोधले जाते.

भाषा म्हणजे माणसाने परस्परात विचारांची देवाण-घेवाण करण्यासाठी प्रतिकात्मक ध्वनि समूहांची रुढ केलेली सर्व संमत व्यवस्था होय.

भाषा म्हणजे सांकेतिक परंतु परंपरागत मौखिक प्रतिकांचा सामाजिक आंतर व्यवहारांसाठी उपयोगात आणलेला आकृतीबंध होय. Language is a system of arbitrary vocal symbols by which members of a social group co-operate and interact अशी भाषेची व्याख्या Introduction of Linguistic science या ग्रंथात E.H.Sturtevant (ई.एच. स्टर्टव्हर्ट) यांनी दिली आहे.

भाषेची दुसरी व्याख्या ब्लॉक आणि ट्रॅगर यांनी दिली आहे. ते म्हणतात. भाषा ही ध्वनियुक्त चिन्हांची अशी स्वैच्छिक पद्धती आहे की, जिच्या मदतीने आपण सामाजिक गट संप्रेषण तसेच एकमेकांला सहकार्य करू शकतो.

आर.एच.रॉबिन्सन यांची व्याख्या — भाषा ही ध्वनि चिन्हांची एक व्यवस्था असते. ती बोलणा-यांची परिस्थिती, गरजेनुसार बहरणारी तसेच सातत्याने प्रगत होणारी असते. भाषा हि स्वैर संकेतांवर आधारलेली असते.

### भाषेची वैशिष्ट्ये —

1. भाषा ही प्रतिकात्मक व सांकेतिक असते.
2. कोणतीही भाषा ही जन्मसिद्ध नसते ती शिकावी लागते.
3. यादव कालीन मराठी भाषा आणि आज बोलली जाणारी मराठी भाषा यात खूप अंतर आहे.
4. कोणत्याही भाषेत ध्वनी सर्वात महत्त्वाचा, ध्वनींच्या आधारे पुढे शब्द, त्यानंतर वाक्य, ध्वनी शब्द वाक्य ही भाषेची वेगवेगळी अंगे आहेत.

5. मराठी भाषेची कोकणी, अहिराणी, व-हाडी अशी विविध रूपे आहेत.

### भाषेचे प्रकार —

- ❖ अभिजात भाषा
- ❖ प्राचीन भाषा
- ❖ मातृभाषा
- ❖ परकीय भाषा
- ❖ व्यक्ति बोली
- ❖ बोली भाषा
- ❖ राजभाषा
- ❖ राष्ट्रभाषा
- ❖ जागतिक भाषा
- ❖ आंतरराष्ट्रीय भाषा
- ❖ संपर्क भाषा

### मराठी असे आमुचि माय बोली

भाषेचे जीवन व्यापी स्वरूप पाहिल्यानंतर मातृभाषेचे - मायबोली मराठीचे आपल्या जीवनातील श्रेष्ठत्व आपण जाणून घेतले पाहिजे. आपल्या अंतरंगांशी एकरूप झालेले साधन म्हणजे मातृभाषा, मातृभाषेने आपले जीवन अंतर्बाह्य व्यापलेले असते.

मातृभाषा हे व्यक्तिमत्त्वाचे विकासाचे अत्यंत महत्त्वाचे साधन आहे मानवी जीवनाचे वस्त्र भावना, कल्पना आणि विचार यांच्या विविध रंगांनी नटलेले असते.

पशुपक्ष्यांनाही भावना असतात पण या भावना त्यांना शारीरिक हालचालींनी व्यक्त कराव्या लागतात. पृथ्वीतलावर माणूस हा एकमेव असा प्राणी आहे की जो आपल्या भावना भाषेच्या मातृभाषेच्या माध्यमातूनही व्यक्त करू शकतो आणि त्याही अत्यंत समर्थपणे कोलरिजने मातृभाषा ही हृद्याची भाषा आहे असे त्या अर्थाने म्हटले आहे. “Mother tongue is the language of heart- Coleridge”

### भाषा — आत्म प्रकटीकरणाचे प्रभावी साधन

1. आत्म प्रकटीकरणाच्या धडपडीतून भाषेचा जन्म झाला. प्रत्येक माणसाला व्यक्त होणे आवडते. आपल्या मनातील विचार दुस-यांना सांगावेत. आपल्या भावना दुस-यापाशी व्यक्त कराव्यात आपली सुख-दुःख सांगावीत दुस-यांशी



त्यांची मनोमन इच्छा असते. एकाकी जीवनाची माणसांना आवड नसते.

मानव हा एक सामाजिक प्राणी आहे. तो कुटुंबात राहतो. समाजात राहतो, राष्ट्रात राहतो खंडात राहतो आणि अखेर विश्वात राहतो. समाजात राहिल्यामुळे मानवाचे जीवन समृद्ध आणि संपन्न झाले आहे. अन्य प्राणी एकत्र राहतात पण ते कळपात राहतात. समाजात नाही. मानव समाजात राहिल्यामुळे त्यांचे परस्परांतील संबंध दृढ झाले आहेत. मानवी जीवनात अनेक प्रकारचे सामाजिक व्यवहार घडत असतात. हे सारे भाषेमुळे घडले आहे. भाषेच्या माध्यमातून माणूस आपले विचार आपल्या भावना इच्छा, आकांक्षा, सुख-दुःखे प्रकट करीत असतो.

भाषा ही मानवाच्या जीवनाशी एकरूप झाली आहे. मानवी जीवनापासून तिला वेगळी करणे शक्य नाही. उदा. समुद्रात पाणी आणि लाटेचा जो संबंध आहे. तोच संबंध या विश्वात भाषा आणि मानवी जीवनाचा आहे.

#### भाषा आणि परिवार –

माणसांच्या ज्या अनेक व्याख्या केल्या जातात. त्यात माणूस हा विचार करणारा प्राणी आहे, अशी व्याख्या केली जाते.

पाश्चिमात्य शिक्षण मानसशास्त्रज्ञ थॉमसन यांनी लिहिलेल्या child psychology या ग्रंथात ज्यांची शब्द शक्ती उत्तम असते. अमूर्त पातळीवर विचार करण्यासाठी भाषा भक्कम असली पाहिजे शब्दांची श्रीमंती असली पाहिजे भाषेवर प्रभुत्व असले पाहिजे विचार शक्ती श्रेष्ठ असली पाहिजे. माणसांच्या वैचारीक विकासात भाषेचा वाटा मोलाचा आहे.

#### भाषा आणि भावना –

माणूस हा भावना प्रधान प्राणी आहे. माणसांच्या जीवनात जसे विचारांना महत्व आहे. तसेच भावनांनाही अनन्य साधारण महत्व आहे. सागरात भावनांच्या लाटा सतत निर्माण होत असतात. मानवाच्या जीवनात भावनांचे पोषण होणे तसेच भावनांची विकास होते. हे मानसिक स्वास्थ्य मिळण्याच्या दृष्टीने आवश्यक असते. आपल्या भावना व्यक्त करीत असतो. जे जीवन तुम्ही आम्ही जगतो ते एका अर्थाने भावी जीवनच असते.

भाषेच्या माध्यमातून माणसाला विविध प्रकारच्या भावनांचा अनुभव येतो. आपण आपले प्रेम वात्सल्य दुःख

इत्यादी भावना भाषेतून व्यक्त करीत असतो. भावनांच्या अनुभूतीतून मूल्यांचे संस्कार होतात. आध्यात्मिक, सामाजिक, मानवी मूल्यांची जोपासना या भावानुभूतीमुळे घडते मानवाच्या घडणीची ही कार्ये भाषा नसती तर होऊ शकली नसती.

**जीवन स्पर्शी भाषा –** मानवी जीवनात सर्वत्र भाषेचा संचार आहे. भाषा ही सर्वगामी व सर्व स्पर्शी आहे. भाषा हा मानवी जीवनाचा श्वास आहे. मानवाला घडविण्याचे महत्वाचे कार्ये ती आजही विविधपणे पार पाडीत आहे.

#### बालकांच्या जीवनात मातृभाषेचे महत्व –

कोलरिजने मातृभाषेला अंतःकरणाची भाषा संबोधले आहे.

“Mother tongue is the language of heart”

मानवाच्या जीवनात मातृभाषेला अनन्य साधारण महत्व आहे.

मातृभाषा टप्पा-टप्पाने शिकते. प्रथम बालक नुसते शब्द जोडून आपले मनोगत व्यक्त करते पुढे अनुभवांचे व्यवस्थापन होताच ते पूर्ण वाक्ये होऊ लागते ते जेव्हा क्रियापदांचा वापर करते तेव्हा ती अनुभव व्यवस्थापनाची सुरुवात असते. बालकांच्या भाषेतून त्याच्या व्यक्तिमत्त्वाची विकास आविष्कारीत होत असल्यामुळे त्याची मातृभाषा त्याच्या व्यक्तिमत्त्वाचा आरसा असतो. बालकांच्या विकासाच्या पाया त्याच्या मातृभाषेतूनच घातला जातो.

मानवाच्या जीवनात जननी, जन्मभूमी आणि जननीभाषा यांना अनन्य साधारण महत्व आहे. या तिन्हींचे संस्कार प्रत्येक व्यक्तीवर सातत्याने होत असतात. या तीन ही गोष्टींवर व्यक्तीचे अपरिमित प्रेम असते. आपली भावी जिवंत ठेवण्याचा माणूस आटोकाट प्रयत्न करत असतो. माणसांचे कर्तृत्व, अभिमान, महानता त्यांच्या मायबोलीशी निगडीत असतात. आपल्या आईचा आपल्या भूमीचा आणि आपल्या भाषेचा अभिमान बाळगणे आणि चे पांग फेडणे यात माणूसकी आणि जिवंतपणा असतो. आपल्या भाषेचा अभिमान बाळगताना अनेक कवींची छाती फूगून येते.

#### उपयोजन –

भाषेच्या बाबतीत अभिव्यक्तीला आणि प्रकटीकरणाला अनन्य साधारण महत्व आहे. कौशल्य हे अनेक बाबतीत असू शकते अगदी श्रवण वाचनापासून

भाषण लेखनापर्यंत विविध प्रकारची कौशल्ये विद्यार्थी संपादित करतो.

मनोगत वाचनाच्या बाबतीत जलदगतीने वाचन करणे हे एक कौशल्य आहे. ओठांची हालचाल न करता केवळ डोळ्यांच्या मदतीने वाचन करणे हे कौशल्य आहे. लेखनाच्या बाबतीत वळणदार हस्ताक्षरात लिहिले हे कौशल्य आहे. भाषणाच्या बाबतीत वादविवाद स्पर्षेत भाग घेणे हे एक कौशल्य आहे.

भाषेच्या बाबतीत उपयोजन म्हणजे दुसरे तिसरे काही नसून मिळविलेले ज्ञान चांगल्या प्रकार लेखनात भाषणांत वापरणे होय.

#### संदर्भ सूची —

1. अकोलकर ग.वी., पाटणकर ना.वी. — ‘मराठीचे अध्यापन’, व्हिनस प्रकाशन, पुणे (1977)
2. करकरे शा.ग., देशमुख बळवंत — ‘मातृभाषेचे अध्यापन’, नलिनी प्रकाशन, नागपूर -2 (1968)
3. करंदीकर (डॉ), सुरेश - (डॉ), सुरेश - ‘मराठी अध्यापन पद्धती’ — फडके प्रकाशन, — कोल्हापूर (1996)
4. कुंडले (डॉ) म.भा. — ‘मराठीचे अध्यापन’ श्री विद्या प्रकाशन, पुणे 30 (1991)

5. गवस राजन — ‘मराठीचे आशयुक्त अध्यापन’, मेहता पब्लिशिंग हाऊस, पुणे (1995)
6. जोशी न.म., मराठे अमृता, बेतरकर कुसुम — ‘मराठी विषयज्ञान व अध्यापन पद्धती’, सुविचार प्रकाश मंडळ, पुणे 30 (1994)
7. डांगे चंद्रकुमार — ‘मातृभाषाचे अध्यापन’ जोशी आणि लोखंडे प्रकाशन, पुणे (1995)
8. देवधर बापू वासूदेव, देशपांडे शरदचंद्र शंकर — ‘मराठी कसे शिकवावे’ श्री लेखन वाचन भांडार, पुणे.2 (1961)
9. दांडेकर वा.ना. — ‘शैक्षणिक मुल्यमापन व संख्याशास्त्र’ — श्री विद्या प्रकाशन, शनिवारपेठ, पुणे 30 (1974)
10. दुनाखे (डॉ) अ.रं. — ‘मराठीचे अध्यापन’ नुतन प्रकाशन, पुणे 30 (2000)
11. धोंगडे रमेश आणि धोंगडे अश्विनी — ‘मराठी भाषा आणि शैली’, मधुराज पब्लिकेशन प्रा.लि.शनिवारपेठ, पुणे (1993)
12. पाटील लिला — ‘मातृभाषेचे अध्यापन’ व्हिनस प्रकाशन, पुणे (1994)
13. पारसनीस (डॉ) न.रा. — ‘शिक्षणाची तात्त्विक व समाजशास्त्रीय भूमिका’ नुतन प्रकाशन, पुणे (1987)

## भारतीय भाषा, कला आणि संस्कृतीच्या विकासात दलित साहित्याची भूमिका

श्रीमती शिवगीता बस्वलिंग तुपकरी

दयानंद कला महाविद्यालय, लातूर

Email-ID : [sugavebalaji@gmail.com](mailto:sugavebalaji@gmail.com)

### प्रस्तावना :

**वै**यक्तिक व सामाजिक कल्याणाकरिता सांस्कृतिक

जागरूकता असणे आवश्यक आहे. भारताने अनादी काळापासून कला, साहित्य, परंपरा, रूढी, सणवार तसेच प्राचीन वास्तू वारसा स्थळे अशा अनेकविध स्वरूपातून संस्कृतीचा खजिना जपला आहे. भाषा ही कला व संस्कृतीशी अतूट नाते जोडते. दलित साहित्याच्या माध्यमातून भाषेची संस्कृती जपण्याचे महत्त्वपूर्ण कार्य केले आहे. भाषेच्या माध्यमातून साहित्य, नाट्य, संगीत, चित्रपट इत्यादी स्वरूपातील कलेचा परिपूर्ण आनंद घेता येतो.

भारतीय भाषांकडे दुर्लक्ष दिल्यामुळे 220 पेक्षा अधिक भाषा भारताला गमवाव्या लागल्या. विशेषतः लिपी नसल्यामुळे भाषांचे जपवणूक व संवर्धन करण्याकरिता ठोस कृती किंवा उपाययोजना केल्या जात नाहीत. या भारतीय भाषा आणि त्यांच्याशी संबंधित स्थानिक कला आणि संस्कृतीला लेखी स्वरूप दिले जाणे आवश्यक आहे. भारतीय भाषांचा प्रसार तेव्हाच शक्य आहे जेव्हा त्यांचा नियमितपणे वापर केला जाईल. साहित्याच्या निर्मितीमध्ये सुनिश्चितता करण्यासाठी प्रोत्साहन देणाऱ्या अनेकविध योजना स्थापन करणे आवश्यक आहे. दलित साहित्यातून भाषा, कला सांस्कृतिकतेचे दर्शन घडविले जाते. याचा अभ्यास करण्याकरिता शाळा, महाविद्यालय तसेच विद्यापीठातून प्रोत्साहन देणे आवश्यक आहे.

### विषय विवेचन :

भाषा ही संस्कृती जपण्याचे महत्त्वपूर्ण साधन होय. संस्कृती ही स्थानिक कला अभिरुची रितीरिवाज रूढी या सर्वातून व्यक्त होत असते. भारतीय संस्कृती ही विविधतेत एकता दर्शविणारी आहे. अनादी काळापासून रामायण, महाभारत, वेद, उपनिषदे, ऋचा यासारख्या वाङ्मयाने मौखिकतेतून भारतीय संस्कृती जपण्याचा समाजाने प्रयत्न केला आहे. प्रेम, आपुलकी, समानता, बंधुता या तत्त्वांचा

मुळात भारतीय संस्कृतीने स्विकार केला होता. यामुळेच जगातील सर्वात जुनी संस्कृती भारतात टिकून आहे. जुन्या पिढीतील भावजीवन ठरलेली अशी बोलीभाषा ही त्या लोकसंस्कृतीची द्योतक ठरते. त्यामुळे समाजातील प्रचलित म्हणी, वाक्यप्रचार, शब्द, गाणी यांचे जतन व संकलन करणे आवश्यक आहे. साहित्य निर्मितीच्या माध्यमातून ही लोक भाषा जपणूक करणे सहजसाध्य आहे. आपली भारतीय संस्कृती आपणाला अंधारातून प्रकाशाकडे नेते. उपासना, त्याग, सहिष्णूता, संयम, समाधान, सहशीलता, एकता, अहिंसा, शांतता, विशालता याचे निदर्शन भारतीय संस्कृतीमधून घडते. आपल्या संस्कृतीने जगात जे जे सत्य, शिव, सुंदर आहे त्या सर्वांचा स्वीकार केला आहे. भारतीय संत, महात्म्ये, महंत यांनी अद्वैत भावातून संस्कृती निर्माण केली आहे. मार्ग जरी भिन्न असली तरी यांची ध्येय मात्र एकच होती. त्यांनी समाजाची सुधारणा, समाजाची उन्नती, सेवाव्रतीपणा अशा विविध मार्गाने संस्कृती जपण्याचे कार्य केले. गौतम बौद्ध, ज्ञानेश्वर, महात्मा फुले, राजर्षी शाहू महाराज, महात्मा गांधी, डॉ. बाबासाहेब आंबेडकर अशा अनेकांनी सर्व सामान्य तसेच स्त्रिया व दलित समाजाच्या उन्नती करिता जीवन व्यतीत केले. त्यामुळेच मानवी इतिहासाच्या आणि संस्कृतीच्या विकास प्रक्रियेत व जडणघडणीमध्ये जनसामान्यांचा वाटा अतिशय मोलाचा आहे.

साहित्य हे समाज जीवनाचं प्रतिबिंब आहे ते एका विशिष्ट तंत्राने रेखाटलेले मानवी जीवन असते. संस्कृतीचा व समाजाचा डोलारा उभा राहण्याकरिता सामान्य माणूस हा संस्कृतीच्या केंद्रस्थानी असला पाहिजे हे सत्य साहित्यिकांनी स्विकारले. हिंदू समाजात अति शुद्धाचे हजारो वर्षांपासून अमानुष पणे शोषण झाले आहे आदिवासी, वंचित, दलित, समाजाची सावली, स्पर्श तसेच वाणीसुद्धा तिरस्कारली गेली आहे त्यांच्यातील गुणवत्तेचे, कलेचे, शौर्याचे, उच्चवर्णीयांकडून नेहमीच दमन होत आले आहे. "एकलव्य" सारखे कलावंत समाजाने उन्नती पासून थांबवले हा इतिहास



खरा आहे त्यांना जाणीवपूर्वक ज्ञान सत्ता शिक्षण संपत्ती यापासून दूर ठेवले आहे सर्वांना समानत्व देणारी भारतीय संस्कृती "मनुस्मृती" सारख्या वाङ्मयातून स्त्री व दलितांचे शोषण करण्यास परावृत्त करत आहे. 'शिवशक्ती' म्हणजे स्त्री-पुरुष समानता बाळगणाऱ्या संस्कृतीमध्ये पुरुषप्रधान व उच्च निचवते प्रादुर्भाव वाढत चालला होता. हिंदू समाज या विषमतेच्या दलदलीत फसत होता. दलितांच्या वस्ती, पाणवठा, स्मशान हे सारे वेगळे ठेवून त्यांना सर्व क्षेत्रातून दूय्यम ठेवले जात होते. या अस्पृश्य समाजाला माणूस म्हणून जगण्याची मनाई या प्रतिष्ठित समाजाने केली होती. या विषम सामाजिक व्यवस्थेविरुद्ध वैदिक कालापासून प्रतिकार केला जात आहे. चावार्क, गौतम बुद्ध, महावीर, गुरुनानक, कबीर, महात्मा बसवेश्वर, महात्मा फुले, डॉक्टर बाबासाहेब आंबेडकर ही जणू विद्रोही परंपराच ठरली आहे. ज्ञानेश्वरांनी सर्वसामान्यांना समजण्याकरिता प्राकृत भाषेचा वापर केला या मध्ययुगीन काळातील मराठी तसेच हिंदी संतांनी आपल्या ईश्वर भक्तीचा आणि आध्यात्मिक शक्तीचा आविष्कार आपल्या काव्यातून करताना वर्णीय-वर्गीय जाणीव व्यक्त केली आहे. हे भक्ति आंदोलन प्रस्थापित वर्णवर्चस्वादी समाजाच्या विरुद्धचे बंड होते. दलित संत चोखामेळा, कर्ममेळा बंका महार, सोयराबाई यांनीही आर्तवेदना तीव्रतेने प्रकट केलेली आहे. या दलित संतांच्या अभंगातून जातिय व्यवस्थेविषयी सलणारी वेदना दिसते. आपली जाती व्यवस्था ही तर वर्णीय व्यवस्थेचे क्लिष्ट व व्यामिश्र असे संस्कृती दर्शन आहे तुकाराम, नामदेव, सावता माळी, जनाबाई अशा संतांनी काव्यातून कधी कधी निषेध व्यक्त केला आहे त्यांनी अभंगातून विनम्रताभावसुद्धा व्यक्त केला आहे. संत जनाबाई सारख्यांनी तर दुहेरी शुद्धत्व स्विकारले आहे. स्वतःच्या अवस्थेचा स्विकार केलेला त्यांच्या अभंगातून आढळतो त्या म्हणतात,

“स्त्री जन्म म्हणवूनी न व्हावे उदास ।

साधुसंता ऐसे केले जनी”

कबीर, रैदास, धर्मदास, चरणदास, जगजीवन अशा कवींच्या काव्यामुळे दलित शोषित वर्गात आत्म गौरवाची भावना उत्पन्न झाली. या संत कवींना जातीभेदाचे निर्मूलन करता आले नाही पण जनसामान्यांमध्ये अस्मितेची भावना निर्माण करण्याचे कार्य त्यांनी केले. जन्मजातीची वेदना व्यक्त करणारे साहित्य म्हणजे दलित साहित्य होय. या दलित लेखनीतून कष्टकरी, कामकरी शोषित लोकांचे दुःख झिरपत असते. त्यांनी त्यांच्या लेखणीतून बुडणाऱ्या लोकांना धीर व आधार देण्याचे कार्य करतानाच माणुसकीला विसरणाऱ्या माणसाला माणूस बनण्याचे आवाहन केले आहे १९६० नंतर दलित साहित्य डॉक्टर बाबासाहेबाच्या पुरस्कृत न्याय, समता, स्वातंत्र्य या तत्वजयींचीच भूमिका सर्व दलित साहित्यिकांनी मान्य केली. गोपाळबाबा वलंगकर यांनी १८८८ मध्ये "विटाळ विध्वंसन" नावाच्या पुस्तिकेतून अस्पृश्यतेवर विदारक प्रकाश टाकला आहे.

किसन फागू बंदसोडे, शिवराम जानबा कांबळे, गणेश आक्काजी गवई यांनी सुद्धा दलितांच्या प्रश्नावर कार्य केले.

श्री म. माटे अण्णाभाऊ साठे विभावरी शिरूरकर बंधू माधव बाबुराव बागुल शंकरराव खरात, राजा ढाले, नामदेव ढसाळ, चंद्रकांत खोत, अशोक शहाणे अशा अनेक नामवंत साहित्यिकांनी कथा कादंबऱ्यांच्या माध्यमातून दलित जनजीवन उभे केले आहे. या कादंबऱ्यांच्या माध्यमातून ग्रामीण संस्कृती बोली, कला गुणांची ओळख समाजाला घडत आहे. अण्णा भाऊंचा आवाज हा दलित शोषितांचाच आवाज होता.

#### संदर्भ ग्रंथ :

१. दलित साहित्याची वैचारिक पार्श्वभूमी : डॉ. जनार्दन वाघमारे

## भारतातील भाषिक विविधतेचे सामाजिक - सांस्कृतिक परिणाम

डॉ. अंजली जोशी - टेंभुर्णीकर

Dept Sociology, Dayanand College of Arts, Latur

### प्रस्तावना :

**भा**रतीय समाजाची संरचना अभ्यासताना त्यातील

बहुविविधता लक्षात येते. भारतातील बहुविविधतेचा अभ्यास अनेक संशोधकांनी केला आहे. त्यासाठी आंतरविद्याशाखीय, संरचनात्मक- प्रकार्यात्मक तसेच उत्क्रांतीवादी दृष्टिकोन अवलंबले गेले आहेत. भारतातील आदिवासी, ग्रामीण, नागरी समुदाय, भारतातील धार्मिक विविधता, जातीय विविधता, सांप्रदायिक विविधता, प्रत्येक राज्याची स्वतंत्र भाषा, मातृभाषा, बोलीभाषा, भारतातील अनेक चळवळी, जीवन जगण्याचे विविध दृष्टिकोन, विविध शास्त्र, कला आणि साहित्य अशा सर्वांमधून विविधतेने नटलेला देश हे विधान सार्थ ठरते. 'आमची संस्कृती' आणि 'हिंदू समाज एक अन्वयार्थ' या ग्रंथात भारतातील विविधतेचे चित्रण डॉ. इरावती कर्वे यांनी केले आहे. बहुभाषिकता हे एक महत्त्वपूर्ण तत्व भारतीय समाजाच्या मुळाशी असलेले आढळते. त्यातही भौगोलिक दृष्ट्या भारतीय समाज रचना अनोखी असून सांस्कृतिक विविधतेत भौगोलिक घटकाचा वाटा मोठा आहे. प्रस्तुत अभ्यासात भारतातील भाषिक बहुविविधतेचे सामाजिक परिणाम अभ्यासण्यात आले आहेत. भाषिक बहुविविधतेचा अभ्यास करताना भारताची भौगोलिक रचना, संस्कृती, धर्म, जात यांचाही परिणाम एकूण समाज व्यवस्थेवर झालेला आढळतो. भारतीय संस्कृती ही विविधतेचे एक आकर्षक चित्र आहे.

भारत आशिया खंडातील एक प्रमुख प्रजासत्ताक आणि सर्वात मोठे लोकशाही राष्ट्र आहे. याचे एकूण क्षेत्रफळ 32 लाख 87 हजार 263 वर्ग किलोमीटर असून जम्मू काश्मीर ते कन्याकुमारी पर्यंतचा दक्षिण उत्तर विस्तार 3214 किलोमीटर आहे. पूर्व पश्चिम म्हणजेच जगन्नाथ पुरी ते द्वारकेपर्यंत विस्तार 2933 किलोमीटर इतका आहे. भारताला 15,200 किलोमीटर लांबीची भू सीमा असून उत्तरेकडे हिमालयाच्या रांगा आहेत. भारताच्या वायव्येला पाकिस्तान

आणि अफगाणिस्तान, उत्तरेकडे चीन, नेपाळ, भूतान पूर्वेला ब्रह्मदेश, बांगलादेश आग्नेय दिशेला श्रीलंका हे शेजारी देश आहेत. याचा प्रत्यक्ष-अप्रत्यक्ष परिणाम भारतीय भाषांवर झालेला दिसतो.

भारतीय समाजात विविध प्रांत आहेत. प्रत्येक प्रांताचा इतिहास परस्परांपासून भिन्न आहे. परिणामी तेथील परंपरा, सण, उत्सव, वेशभूषा, विवाह पद्धती यात भिन्नता दिसते. भारतातील धार्मिक संस्कृतीच्या विभिन्नतेमुळे विविध संप्रदाय, त्यांची उपासना पद्धती, श्रद्धास्थाने, प्रतीके यात विविधता आढळते. प्रत्येक धर्म-पंथाची संस्कृती आणि भाषा वेगवेगळी असल्यामुळे त्या त्या भाषांचा प्रभाव त्या त्या प्रांतावर पडलेला दिसतो.

विविध भाषिक संस्कृतीमुळे सांस्कृतिक विभिन्नता निर्माण होते. त्यामुळे एकूण भारतीय समाजाच्या संस्कृतीमध्ये रंगीबेरंगी छटा आढळून येतात.

भारतात प्रत्येक वीस मैलांवर भाषा बदलते असे म्हटले जाते.

जशी भाषा बदलते तशी संस्कृती, राहणीमान, जीवनमान, जीवन जगण्याचा दृष्टिकोन यातही फरक आढळून येतो. त्यामुळे बहुभाषिक आणि बहुसांस्कृतिक देश म्हणून भारताची ओळख जगभर निर्माण झालेली आहे.

मुख्य शब्द ( Key Words ) : बहुभाषिक, भारत, संस्कृती, समस्या, एकता

### अभ्यास पद्धती:

प्रस्तुत अभ्यास हा केवळ दुय्यम तथ्यांवर आधारलेला आहे. त्यासाठी लिखित साहित्याचा वापर केला गेला आहे. संदर्भ ग्रंथ, पुस्तके, वेबसाईटवरील लेख, वर्तमानपत्र यांचा आधार घेऊन अभ्यास करण्यात आला आहे.

### अभ्यासाचे उद्देश:

1. भारतात कोणत्या विविध भाषा बोलल्या जातात ते पाहणे.

2. भारतात भाषिक विविधतेचे कोणते सामाजिक - सांस्कृतिक परिणाम दिसतात ते अभ्यासणे.
3. महाराष्ट्रातील भाषिक समस्या अभ्यासणे

भागातील काही जमाती द्रविडी भाषा बोलतात. त्यांच्यावर तमिळ, तेलगू, कन्नड मल्याळम, भाषांचा प्रभाव पडलेला दिसतो.

#### गृहितके :

1. भारत हा बहुभाषिक देश आहे.
2. भारतात भाषिक विविधतेमुळे सांस्कृतिक एकता निर्माण झालेली दिसते.
3. भाषिक बहुलतेमुळे भारतात काही सामाजिक समस्या निर्माण झालेल्या दिसतात.
4. भाषिक बहुविधता आणि सामाजिक समस्या यांचा अन्योन्य संबंध असला तरीही भारताची अखंड एकता ही भारताची ताकद आहे.

#### भाषिक वर्गीकरण:

मुळात भारतीय असलेले आणि भारताबाहेरून येऊन भारतात स्थायिक झालेले असे अनेक लोक आपापल्या भाषा आणि संस्कृती घेऊन भारतात आले आणि आपल्या भाषांचा प्रभाव त्यांनी भारतीय संस्कृतीवर सोडला आहे. डॉ.बी एस गुहा यांनी केलेल्या अभ्यासानुसार भारतात निग्रिटो, प्रोटो-ऑस्ट्रेलायीड, मंगो लाईड, पोलिओ मंगो लाईड, मेडिट रेनियन, नॉर्डिक्स अशा विविध वंशाच्या लोकांनीही विविध भाषांची छाप भारतावर टाकली आहे.

#### विविध भाषिक प्रदेश आणि त्यांची संस्कृती:

1. चिनी तिबेटियन भाषिक जमाती: भारताच्या उत्तर आणि ईशान्य भागात असणाऱ्या आदिवासी जमातींचा यात समावेश होतो. नागा, कुकी, खासी, मीरामी, डफळा, मिकीरयो, लेपच्या चिनी - तिबेटी भाषिक जमाती असून तिबेटी व बरमी भाषिक आणि सयामी व चिनी भाषिक असे त्यांचे दोन उपप्रकार आहेत.
2. ऑस्ट्रिक भाषा जमाती: भारताच्या मध्यवर्ती विभागात राहणाऱ्या जमातींचा यात समावेश होतो कोळ, मुंडा, खासी, निकोबारी, कोरकू, खारीया, सवरा, गडबा या जमातींच्या बोलीभाषा यात येतात.
3. द्रविडी भाषिक जमाती : भारताच्या दक्षिण भागातील आदिवासी द्रविड भाषिक आहेत. तोडा, कोटा, गोंड, कोलाम, उराव आणि डोंगर

#### भारतीय भाषांना असणारे महत्त्व:

भाषा हा भारतातील विविधतेचा एक प्रमुख स्त्रोत आहे.

भारतात एकूण 1652 बोलीभाषा बोलल्या जातात आणि या भाषांचे एकूण सहा गट पडतात. निग्रोयीड, ऑस्ट्रिक, चिनी तिबेटी, द्रविडी, इंडो आर्यन, युरोपियन. यापैकी शेवटच्या तीन गटात बहुतांश सर्व भाषा सामावल्या जातात. इंडो आर्यन भाषेत हिंदी, मराठी, बंगाली, गुजराती, पंजाबी, बिहारी, उडीसा, राजस्थानी, आसामी, काश्मिरी, संस्कृत आणि सिंधी भाषा समाविष्ट होतात. भारतातील तीन चतुर्थांश लोक या भाषा बोलतात. द्रविड भाषिक गटात तामिळ, तेलगू, मल्याळम, कन्नड, गोंडी आदी भाषांचा समावेश होतो. तर युरोपियन भाषिक गटात इंग्रजी भाषांचा समावेश होतो. या भाषा गोवा आणि पांडिचेरी मध्ये अधिक प्रमाणात बोलल्या जातात.

भारतीय राज्यघटनेत प्रथम पंधरा भाषांचा समावेश होता. तो 18 भाषा पर्यंत येऊन पोहोचला. विशेषतः साहित्य अकादमीची बक्षिसे देण्यासाठी डोंगरी, इंग्रजी, कोकणी, मल्याळी, मणिपुरी, नेपाळी, राजस्थानी याही स्वतंत्र साहित्यिक भाषा मानल्या गेल्या.

संस्कृती सर्व भाषांची जननी मानली गेली आहे. हिंदी ही राष्ट्रभाषा मानली जाते. परंतु हिंदी बरोबरच अनेक भाषा राष्ट्रभाषा म्हणून मान्यता पावल्या आहेत. इंग्रजी ही प्रशासकीय भाषा म्हणून प्रचलित आहे. 1991 च्या जनगणनेनुसार हिंदी भाषा सर्वात अधिक म्हणजे 24.78 कोटी लोक बोलतात. त्यानंतर 7.20 कोटी लोक तेलगू बोलतात. 7.17 कोटी लोक बंगाली बोलतात. मराठी बोलणाऱ्यांची संख्या 6.72 कोटी आहे. तर तमिळ 6.06 कोटी, उर्दू ४.६१ कोटी, गुजराती 4.13, मल्याळम 3.53 कोटी, कन्नड 3.47 कोटी, ओडिया 3.17 कोटी, भोजपुरी 3.31 कोटी, पंजाबी 2.24 कोटी लोक बोलतात. अशी जनगणनेत नोंद आढळते.

भारतातील संस्कृत, पाली, प्राकृत, ब्रज या भाषांना धर्म ग्रंथांची भाषा म्हणून महत्त्व देण्यात आले आहे.



### भाषिक विविधतेचे निकष:

भारतात बोलल्या जाणाऱ्या भाषा नेमक्या किती आणि कोणत्या याची पाहणी गेल्या तीन वर्षांच्या काळात बडोद्याच्या भाषा या संस्थेकडून सुरू होती. Peoples linguistic survey of India म्हणजेच 'भारतीय भाषांचे लोक सर्वेक्षण' असे त्या पाहणी प्रकल्पाचे नाव आहे. डॉ. गणेशदेवी यांच्या नेतृत्वाखाली या प्रकल्पात विविध राज्यांमधल्या भाषेच्या अभ्यासकांनी सहभाग नोंदवून माहिती गोळा केली आहे. या पाहणीतून मिळालेल्या माहितीचे एकत्रीकरण होऊन आता त्याचे 50 खंड प्रकाशित केले जाणार आहेत. या सर्वेक्षणातून केवळ भाषांचीच माहिती नाही तर सामाजिक सांस्कृतिक माहितीही मोठ्या प्रमाणावर उपलब्ध होत आहे. या सर्वेक्षणासाठी काही निकष ठरवण्यात आले होते. त्यानुसार प्रमाण भाषा, बोली, आदिवासींच्या भाषा आणि भटक्या विमुक्तांच्या भाषा अशा चार पातळ्यांवर भाषा सर्वेक्षण करण्यात आले. त्यामध्ये अस्तित्वात असलेल्या भाषा, संकटग्रस्त भाषा आणि किंचित अस्तित्व दाखवणाऱ्या भाषा अशी विभागणी करण्यात आली. प्रत्येक भाषेचा इतिहास, भौगोलिक स्थान, त्यातील लिखित तसेच मौखिक साहित्य आणि इतर काही संस्कृती दर्शक गोष्टी यांचा त्यात समावेश आहे. देशभरातल्या सगळ्या राज्यांमध्ये हे सर्वेक्षण करण्यात आले.

### भाषा आणि लिपी:

भारतामध्ये भाषेप्रमाणे लिपी भिन्नता ही आहे. उत्तर भारतात बहुतांश नागरी आणि क्वचित प्रसंगी उर्दू लिपी प्रचलित आहे. महाराष्ट्रात नागरी, गुजरातमध्ये गुजराती, बंगालमध्ये बंगाली लिपी आहे. तर दक्षिणेकडे द्राविडी लिपीचा वापर होतो. भारतामधील छत्तीसगढी, मैथिली, मारवाडी, डोंगरी, गडवाली, पहाडी, लमानी अशा भाषांना लिपी नाही.

जगभरच नाही तर भारतामध्येही आज डिजिटल क्रांतीचे युग आले आहे. असे असूनही भारतातील अनेक भाषांना लिपी नाही.

### भाषावार प्रांतरचना आणि विविध भाषिक राज्य:

भारतामध्ये 1956 नंतर भाषावार प्रांतरचना अस्तित्वात आली. प्रत्येक राज्याची स्वतंत्र भाषा निर्माण झाली आणि त्यातून विविध भाषिक राज्य अशी ओळख जनमानसात रुजली. महाराष्ट्रात मराठी, गुजरात मध्ये

गुजराती, बंगालमध्ये बंगाली भाषा बोलली जाते. असे असले तरीही प्रत्येक राज्यात दोन भाषा बोलल्या जातात. अनेकदा प्रशासकीय भाषेचा प्रभाव स्थानिक भाषेवर पडतो. तर काही वेळा स्थानिक भाषेचा प्रभाव प्रशासकीय भाषेवर पडलेला दिसतो. जागतिक भाषा म्हणून इंग्रजी भाषेचा प्रभाव भारतात मोठ्या प्रमाणावर पडलेला आहे. इंग्रजी भाषा ही इंग्रजांची असली तरीही इंग्रजांनी ती मोठ्या प्रमाणात भारतामध्ये प्रशासकीय सोयीसाठी रुजवली. दक्षिणेकडील राज्यांमध्ये अस्खलित व्याकरण दृष्ट्या योग्य इंग्रजी भाषा बोलली जाते. उत्तरेकडील राज्यांमध्ये इंग्रजीचा वापर कमी होतो. तुलनेने काम चलावू इंग्रजी बोलले जाते. प्रत्येक राज्यात मातृभाषेतून शिक्षणाचा आग्रह धरला जातो. असे असले तरीही मुलांना इंग्रजी भाषेतून शिक्षण देण्याविषयी पालकांचा आग्रह असलेला दिसतो. महाराष्ट्रात मराठी बदल न्यूनगंड आणि इंग्रजीबाबत अहंगंड अशा भावना जनमानसात दिसून येतात. मातृभाषेतील शिक्षण, मातृभाषा अस्खलित बोलता येणे, राज्यातील व्यवहाराची भाषा मातृभाषा असणे, मातृभाषेतून अधिकाधिक वाचन आणि लेखन करणे, न्यायदान आणि कोर्टाची भाषा स्थानिक भाषा असणे याबाबत नागरिक आग्रही असलेले दिसतात.

### परकीय आक्रमणे आणि भारतीय भाषा:

भारतात अनेक वेळा परकीय आक्रमणे झाली. इंग्रजी राजवट आणि मुस्लिम राजवट यांचाही प्रभाव भाषेवर मोठ्या प्रमाणावर पडलेला दिसतो. उर्दू भाषेचा प्रभाव हिंदी भाषेवर पडलेला दिसतो. हैदराबाद मधील उर्दू मिश्रित हिंदी ही एक वैशिष्ट्यपूर्ण भाषा दिसते. परकीय आक्रमणांना तोंड देत असतानाच दुसरीकडे स्थानिक लोकांनी परकीय भाषेबद्दल सहिष्णुवादी वृत्तीची जोपासना केलेली दिसते. तिसऱ्या शतकात प्राकृत भाषेवर व बौद्ध धर्माच्या उत्कर्ष काळातील पाली भाषेवर संस्कृतचा मोठा प्रभाव आढळतो. या दोन्ही भाषेतील अनेक शब्दही समान आहेत. पारशी, अरबी, उर्दू या परकीय भाषा असूनही त्यांनी भारतीय भाषेला आणि येथील साहित्याला प्रभावित केले आहे. भारतावर राज्य करण्याचा मनसुबा घेऊन आणि आपल्या राज्यांचा विस्तार करण्याच्या मनोदयाने झालेली परकीय आक्रमणे नेस्तनाबूत झाली, परंतु त्यांच्या भाषेचे अवशेष मात्र भारतात पाहायला मिळतात. आर्यांनी अफगाणिस्तानाला भारतात सामावून घेण्याचा प्रयत्न केला. पंजाब प्रांताला अफगाणीस्थानात सामील करून

घेण्याचा युनानी प्रयत्न होता. महंमद गजनीने काबुल मध्ये राहून भारतावर प्रशासन करण्याचा प्रयत्न केला. पणजी सम्राट यांनी भारतातून निकटवर्ती देशावर नियंत्रणाचा प्रयत्न केला. मोगल साम्राज्यानेही इतिहासाची पुनरावृत्ती केली. परंतु हे सर्व प्रयत्न अयशस्वी झाले. पण भाषेचे झालेले आदान-प्रदान मात्र कायमची छाप सोडून गेले.

#### धार्मिक विविधता आणि भाषा:

भारतातील धार्मिक विविधतेचे दर्शन कायम आकर्षणाचे केंद्र ठरले आहे. भारतात विविध धर्म, पंथ, संप्रदाय यांचे वास्तव्य असलेले आढळते. मानवी समाजाबरोबर उदयाला आलेला आणि मानवी समाजाच्या अंतापर्यंत चिरकाल टिकून राहणारा धर्म भारतीय समाजाचे अविभाज्य अंग ठरतो. भारतातील धर्माचा अभ्यास अनेक अभ्यासकानी केला. हिंदू, बौद्ध, जैन, शीख, ख्रिश्चन, इस्लाम असे अनेक धर्मांचे विविध पंथ भारतात आढळतात. प्रत्येक धर्माची भाषा वेगळी असलेली दिसते. परंतु सर्व धर्मांची मध्यवर्ती कल्पना एकच असल्याचे आढळते. प्रत्येक धर्म मानवी जीवनाचे कल्याण साधतो. तो समाजाची धारणा करतो, समाजाला मार्गदर्शन करतो, दया- क्षमा- शांती आणि विश्वबंधुत्व या शाश्वत मूल्यांवर सर्व धर्म आधारलेले दिसतात. त्याचप्रमाणे विविध धर्मांच्या विचारांच्या आणि लेखनाच्या भाषा वेगवेगळ्या असल्या तरीही प्रत्येक धर्मातील अध्यात्मिक विचारांचे, त्यातील नैतिक आचारांचे भाषांतर अनेक भाषांमध्ये झाले आहे. याचा अर्थ प्रत्येक धर्माचा विचार प्रत्येक भाषिक माणसाला महत्त्वाचा वाटतो. धर्माचे स्वरूप विभिन्न असले तरी धर्माची मूळ बैठक समान असलेली दिसते. भारतामध्ये राष्ट्रीय सण आणि उत्सव तसेच सार्वजनिक जीवनाच्या सर्व क्षेत्रात सर्व धर्मीय व सर्व भाषिक समानरीत्या सहभागी होताना दिसतात. भारताने धर्मनिरपेक्षतेचे मूल्य स्वीकारलेले आहे. त्यामुळे सर्व धर्मीयांना आपापल्या रीतीरीवाजा नुसार वागण्याचे पूर्ण स्वातंत्र्य दिले गेले आहे. त्यामुळेच भाषिक सहिष्णुता भारतात पहावयास मिळते.

भारतातील राजकीय परंपरेचे स्वरूप स्पष्ट करताना श्रीधर व्यंकटेश केतकर यांनी आपल्या 'प्राचीन महाराष्ट्र' या ग्रंथात सुंदर विवेचन केले आहे. प्रत्येक देशातील राजवट ही राजकीय परंपरांवर, तेथील भाषेवर आधारलेली असते. या परंपरा त्या त्या देशाच्या पायाभूत मूल्यांवर आणि संस्कृतीवर

अवलंबून असतात. भारतीय समाजाच्या राजकीय परंपरा या भारतभूमीच्या समन्वयात्मक संस्कृतीवर अवलंबून आहेत. हा त्याचा मतितार्थ आहे.

#### भाषिक विविधतेची कारणे:

भारतामध्ये शक, हुण, गुर्जर, आहिर असे अनेक लोक आले, त्यांचे येथील हिंदूशी एकीकरण झाले आणि त्यातून भाषिक विविधता निर्माण झाली.

भारतात आर्यांच्या आगमनानंतर अनुलोम आणि प्रतिलोम विवाह पद्धतीचे प्रचलन सुरू झाले. त्यांची अनेक मिश्रणे तयार झाली. यातून अनेक जातींची निर्मिती झाली. त्यातून मिश्र भाषा अस्तित्वात आली.

भारतीय जातींमुळे भारतीय समाजाचे खंडात्मक विभाजन झाले. प्रत्येक जातीची स्वतंत्र भाषा आणि संस्कृती होती. जातीत हळूहळू पोटभेद निर्माण झाले आणि काळा बरोबर ते दृढ होत गेले. कालांतराने त्यांच्यात रोटी-बेटी व्यवहार बंद झाला. या जातींमध्येही कमालीचे वैविध्य आढळून येते. डॉ. इरावती कर्वे यांनी भारतीय समाजातील विविधतेला 'रंगीबेरंगी विविध तुकड्यांची गोथडी' असे म्हटले आहे.

#### भाषिक समस्या:

भारतामध्ये विविध राज्य आणि त्यांच्या स्वतंत्र भाषा मान्यता प्राप्त आहेत. अनेकदा राज्या राज्यांमध्ये भाषावाद ही समस्या उफाळून येते. जसे महाराष्ट्र आणि कर्नाटक प्रश्न हा भाषिक समस्येचा प्रश्न आहे, तसाच तो राजकीय प्रश्नही आहे. कन्नड भाषिक आणि मराठी भाषिक यांच्यात तणावपूर्ण संबंध निर्माण करणारा हा प्रश्न गेले कित्येक वर्ष सोडवला गेलेला नाही. वर्तमानातही हा प्रश्न अधून मधून डोके वर काढतो. कर्नाटक मध्ये मराठी भाषिकांवर अन्याय होणे आणि महाराष्ट्रात कन्नड भाषिकांवर अन्याय होणे हे ओघाने येते. तरीही सर्वसामान्य मराठी आणि कन्नड भाषिक यांचे परस्परांशी कोणतेही वैर नसल्याचे निदर्शनास येते. त्यामुळे मुळात भाषिक मुद्दा हा राजकीय मुद्दाच केलेला असतो.

भारतामध्ये भाषावाद हीच एक समस्या आहे. कोणत्याही समाजात स्वभाषेला प्राधान्य देऊन इतर भाषांना हीन समजण्याच्या प्रवृत्तीला भाषावाद मानले जाते. भाषावादामध्ये आपल्या भाषेवरील टोकाचे प्रेम आणि त्यातून इतरांना दुय्यम समजण्याची वृत्ती यामुळे संघर्षाची

स्थिती उद्भवते. केंद्रात हिंदी भाषा आणि राज्यात मराठी भाषा ही समस्या ही अनेक वेळेला पुढे आलेली दिसते.

दक्षिण भारतात हिंदी भाषा विरोध असलेला दिसतो. त्यामुळे त्या राज्यांमध्ये स्थानिक भाषा आणि इंग्रजी भाषेचा वापर होतो. परराज्यातून येणाऱ्या आणि या दोन भाषा माहीत नसणाऱ्या लोकांना किंवा पर्यटकांना अनेक समस्यांना सामोरे जावे लागते. दक्षिण भारतात निवास करण्यासाठी तेथील भाषा अवगत करणे अनिवार्य बनते.

पहिला प्रमुख भाषिक संघर्ष तामिळनाडूमध्ये केवळ हिंदी हीच भारताची राष्ट्रभाषा बनवण्यावरून झाला होता. पुढे या चळवळीतून हिंदी विरोधी चळवळी झाल्या. याच चळवळीतून पुढे द्रमुक पक्ष सत्तेवर आला आणि काँग्रेस पक्षाचे तामिळनाडूतून कायमचे उच्चाटन झाले.

प्रादेशिक भाषांविषयीचा अभिमान बंगाल, महाराष्ट्र, कर्नाटक या राज्यांमधून मोठ्या प्रमाणावर आढळतो. प्रादेशिक भाषांच्या अस्तित्वाविषयीच्या भीतीमुळे केरळ, आंध्र प्रदेश, तामिळनाडू आणि कर्नाटक राज्य सरकारकडून मातृभाषामधून प्राथमिक शिक्षण घेणे हे राज्यांमध्ये सक्तीचे केले जात आहे.

महाराष्ट्रात अनेक वेळा मराठी भाषेचाच केवळ वापर करण्यावर भर देण्याचे आवाहन केले जाते. यासाठी अनुकूल प्रतिसाद नसणाऱ्यांना राजकीय नेत्यांच्या रोषाला तसेच अनेक समस्यांना सामोरे जावे लागते.

राज्याला मराठी भाषेचे धोरण असावे यासाठी भाषा धोरण तयार करण्याचे काम शासन स्तरावर गेली काही वर्षे चालू आहे. पण ते लवकरात लवकर जाहीर होऊन त्याची प्रभावी अंमलबजावणी व्हावी असे आजपर्यंत एकाही राजकीय पक्षाला वाटले नाही.

बोलीभाषा आणि प्रमाण भाषा यात पडणारे अंतर ही एक समस्या होऊन बसली आहे.

मराठी भाषेचा आग्रह धरण्यासाठी राजकीय पक्षांकडून आंदोलन केले जाते. त्यानिमित्ताने महाराष्ट्रातील मराठी लोकांचे महाराष्ट्रात होणारे स्थलांतर आणि त्यामुळे उद्भवलेल्या परिस्थितीच्या अनुषंगाने भारतातील भाषिक विविधता आणि प्रांतवाद याचा विचार होणे आवश्यक आहे. परदेशांमध्ये आपली भाषा टिकवण्याचे आटोकाट प्रयत्न संस्थात्मक पातळीवर होत असतात. दुर्दैवाने भारतामध्ये हे पहावयास मिळत नाही. अंदमान निकोबार बेटावरची ८५

वर्षांची बोआ सेनियर नावाची महिला मरण पावल्यावर कळले की अंदमान निकोबार बेटांवर बोलली जाणारी बो ही भाषा बोलणारी ती शेवटची व्यक्ती होती. तिला या बेटांवर बोलल्या जाणाऱ्या चार वेगवेगळ्या भाषा येत होत्या. भाषाशास्त्रज्ञांनी तिच्यापर्यंत पोहोचून तिच्या भाषेबद्दल समजून घ्यायला आणि त्याचे डॉक्युमेंटेशन करायला सुरुवात केली होती, पण बोच्या मृत्युमुळे केवळ एक भाषाच नव्हे तर एक संपूर्ण संस्कृती काळाच्या उदरात कायमची गडप झाली आहे.

भारतात भाषा हा राजकारणातला महत्त्वाचा मुद्दा करण्यात आला. रॉबर्ट डी किंग यांनी त्यांच्या 'नेहरू आणि भारतातील भाषेचे राजकारण' (नेहरू अँड लॅंग्वेज पॉलिटिक्स ऑफ इंडिया, ऑक्सफर्ड, 1997) या पुस्तकात असे लिहिले आहे की, "भाषेची समस्या ही कधीच जशी दिसते तशी नव्हती. ती तशी दाखवली गेली, कारण भाषेशी निगडित काही छुपे अजेंडे लपवण्याचा प्रयत्न केला गेला."

### निरीक्षणे आणि निष्कर्ष :

1. सगळ्याच प्रमुख भारतीय भाषा बोलणारे समाज आज चक्रव्यूहात सापडले आहेत. मुलांना मातृभाषेतून शिक्षण दिले तर ती इंग्रजीला सरावत नाहीत. साहजिकच चांगल्या नोकऱ्या, चांगल्या संधी यापासून लांब राहतात. त्यांचे आर्थिक नुकसान होते. इंग्रजीतून शिक्षण दिले तर ती हळूहळू मातृभाषेपासून दुरावत जातात. पण जगण्याच्या लढाईत ती वरचढ ठरण्याची शक्यता असते.
2. सामान्य माणसाचा संबंध रोजच्या जगण्याच्या संघर्षाशी असतो. त्यामुळे मातृभाषेमध्ये शिकण्यापेक्षा उत्पन्नाचे साधन मिळवून देणाऱ्या भाषेला तो प्राधान्य देतो. त्यामुळेच आज इंग्रजीमध्ये शिक्षण घेण्याचे प्रमाण केवळ वरच्या वर्गात नसून ते झिरपत जाऊन मध्यम आणि निम्नवर्गीयांमध्येही आलेले आहे.
3. भारतात भाषिक बहुविधता असूनही वरच्या पातळीवर इंग्रजी आणि खालच्या पातळीवर हिंदी याच व्यवहाराच्या भाषा झाल्या आहेत. मुख्य प्रवाहात राहू इच्छिणाऱ्यांना या भाषा येण्याशिवाय पर्याय नाही. उच्चवर्गीयांमध्ये दोन मराठी व्यक्ती भेटल्या तरी त्या इंग्रजीमध्ये संभाषण करणे पसंत करतात. आणि सामान्य मराठी माणूस रस्त्यावरून चालताना



- रिक्षावाल्याला थांबवत असताना 'ओ भैया, गेट तक चलते क्या?' असे म्हणत हिंदीचा वापर करतात.आई बाबा असे संबोधन वापरण्यापेक्षा मम्मी,पप्पा,आंटी अशी संबोधने वापरणे म्हणजे आपण आधुनिक असल्याचे लक्षण वाटते.
- स्थानिक भाषा म्हणजे मातृभाषा कामचलावू ठरत चालली आहे.
  - आर्थिक हित साधण्यासाठी मोठ्या प्रमाणावर विद्यार्थी सध्या जर्मन,जपानी आणि फ्रेंच भाषा शिकत आहेत. परंतु मराठीकडे मात्र त्यांचे साफ दुर्लक्ष झालेले दिसते.
  - मोठ्या शहरांमधून मध्यम आणि निम्न वर्गातील अनेक मुले कॉल सेंटरमध्ये मोठ्या प्रमाणावर नोकरी करतात. त्याचबरोबर इतरही क्षेत्रांमध्ये नोकरी करण्यासाठीची गरज म्हणून अमेरिकन धाटणीचे इंग्रजी बोलू शकणाऱ्या मुलांना मराठी पासून दूर राहावे लागते. इथे प्रश्न फक्त मराठी बोलण्याचा नसतो तर मराठी ही समाजाची संस्कृती आहे. मराठी म्हणून घेणाऱ्या माणसांची मुळे थेट ज्ञानेश्वर,मुकुंदराजापर्यंत असतात. संतांनी त्यांच्या वैयक्तिक आणि सामाजिक मनाची मशागत केलेली असते.वारी न करताही त्या परंपरेशी तो मनाने जोडला गेलेला असतो. तुळजापूरची अंबाबाई,जेजुरीचा खंडोबा हे त्यांचे कुलदैवत असतात. गड, किल्ल्यांवर केवळ सहलीसाठी नाही तर आपली अस्मिता जपण्यासाठी त्यांनी भेट दिलेली असते. ओव्या, अभंग, किर्तन हे त्यांच्या जीवनाचे अविभाज्य भाग असतात. इंग्रजीतून शिकणारी आणि जगभर कुठेही जाण्याची शक्यता असलेली उद्याची पिढी मराठी भाषेशी जोडली गेली नसेल तर त्या परंपरांशी तरी कशी जोडली जाणार?
  - वेगाने बदलत जाणाऱ्या तंत्रज्ञानाबरोबर तितक्याच वेगाने बदलणाऱ्या जगात व्यक्तीआणि समाज म्हणून आपली ओळख टिकवून ठेवायची असेल तर भाषा आणि संस्कृती हाच महत्त्वाचा आधार ठरतो.
  - भाषा संदर्भातील सर्वेक्षणामुळे देशातल्या ज्या भाषांबद्दल कधीही चर्चा झाली नाही, ज्या भाषांच्या अस्तित्वाची कधी दखल घेतली गेली नाही,अशा भाषा रेकॉर्डवर आल्या आहेत. दादरा नगर हवेली परिसरात गोरपा नावाची भाषा बोलली जाते. ही तिथल्या आगरी लोकांची भाषा आहे. तसेच बुरुषक्सी ही भाषा काश्मीरमध्ये जेमतेम तीनशे लोक बोलतात. ही भाषा

पुढच्या पिढीमध्ये जपली गेली नाही तर काहीच वर्षात ती नामशेष होऊ शकते.

- एकट्या महाराष्ट्रात एकूण 55 भाषा बोलल्या जातात असे सर्वेक्षण सांगते. इतर कोणत्याही राज्यामध्ये एवढ्या भाषा बोलल्या जात नाहीत. तसेच डॉ गणेशदेवी यांच्या मते मराठी ही जगातल्या इतर कोणत्याही भाषांच्या तुलनेत सहिष्णू भाषा आहे.
- जगात सगळ्यात जास्त प्रमाणात बोलल्या जाणाऱ्या दहा भाषांची यादी केली तर त्यामध्ये चायनीज, इंग्रजी, हिंदी, स्पॅनिश रशियन ,जर्मन, अरेबिक, बंगाली, पोर्तुगीज,जपानी असा क्रम लागतो.
- भारतातील प्रत्येक वीस मैलावर भाषा बदलते. भाषा बदलली की संस्कृतिक विभिन्नता निर्माण होते. भारतात अनेक आक्रमणे झाली,तरीही भारतीय संस्कृती आजही आपली अस्मिता टिकवून नांदत आहे. प्रत्येक भाषेमध्ये कथा, कविता,नाट्य ,अभंग निर्माण झालेले दिसतात. त्यांचे अनुवाद इतर भाषांमध्ये होतात. त्यामुळे बंगालमध्ये निर्माण झालेले बंगाली साहित्य मराठी, गुजराती सर्व लोकांना वाचायला मिळते. प्रत्येक राज्याचा सांस्कृतिक वारसा निराळा आहे. त्यावर त्या राज्याच्या भाषेचा प्रचंड प्रभाव दिसतो. असे असले तरीही "मिले सुर मेरा तुम्हारा तो सुर बने हमारा" ही सांस्कृतिक एकात्मता भारतात पाहायला मिळते. भाषिक विविधता हा विभाजनाचा मुद्दा नसून तो सांस्कृतिक विविधतेतून एकतेचा मुद्दा बनावला हवा.

#### संदर्भ :

- [www.scribd.com](http://www.scribd.com) : भारतातील भाषिक विविधता
- [maayboli.com](http://maayboli.com) : भाषिक विविधता आणि प्रांतवाद
- [wikipedia.org](http://wikipedia.org) : भारतामधील भाषा
- [orfonline.org](http://orfonline.org) : पुन्हा एकदा भाषावाद
- [unishivaji.ac.in](http://unishivaji.ac.in) : बोली अभ्यास
- [Aksharnama.com](http://Aksharnama.com) : भाषेचे राजकारण संकुचित आणि धर्माचे व्यापक आहे काय?
- हिंदी तथा भारतीय भाषा मे समान तत्व : डॉ कैलास चंद्र भाटिया,हिंदुस्तानी अकॅडमी,अलाहाबाद,2010.
- भाषा और हिंदी भाषा : वैज्ञानिक और व्यावहारिक संदर्भ, डॉ नरेश मित्र,संजय प्रकाशन,2021
- अनुवाद : भाषाए - समस्याए,डॉ.एन यी विश्वनाथ अय्यर,प्रभात प्रकाशन,2022.
- महाराष्ट्र टाइम्स:27.8.

## भटक्या - विमुक्तांची बोली : स्वरूप आणि चिंतन

डॉ. अंकुशकुमार चव्हाण

मराठी विभाग

दयानंद कला महाविद्यालय, लातूर

**आ**धुनिक भारताचा विचार करताना त्याचे

‘ग्रामीण भारत’ आणि ‘शहरी भारत’ असे विभाजन केले जाते. काही तज्ज्ञांनी शहरी भागात वास्तव्यास असणा-या समाजासाठी ‘इंडिया’ तर ग्रामीण भागात वास्तव्यास असणा-या समाजासाठी ‘भारत’ अशा संकल्पना वापरल्या आहेत. असे विभाजन करताना एका वर्गाकडे दुर्लक्ष होत आहे याची जाणीव होत नाही. हा उर्वरित भारत म्हणजे ‘गिरिकुहरात’ राहणारा आदिवासी आणि सतत भटकंती करून आपली उपजीविका करणारा ‘भटका’ यांचा आहे. या भारताचा शोध मानववंशशास्त्रज्ञ, धर्मप्राचारक, लोकसाहित्याचे अभ्यासक आणि समाज परिवर्तन करू पाहणारे जिज्ञासू समाजसेवक घेत आहेत. स्वातंत्र्योत्तर काळात देशात सामाजिक व राजकीय चळवळींमुळे सामज वेगाने जागृत झाला यातून स्थिर जीवन जगणा-या समाजाचे परिवर्तन हळूहळू होत गेले. मात्र हक्काचे उदरनिर्वाहाचे साधन नसल्याने भटक्या - विमुक्त जाती - जमाती भटकंती करूनच आपली उपजीविका करीत आहेत. ज्यांनी त्यांच्या वाट्याला हे लाजीरवाने जिणे दिले त्यात त्यांना बदल करण्याची कधीही गरज वाटली नाही म्हणून ‘पाल’ आणि ‘तीन दगडाची चूल’ या भटकंतीसोबत सतत सावलीसारखी त्यांच्यासोबत राहली.

आपला देश अनेक जाती-जमातींचे धर्म-पथांचे, संस्कृती-संप्रदायांचे आगार आहे. जातिव्यवस्था हे जणू भारतीय संस्कृतीचे प्राणतत्त्व आहे. जातीनुसार आचार-विचार, आहार, राहणीमान, समजुती, विधिनिषेध यात बदल होत जातो. कोणत्याही समाजाच्या स्थितीगतीचा अभ्यास

करायचा असेल तर त्या समाजाच्या भाषेचा अभ्यास करणे अनिवार्य ठरते.

महाराष्ट्रातच नव्हे तर देशात ‘आज इथं उद्या तिथं’ जीवन जगणा-या अनेक जाती जमाती आहेत. या जाती-जमातींची व्यवहारोपयोगी स्वतंत्र बोली आहे. या बोलीचा ते प्रवाही वापर करतात. ‘वतनदाराला एक गाव तर भिका-याला तीस गावं’ या उक्तीप्रमाणे पोटाकरिता गावोगावी फिरत जगणा-या लोकांना गावगाड्याच्या चौकटीत शिरता आले नाही. आयुष्य जगाण्याला काही एक अर्थ नाही, जन्माला आलो म्हणून जगायचे, गावगाड्यात स्थान नाही, गावकुसाबाहेरही कायमचे अस्तित्व नाही. या व्यवस्थेने गेल्या पांऊन शतकात काही दिले नाही, त्यांची नेमकी जनगणनाही झाली नाही. या जमाती स्थिर नसल्याने शिक्षणापासून कोसो दूर राहिल्या. म्हणून त्या स्वतःला असुरक्षित समजतात. या असुरक्षेत त्यांच्या मदतीला धावून येते ती त्यांची बोली भाषा आणि पारुषी (पारसी) भाषा.

‘भटक्या - विमुक्त जाती - जमातींची बोलीभाषा आणि सांकेतिक भाषा’ हा अत्यंत व्यापक विषय आहे. महाराष्ट्रात १४ विमुक्त जाती आहेत. ब्रिटिशांनी १८७१ मध्ये ‘क्रिमिनल ट्राईब्स अॅक्ट’ द्वारे या १४ जातींना गुन्हेगार ठरवून त्यांना तीन तारेच्या कुंपनात बंदिस्त केले. त्याला ‘सेटलमेन्ट’ या नावाने ओळखले जाते. पुढे ३१ ऑगस्ट १९५२ रोजी त्यांना मुक्त करण्यात आले म्हणून त्यांना ‘विमुक्त जाती’ असे म्हणतात. महाराष्ट्रात मूळ २८ भटक्या जमाती आहेत. नंतर यात धनगर व तत्सम् जमाती, वंजारी आणि तत्सम् जमाती आणि गावगाड्यातील बलुतेदार असलेल्या लोहार जातीचा समावेश केला गेला. परंतु नंतरच्या जाती - जमातींना सांकेतिक

बोली अथवा स्वतंत्र बोली नाही. काही शब्द - रचना अथवा संकेत केवळ धनगर जातीत सापडतात एवढेच.

महाराष्ट्रातील विमुक्त जाती अशा : बेरड, बेस्तर, भामटा, कैकाडी, कंजारभाट, कटावू, बंजारा, राजपारधी, पालपारधी, राजपूत भामटा, रामोशी, वडार, वाधरी, छप्परबंद; तर भटक्या जमाती अशा : गोसावी, बेलदार, भराडी, भुते, चित्रकथी, गारुडी, घिसाडी, गोल्हा, गोंधळी, गोपाळ, हेळवे, जोशी, काशी कापडी, कोल्हाटी, मैराळ, मसणजोगी, नंदीवाले, पांगूळ, रावळ, सिक्कलगार, कटारी, वैदू, वासुदेव, भोई, बहुरूपी, ढेलारी, ओतारा आणि डोंबारी इ. या जाती - जमातींना स्वतंत्र बोली आहे. परंतु आधुनिक युगात या बोलींचा न्हास होत आहे. कित्येक बोली लुप्त होण्याच्या मार्गावर आहेत ही चिंतनीय बाब आहे. भाषा धोक्यात येणाऱ्या देशांमध्ये भारताचा प्रथम क्रमांक लागतो. सुमारे १९८ भाषा मृत्युशयेवर आहेत. जॉर्ज ग्रिभर्सन यांच्या 'लिंग्विस्टिक सर्व्हे ऑफ इंडिया' या ग्रंथानुसार शंभर वर्षांपूर्वी आपल्या देशात १७९ भाषा आणि ५४४ बोलींचे अस्तित्व होते. सन १९६१ च्या जनगणनेनुसार सुमारे १६५२ भाषा बोलल्या जात होत्या. आज २०२३ साली त्यातील किती शिल्लक आहेत आणि किती लुप्त अथवा अस्तंगत होण्याच्या मार्गावर आहेत ही चिंतनीय बाब आहे. याविषयी चिंता व्यक्त करताना डॉ. गणेश देवी यांचे विधान अत्यंत महत्त्वपूर्ण आहे. ते म्हणतात "एखादी भाषा वाचवायची असेल तर ती भाषा बोलणाऱ्या समाजाला सन्मानाने वागविले गेले पाहिजे" आपल्याकडे मात्र आपणास अनाकलनीय भाषेचे कोणी उपयोजन करत असेल तर आपण हसतो, त्याची टिंगलटवाळी करतो. बोलणे हे मानव प्राण्याचे व्यवच्छेदक लक्षण आहे. बोलली जाते ती भाषा होय. भाषा आणि ती भाषा बोलणारा माणूस यात माणूस हा घटक महत्त्वाचा आहे. मध्ययुगीन संगीतकोविद मांतग सर, विल्यम जोन्स, जॉर्ज अब्राहम गिअर्सन, डॉ. गणेश देवी यांनी भाषांचे अस्तित्व टिकवण्यासाठी जे

अविरत प्रयत्न केले त्याचे महत्त्व लक्षात घेऊन प्रत्येक भाषा संवर्धनाचा प्रयत्न करणे काळाची गरज आहे. अमेरिकी गणितज्ञ एब्राम यांनी २१ व्या शतकाच्या अखेरीस जगात केवळ ३०० भाषाच अस्तित्वात असतील असे भाकीत केले आहे.

भाषांचे अस्तंगत होणे भारतीयास परवडणारे निश्चितच नाही. भटक्या - विमुक्त जाती - जमातींच्या भाषांचे अस्तित्व टिकवायचे असेल तर डॉ. गणेश देवी यांच्या 'पीपल्स लिंग्विस्टिक सर्व्हे ऑफ इंडिया' या महाप्रकल्पाचा अभ्यास करणे गरजेचे आहे. तसेच या जाती - जमातींच्या भाषांचा अभ्यास करण्याचे उद्दिष्ट निश्चित करूनच त्यांचे अस्तंगत होणे थांबविता येईल. आज कित्येक भाषा आणि त्या भाषा बोलणाऱ्या जमाती नष्ट होत चालल्या आहेत. या भाषा लिपीबद्ध नाहीत. शिवाय या भाषांमध्ये अनेक शब्दांचा अपभ्रंश झालेला आहे. त्यामुळे महाराष्ट्रातील या भाषांचे स्वरूपही एकसारखे टिकून नाही. या जाती - जमातींचे वर्गीकरण केल्यास त्यांच्या भाषांचे स्वरूप अधिक स्पष्ट होते -

- अ) पिढीजात भटकणारे व शिकार करणारे : यामध्ये पारधी, माकडवाले, वैदू, हरणपारधी या जमातींचा समावेश होतो.
- ब) पशुपालन करणारे : यामध्ये गोपाळ, मेंढगी, जोशी, तिरमल अथवा नंदीवाले या जमातींचा समावेश होतो.
- क) पारंपरिक जात व्यवसाय करणारे : यामध्ये कैकाडी, घिसाडी, बेलदार, वडार, गारुडी या जाती - जमातींचा समावेश होतो.
- ड) भिक्षकरी जमाती : यामध्ये वासुदेव, वाघ्या मुरळी, पोतराज, भुते, मसणजोगी या जमातींचा समावेश होतो.
- इ) कलावंत व इतर कसबी जमाती : यामध्ये कोल्हाटी, डोंबारी, रायरंद, कुडमुडे जोशी या जमातींचा समावेश होतो.

या जमातींची आपापसात आदान-प्रदान करण्याची एक स्वतंत्र बोली आहे. या बोलीचा ते आपसात व्यवहार्य असे उपयोजन करतात. ज्या



प्रदेशात ते असतात त्या - त्या प्रदेशातील प्रमाण भाषेतील अथवा प्रमाण बोलीतील अनेक शब्द त्यांच्या बोलीत आलेले आहेत. ते त्या प्रदेशातील प्रमाण भाषेत उपयोजन करणाऱ्या इतर व्यक्तीस कळतात म्हणून ते आपल्या 'पारुषी' भाषेचा वापर करतात. ही त्यांची सांकेतिक भाषा आहे. त्यांच्या बोली भाषेपेक्षा सांकेतिक भाषा अगदी वेगळी आहे. वरीलपैकी पारंपरिक व्यवसाय करणाऱ्या ज्या जमाती आहेत त्यांच्यामध्ये या सांकेतिक भाषेचा मोठ्या प्रमाणात वापर केला जातो. घिसाडी लोक तिला 'आरसी फारसी' म्हणतात. राजपूत भामटा तिला 'डागुरी' म्हणतात. मांग - गारुडी तिला 'अंबुजी' म्हणतात. त्यांच्या वंशजांनी वंशपरंपरेने चालणारी संरचना तयार करून ती प्रचलित ठेवण्याचा प्रयत्न केला. या जमातींच्या न्यायसंसदेत म्हणजे जातपंचायतीत या गुप्त भाषेचा मोठ्या प्रमाणात वापर केला जातो. ही भाषा केवळ त्या - त्या जमातीपूरतीच मर्यादित असते. तीचे इतर जमातींतील लोकांना आकलन होत नाही, हे महत्वाचे होय.

भटक्या - विमुक्त जाती - जमातींना आपला भाषिक व्यवहार आपल्यापुरताच मर्यादित राहावा, इतरांना तो अनाकलनीय असावा म्हणून त्यांनी भाषाव्यवहारात सांकेतिकता आणि गुप्तता आणण्याचा प्रयत्न केला. शिवाय या जाती - जमाती अल्पसंख्य असल्याने त्या स्वतःला कमालीच्या असुरक्षित समजतात. तसेच अनेक जाती - जमाती गुन्हेगार आणि जातीयव्यवसायिक असल्याने त्यांना भाषिक गुप्तता पाळणे आवश्यक वाटते. त्यायोगे त्यांची भाषा गुप्त असणे साहजिकच म्हणावे लागते. अलिकडच्या काळात त्यांच्या पारंपरिक व्यवसायात बदल होत आहेत. काही जाती - जमाती शिक्षण आणि स्थिर होत असल्याने मुख्य प्रवाहात येत आहेत. त्यामुळे त्यांची भाषा विस्मरणात जाऊन लुप्त होण्याच्या मार्गावर आहे नव्हे काही भाषा तर केवळ नावापुरत्याच उरल्या आहेत. त्याची कारणे सहजसाध्य आहेत. या भटक्या - विमुक्त जाती -

जमाती ज्या घटक राज्यात वास्तव्यास आहेत त्या घटक राज्याच्या राजभाषेचा वापर करीत आहेत. त्यामुळे त्यांची भाषा भ्रष्ट होऊन ती विस्मरणात जात आहे. जसे घिसाडी जमातीच्या मेवाडी - गुजराती मिश्रीत भाषेत 'कोण च्छः वो' - तो कोण आहे, 'तू सु करचं' - तू काय करतो, 'घनो पैसो च्छः' - खूप पैसा आहे., 'कॉलेज म जा' - कॉलेजात जा, 'भातो फूक' - भाता फिरव इ. वरील वाक्यातील कोण, तू, कर, पैसा, कॉलेज हे शब्द मराठीत व घिसाडी भाषेत समान अर्थानेच येतात. असेच डोंबारी, कैकाडी, कोल्हाटी, गारुडी, गोपाळ आदि जमातींच्या भाषेचे झाले आहे. या जाती - जमातींतील काही लोक शिक्षण घेऊन नोकरी करीत आहेत. तसेच काही व्यवसायानिमित्त शहरात स्थायिक होत आहेत. त्यांच्यात आपण उच्चस्तर पातळीवर आल्याची भावना बळावत चालली आहे. त्यामुळे घरात, चारचौघात ते आपल्या बोलीचा आणि गुप्तभाषेचा वापर करणे टाळतात. त्यामुळे त्यांच्या मुली - मुलांना त्यांची भाषा अवगत होत नाही. परिणामी या मुली - मुलांना प्रमाण भाषेचेच उपयोजन करावे लागते. त्यांच्यासोबत संभाषण करताना पालकांना स्वभाषा अवगत असूनही प्रमाण भाषेचा वापर करावा लागतो. यामुळे या बोली भाषा लुप्त होण्याच्या मार्गावर आहेत.

भारतातील घटक राज्यांनी शिक्षणाचे माध्यम म्हणून राजभाषा आणि इंग्रजी भाषेचा स्वीकार केला आहे. या जाती - जमातींची मुली - मुले या माध्यमात शिक्षण घेत असल्याने स्व बोलीचे उपयोजन केले तर शैक्षणिक माध्यमाची भाषा वेगळी आणि आपली बोली वेगळी असल्याने त्यांच्या शैक्षणिक संकल्पनांवर परिणाम होईल अशी विनाकारणची भीती पालकांना वाटते. त्यामुळे या जाती - जमातींची बोली आणि पारुषी, फारसी, पारसी भाषा विस्मरणात जात आहे.

भारतीय समाजव्यवस्था ही जाती - जमातींची समाजव्यवस्था आहे. धर्मशास्त्राने येथील काही जातींना हीन लेखून पशुतुल्य जीवन जगण्यास भाग

पाडले. अशा जातींमध्ये भटक्या- विमुक्त जाती - जमातींचा समावेश होतो. आपण हीन जातींमध्ये जन्माला आलो अशी भावना या जमातींमध्ये असल्याचे जाणवते म्हणून 'जात लपविणे' अथवा 'जात कळू नये' म्हणून या जाती - जमाती आपली बोली बोलण्याचे टाळतात. या भाषा अस्तंगत होण्याच्या कारणांपैकी हे एक महत्त्वाचे कारण आहे. कुटुंबात त्या - त्या घटक राज्याच्या प्रदेशाच्या भाषेचा वापर मोठ्या प्रमाणात केला जातो. या जाती - जमाती मधील दोन व्यक्ती भेटल्यास त्यांचे संभाषण त्यांच्या बोलीत होत नाही. ते आपसात प्रदेशागणिक भाषेचाच वापर करतात. विद्यापीठ अनुदान आयोग अथवा इतर संस्थांनी लघु - दीर्घ संशोधन प्रकल्प देण्याचे जवळ - जवळ बंद केले आहे. त्यामुळे या जमातींच्या बोलींचा अभ्यास होत नाही. शासन स्तरावर वेगवेगळ्या जमातींच्या तज्ज्ञ व्यक्तींकडून या बोलींचे संशोधन करून त्यांना व्याकरणबद्ध करणे गरजेचे आहे. तसेच या जाती - जमातीतील तज्ज्ञ व्यक्तींनी त्या - त्या प्रदेशातील लिपीचा वापर करून त्यांना साचेबद्ध करून ठेवणे आवश्यक आहे. नसता या बोली पुढील काळात नष्ट होतील यात शका नाही.

### संदर्भ ग्रंथ सूची :

१. रामनाथ चव्हाण, 'भटक्या - विमुक्तांची जातपंचायत' खंड १, २ देशमुख आणि कंपनी पब्लिशर्स, पुणे २००१, २००४.
२. डॉ. नागनाथ कदम, 'महाराष्ट्रातील भटका समाज : संस्कृती व साहित्य' प्रतिमा प्रकाशन, पुणे, (प्र.आ.) १९९५.
३. डॉ. अनिल सपकाळ, डॉ. नारायण भोसले (संपा.), 'महाराष्ट्रातील भटके - विमुक्त सद्यस्थिती आणि आव्हाने', सायन पब्लिकेशन्स प्रा.लि., पुणे (प्र.आ.) २०१९.
४. सुरेंद्र ग्रामोपाध्ये (संपा.), 'भाषा व्यवहार व भाषाशिक्षण' कासेगाव एज्युकेशन सोसायटी, कासेगाव ता. वाळवा, जि. सांगली (प्र.आ.) २००६.
५. प्रा. मोतीराज राठोड, 'भटक्या विमुक्तांचा जारीरनामा' मोतीराज राठोड प्रकाशित, औरंगाबाद (आ.प.) १९८८
६. रामनाथ चव्हाण, 'जाती आणि जमाती' मेहता पब्लिशिंग हाऊस, पुणे (प्र.आ.) १९८९.

भारतीय भाषा, कला आणि संस्कृतीच्या विकासात समाज माध्यमे, ई-लर्निंग, SWAYAM, E.Pathshala.

प्रा.सौ. वीना भालचंद्र कुलकर्णी

दयानंद कला महाविद्यालय, लातूर.

M.A. (B.Ed.), M.Lib, M.Phil,

Set, Ph.D. (App.)

प्रस्तावना :-

**भा**रतीय संस्कृती ही विविध कला अविष्कारांनी

नटलेली संस्कृती आहे. यामध्ये विविध भाषा बोलल्या जातात. विविध वस्त्रे परिधान केली जातात. विविध जाती जमातीची लोक एकत्र रहातात. अशा अनेक गुणांनी आपली संस्कृती बहरलेली आहे. सर्वात जास्त नीसर्ग सौंदर्य आपल्याला भारतात पहावयास मिळते. काश्मीर तर भारताचे नंदनवन समजले जाते. विविध तरेच्या संस्कृती आपण आज पर्यंत जोपासत आलो आहोत. यालाच आता नवनवीन माध्यमे जोडली जात आहेत. E.learning, SWAYAM, E-Pathshala या माध्यमाद्वारे विद्यार्थ्यांना IT शी संबंधित ज्ञान मिळत आहे व नवनवीन सुधारणा होत आहेत.

**भाषा आणि संस्कृती :-**

मानवाने केलेली प्रगती ही सर्व मानवजातीने एकत्र येऊन केलेली नाही. कारण भौगोलिक दृष्टीने मानवांचे जगाच्या अनेक भागात अनेक समूह होते. सुरुवातीला तर आपल्याशिवाय इतरत्र असे समूह असतील असेही त्याला माहीत नसावे. दुष्काळ, दुर्भिक्ष, अवर्षण इत्यादी कारणांमुळे सदैव एकाच ठिकाणी रहाणे त्याला अशक्य झाले आणि चरितार्थासाठी कराव्या लागणाऱ्या भ्रमंतीत त्याला इतर मानवसमूहांचा प्रदेशांचा शोध लागला. या दोन समूहांच्या सवयी व गरजा वेगळ्या असतील. भाषा तर भिन्नच असणार म्हणून जरी जीवशास्त्रदृष्ट्या मानवात पुष्कळ साधर्म्य असले तरी समूह म्हणून त्यातील प्रत्येकाची वैशिष्ट्ये होती. समूहजीवनाच्या सवयी होत्या म्हणूनच या समूह जीवनाचा अभ्यास करताना त्यांच्या जीवनशास्त्रीय आकृतीकडे दुर्लक्ष करून समूह म्हणून एकत्र जीवन व्यतीत करताना त्यांच्या जीवशास्त्रीय आकृतीकडे दुर्लक्ष करून समूह म्हणून एकत्र जीवन व्यतीत करताना ते कसे वागत होते इकडे आपण लक्ष दिले पाहिजे. हा अभ्यास म्हणजेच

माणसांचा सामूहिक सांस्कृतिक सामाजीक अभ्यास या अभ्यासातूनच मानसाचे वागणे समजते. नीट संशोधन केले तर या वागणूकीचे कारणे समजतात आणि आपणाहून इतर ते विचित्र, वेडगळा, हीन इत्यादी मूल्यनिष्ठ समजुती नष्ट होऊन ते फक्त भौगोलिक व ऐतिहासिक कारणांनी भिन्न असे आहे ही जाणीव होते.

**भाषेचा मानवी जीवनावर परिणाम :-**

भाषा ही अनेक प्रकारची बोलली जाते व त्या बोलण्याचे वेगवेगळे अर्थ काढले जातात व त्याचा परिणाम मानसाच्या वागण्यावर होतो. मराठी भाषेचे तर अर्थाचे अनर्थ खुप होतात.

उदा :- वर

हा शब्द आहे वर म्हणजे वरती पण होतो वर म्हणजे नवरा पण होतो. असे अर्थ होतात जसे आपण त्याला ग्रहण करतो तसे अर्थ निघतात म्हणून शब्दाचा वापर हा योग्य केला पाहिजे.

माहिती तंत्र ज्ञानाच्या युगात गुगलवर जर आपण शब्दाचे अर्थ पाहिले तर ते अनेक अर्थ निघतात व ते योग्य असतात. जसा आपण वापर करतो तसे नवनवीन अर्थ पाहयला मिळतात.

**भारतीय भाषा, कला आणि संस्कृतीच्या विकासात ई.**

**लर्निंग चे महत्व :-**

ई लर्निंग म्हणजे ईलेक्ट्रॉनिक्स माध्यमातून शिक्षण कोरोनाच्या काळात तर ते अत्यावश्यकच झाले होते. समाज सगळा इलेक्ट्रॉनिक्स माध्यमाचाच वापर जास्त करत होता. सर्वजन वर्क फ्रॉम होम करत होते. म्हणजे घरी बसूनच काम करायचे कोठे जायची गरज नसायची. समाजाला पण तेच बरे वाटू लागले घरात बसून सर्व शिक्षण मिळू लागले पाहिजे ती गोष्ट आपल्याला घरी बसून मिळू लागली.



माहिती तंत्रज्ञानामुळे उद्योग व्यवसायात कमी श्रमात उत्पादन होऊ लागले. नेटवर्कमुळे कर्मचाऱ्यांना घरी बसूनही व्यावसायिक कामे करता येतात.

माहिती तंत्रज्ञानाने दुर्गम भागापर्यंत शिक्षणाचा प्रसार करणे शक्य झाले आहे. ई.लर्निंग व दुरस्थ शिक्षणात माहिती तंत्रज्ञानाच्या आधारे विद्यार्थी सुलभरीत्या शिक्षण घेऊ शकतात.

**ERNET एज्युकेशन अँड रिसर्च नेटवर्क :-** या योजने अंतर्गत देशातील विद्यापीठे व प्रादेशिक अभियांत्रिकी महाविद्यालये नेटवर्कने एकमेकांशी जोडण्यात आली आहेत.

**SWAYAM :-**

भारतीय अवकाश संशोधन संस्था ISRO ने निर्मित अग्रहांपैकी GSAT-15 उपग्रहाद्वारे उच्च दर्जाच्या शैक्षणिक कार्यक्रमाचे प्रसारण केले जाते. अशा 32 प्रत्यक्ष घरी Direct to Home / DTH, वाहिन्यांच्या समुहास स्वयंम प्रभा म्हणतात. यामध्ये विद्यार्थी घरी बसून आपल्या सोयीनुसार कार्यक्रम पाहू शकतात. दररोज किमान चार तासांची घटक निर्मिती केली जाते.

स्वयंम प्रभा मार्फत आपण विविध ज्ञान मिळवू शकतो. या ज्ञानाचा उपयोग आपण चांगल्या कामासाठी करू शकतो. भारतीय संस्कृतीत नवनवीन शैक्षणिक बदल होत आहेत का बदलाला आपण सामोरे जात आहोत शैक्षणिक क्षेत्रात नवनवीन बदल घडून येत आहेत. या शैक्षणिक वाहिन्या गांधीनगर, गुजरात, बीसाग या संस्थेद्वारे प्रसारीत करण्यात येतात. बीसाग ही गुजरात राज्याची संस्था आहे. नकाशा आधारीत भूस्थानिक माहिती पद्धतीच्या अंमलबजावणीमध्ये सेवा देणारी ही संस्था आहे.

स्वयंम प्रभा प्रकल्पाकरीता स्वयंम अंतर्गत राष्ट्रीय समन्वयक म्हणून नियुक्त संस्था (NPTEL, IITS, UGC, CEC, IGNOU, NCERT, NIOS इ.) अध्ययन साहित्य पुरवतात. तर माहिती व ग्रंथालय नेटवर्क केंद्रे (Information and Library Network Centre / INFLIBNET) संकेतस्थळ पुरविते. मानव संसाधन विकास मंत्रालयाने ही योजना राबवली आहे. मुक्त ऑनलाईन शिक्षण या माध्यमाद्वारे दिली जाते. देशातील सर्व विद्यार्थ्यांना ऑनलाईन शिक्षण घरपोच मिळावे म्हणून शासनाने ही योजना आखली आहे. 32 चॅनल मार्फत आपण शिक्षण घेऊ शकतो. स्वयम च्या माध्यमातून आपण वेगवेगळ्या भाषेतून शिक्षण घेऊ

शकतो. 2000 पाठ्यक्रम या योजनेतर्गत चालवले जातात. आर्थिक दृष्टीकोनातून कमजोर असणाऱ्या विद्यार्थ्यांसाठी हे चॅनल अतीशय सुंदर माहिती पुरवते विद्यार्थ्यांना चांगल्या प्रकारचे शिक्षण घरी बसून मिळावे म्हणून मानव संसाधन विकास मंत्रालयाने ही योजना राबवली. गोर गरीब विद्यार्थ्यांचे कल्याण व्हावे म्हणून भारतीय नागरीक माहिती वाचून वंचीत राहू नये असे स्वयम चे ध्येय आहे.

**E-Pathshala :**

ई. पाठशाला हे पोर्टल भारत सरकारच्या मनुष्यबळ विकास मंत्रालय आणि नॅशनल कॉन्सिल ऑफ एज्युकेशनला रिसर्च अँड ट्रेनिंग यांनी 2015 साली सुरु केल आहे. ई पाठशालामध्ये शिक्षक, विद्यार्थी, पालक संशोधक आणि एज्युकेटर यासाठी सर्व प्रकारचे शैक्षणिक साहित्य ऑनलाईन उपलब्ध करून दिले आहे. पहिले ते बारावी पर्यंतचे सर्व ऑनलाईन बुक मनुष्यबळ विकास मंत्रालयाने विद्यार्थ्यांना उपलब्ध करून दिलेले आहेत.

कोरोना काळात सर्व दुकाने बंद होती विद्यार्थी बाहेर फिरू शकत नव्हता अशा काळात विद्यार्थ्यांचे नुकसान होऊ नये म्हणून सरकारने ई पाठशाला ॲप लॉंच केले व विद्यार्थ्यांचे हित पाहीले. अतीशय सुंदर असे उपक्रम सरकार राबवत आहे.

**संदर्भ :-**

- 1) डॉ.ब्रिजमोहन दायमा (2022) विद्याभारती सेट/नेट मार्गदर्शक पेपर 1, विद्याभारती प्रकाशन, लातूर P.No.49.
- 2) डॉ.शशिकांत अन्नदाते (2021) अध्यापन व संशोधन अभियोग्यता संपूर्ण मार्गदर्शक पेपर 1, के सागर पब्लीकेशन, P.No.40.
- 3) नारायण गोविंद कालेलकर (1982) भाषा आणि संस्कृती, मौज प्रकाशन गृह मुंबई, P.No.7.
- 4) भारत भूषण चौधरी (1996) संरचनात्मक भाषा-विज्ञान, भूमिका प्रकाशन, दिल्ली P.No.25.
- 5) प्रा.गिरीश महाजन (1998) भाषा विज्ञान एवं समाज भाषा विज्ञान, चन्द्रलोक प्रकाशन, कानपूर, P.No.17.
- 6) डॉ.जयद्रथ जाधव (2011) जागतिकीकरण मराठी भाषा आव्हाने आणि उपाय, चिन्मय प्रकाशन, औरंगाबाद P.No.194.

## म्हणींचा भाषिक व सांस्कृतिक अनुबंध

सहा. प्रा.सौ. एस.एस.पाटील

(मराठी विभाग)

आनंदीबाई रावराणे कला, वाणिज्य व विज्ञान महाविद्यालय वैभववाडी,

जि.सिंधुदुर्ग.

ई मेल: sanjivaniipatil@gmail.com

### प्रास्ताविक

**मा** नवी समाजाचा विचार भाषेशिवाय होऊ शकत नाही.

तर समाज सुद्धा या भाषेचेच अविभाज्य अंग आहे. म्हणजे भाषेमुळे माणूस एकत्र येतो, भाषेमुळेच ज्ञान प्राप्ती करतो, सामाजिक विकास साधतो हे यातून सिद्ध होते. समाजजीवनाच्या प्रत्येक क्षेत्रात भाषा हा घटक अविभाज्य ठरतो. व्यक्तिगत, सामाजिक पातळीवर भाषेशिवाय कोणताच व्यवहार पूर्ण होत नाही. त्यामुळे माणसाच्या इतर वैशिष्ट्यांपैकी माणसाची विकसित होणारी भाषा हे ही त्याचे वैशिष्ट्य आहे. माणसाच्या या भाषिक वैशिष्ट्याला काही घटक कारणीभूत ठरतात. त्यातलाच एक घटक म्हणजे सांस्कृतिकता हा आहे. समाजामध्ये असणारी ही सांस्कृतिकता भाषिक बदलांना कारणीभूत ठरताना दिसते.

### भाषा आणि संस्कृती

भाषा हा शब्द उच्चारल्यानंतर आपल्याला वाटते ती फक्त मुद्रित स्वरूपाची भाषा; पण या मुद्रित रूपापेक्षा भाषेची अनेक रूपे आपल्या अवतीभवती असतात. ती सुद्धा भाषेची देणगी असते. भाषेच्या उत्पत्तीविषयी अभ्यासकांकडून केलेली ही मांडणी महत्त्वाची ठरते. जी बोलली जाते ती भाषा. त्यामुळे या भाषेच्या बाबतीत 'बोलणे' हा महत्त्वाचा भाग आहे. लिहिणे हा त्यानंतरचा भाग असतो. माणूस ज्या ध्वनींच्या आधारे ही आपली भाषिक संकल्पना प्रत्यक्षात आणतो; त्यातून त्याची ओळख होत असते.

प्रत्यक्षातील या भाषेला वास्तवातील अनेक गोष्टींचे संदर्भ अपेक्षित असतात. ध्वनी, प्रत्यक्ष पदार्थ, नैसर्गिक घटक, प्राणी, पशुपक्षी या सगळ्यांना त्यामध्ये स्थान असते. त्याला आपण प्रतीकात्मकता म्हणतो. या प्रतीकात्मकतेतून भाषेची व्याप्ती वाढते. भाषेची जितकी व्याप्ती तितकी ती भाषा समृद्ध मानली जाते. यालाच भाषेची बलस्थानेही

म्हणतात. या भाषिक बलस्थानामध्ये केवळ शब्दांची व्याप्ती असा अर्थ नसतो; तर वाक्यरचनेचाही विचार त्यामध्ये असतो.

अशा या मानवी समाजाची संस्कृती असते. इतिहासाचार्य राजवाड्यांनी 'कल्चर' इंग्रजी शब्दाला 'संस्कृती' हा प्रतिशब्द योजिला. ही संस्कृती म्हणजे वैशिष्ट्यपूर्ण जगण्याची पद्धत, अशी आपण त्याची सोपी व्याख्या करतो. मात्र या सोप्या असणाऱ्या व्याख्येत अनेक गोष्टींचा समावेश असतो; हे आपण विसरत नाही. ही संस्कृती पोशाख, खाण्यापण्याच्या पद्धती, परस्परा व्यवहार, नीती, मूल्ये, कायदे, कला, साहित्य अशा अनेक गोष्टींच्या मधून स्पष्ट होत असते. या अनेक गोष्टी एकत्रित असूनही समूहासमूहाच्या संस्कृतीमध्ये फरक असतो. कारण ही संस्कृतीला आर्थिक, ऐतिहासिक, भौगोलिक, पारंपरिक असे अनेक घटक कारणीभूत असतात. समाजात राहणाऱ्या व्यक्तींच्या व्यक्तिमत्त्वाला याच संस्कृतीकडून बऱ्याच गोष्टी मिळतात. ज्यातून व्यक्तिमत्त्व नावाची गोष्ट घडत असते. हे संस्कार जसे मुद्दाम घडवले जातात तसे कळत-नकळत, परिस्थितीमुळे आपोआपही घडतात. ते जसे सु-संस्कार असतात तसे कु-संस्कारही असू शकतात. ते स्वकीयांचे असतात तसे परकीयांचेही असू शकतात. झालेला संस्कार बुजून जाऊ शकतो, बुजून गेलेला संस्कार पुन्हा प्रकट होऊ शकतो. माणसाच्या मनावर आयुष्यभर होणाऱ्या सगळ्याच बऱ्या वाईट संस्कारांचे संचित म्हणजे त्याची संस्कृती असते.

असे अनुभवांचे, आसपासच्या वातावरणाचे संचित जेव्हा भाषेमध्ये प्रकट होते; तेव्हा भाषा आणि संस्कृती यांचे धुर्विकरण होत असते. भाषेच्या माध्यमातूनच हे संस्कारीकरण होत असताना दिसते.

## भाषा हे संस्कारांचं माध्यम

भाषा हे या संस्कारांचं एक महत्त्वाचं माध्यम असते. भाषेच्या मार्फत बोलणारा ऐकणाऱ्यावर कळत-नकळत संस्कार करत असतो. त्याच्या एकूण व्यक्तिमत्त्वावर सांस्कृतिक परिमाण साधत असतो. विशेष म्हणजे भाषा आणि संस्कृती हे दोन्ही घटक परिवर्तनशील आहेत. कारण हे दोन्ही घटक मानवी जगण्याशी संबंधित आहेत.

माणूस नेहमीच ज्ञानाचा उपासक राहिलेला आहे. त्याच्या या वृत्तीतूनच त्याने आपली प्रगती केली, विकास साधला. प्रगत होतानाच विकासाच्या वाटेवर अनेक नवनवीन वस्तू स्वतःसाठी निर्माण केल्या. या वस्तू निर्माण होण्यापूर्वी त्यांना भाषिक संज्ञा नव्हती, पण जेव्हा अशा वस्तू निर्माण केल्या गेल्या; तेव्हा भाषिक अपुरेपण जाणवून नवीन शब्दांची निर्मिती तो करत आलेला आहे. परिणामी ते ऐकणाऱ्या आणि बोलणाऱ्या मंडळींचा भाषिक विकास व सांस्कृतिक बदल हे हातात हात घालून होत असतात. ही एक निरंतर चालणारी प्रक्रिया आहे

## म्हणीचा भाषिक-सामाजिक संबंध

'म्हणता म्हणता निर्माण होते ती भाषिक रचना म्हणजे म्हण', असाच काहीसा व्याख्येचा आधार आपल्याला म्हणींच्या बाबतीत घ्यावा लागतो. काहीतरी अत्यंतिक निकडीचे पण लागू होणारे सांगण्याची गरज, यातूनच अशा म्हणी निर्माण झालेल्या दिसतात. या म्हणींच्या निर्मितीला परंपरा असून भाषिक त्या अभिव्यक्तीने सिद्ध झालेल्या असतात. लोककथांच्यामधूनही अशा म्हणी जन्माला आलेल्या दिसतात. अशा या म्हणींची भाषिक रचना सुद्धा महत्त्वाची ठरते. या म्हणींच्यामुळे भाषेला जिवंतपणा येतोच पण एखादी बाब अत्यंत कमी शब्दांच्या मध्ये आणि तितकीच परिणामकारकरीत्या सांगण्याचा हेतूही सिद्ध होतो. या भाषिकरचनेतून सांस्कृतिक संचित ठळकपणे मांडले जाते.

आपले म्हणणे अधिक परिणामकारक व्हावे हीच भूमिका त्यात असते. योग्य तो परिणाम साधण्यासाठी मग प्रतिमा, प्रतीकांचा वापर होतो. कधी तिरकस तर कधी विडंबन यांचा आधार घेतला जातो. म्हणणे अधिक परिणामकारक होण्यासाठी उपरोध आणि परस्पर विरोधी घटकांचीही आधार घेतला जातो. म्हणींमध्ये उपहास आणि विडंबन हा मुख्य गाभा असतो. टोकदारपणा, बोचरेपणा हा म्हणींचा विशेष असतो. कमीत कमी शब्दांच्या मध्ये

अधिकाधिक आशय साठवून एक प्रकारची अर्थाधिक्यता आलेली असते. या म्हणींच्या सादरीकरणामध्ये नाद आणि लय अशी गती असते. एकूण रचनेमध्ये दोन वाक्यांश असतात. या दोन्ही वाक्यांशामध्ये वेगवेगळ्या घटना असतात. तर कधी कधी त्या घटना एकमेकांशी विसंगत असलेल्या दिसतात. या विसंगतीमुळेच म्हणी मधला आशय परिणामकारक होत असतो. म्हणजे एक प्रकारे सामाजिक अभिसरणाची प्रक्रिया अशी भाषिक होते. या अभिसरणात समाजातील सार्वत्रिक घटकांचा महत्त्वपूर्ण समावेश होतो.

आपल्या भाषेत म्हणींचा एक समृद्ध असा खजिनाच आहे. या म्हणींचा करता कोण, या म्हणी कधी निर्माण झाल्यात हे मात्र निश्चित सांगता येत नाही. पण समाजातील बदलत्या घटीतांना शब्दात मांडताना या म्हणींचा जन्म झाला, हे निश्चित.

आधुनिक युगातही अशा नव्या म्हणी उदयास येताना दिसत आहेत. खरे तर नव्या युगात म्हणी निर्माण होतील की नाही, अशी एक शंका अभ्यासकांच्या मनामध्ये होती. आजच्या जागतिकीकरणाच्या रेट्यात हे भाषिक सौंदर्य गुदमरून जाईल, असे वाटत होते. मात्र असे काही न होता म्हणींचा हा प्रवाह जागतिकीकरणाच्या कालखंडात सुद्धा पुढे जाताना दिसतो. नव्या कालखंडातील जगण्याला अचूकपणे चिमटीत पकडीत या म्हणी उदयास आलेल्या दिसतात. जेव्हा आजच्या काळातील भाषेकडे आपण बघतो तेव्हा या म्हणींचाही निर्देश होतोच. त्यामुळे जागतिकीकरणाच्या रेट्यात माणूस आपले भाषिक स्वत्व न हरवता त्यामध्ये सुद्धा रोचकता आणत आहे, हेच सिद्ध होते.

या म्हणींच्या मधून जशी नवता लक्षात येते त्याचप्रमाणे मानसिक, सामाजिक, आर्थिक, राजकीय, सांस्कृतिक संदर्भही तपासता येतात.

मानवी भावनांची, मूल्यांची कदर न राहणे, सद्यस्थितीच्या गतीमध्ये धावणे सक्तीचे होणे, हताश अवस्थेने बघणे, मनःशांती, समाधान हे हळूहळू गोंगाट, कर्कशता, अस्वस्थता यात बदलणे, संभ्रमित वैफल्यग्रस्त अवस्था निर्माण होणे अशा अनेक पदरी कालखंडाचे हे वर्तमान आहे. अशी एक पायरी प्रत्येक कालखंडात येतच असते. जसे दुसऱ्या महायुद्धानंतर एकूणच सामाजिक स्वास्थ्य वेगळ्या वाटेवर गेले, त्याचे प्रतिबिंब भाषेत उमटले. नव्वदोत्तरी कालखंडात जागतिकीकरणाने फार मोठे बदल झालेत. त्या बदलांसह



भाषेत बदल होताना या म्हणी निर्माण झालेल्या आहेत. आजच्या वर्तमानात 'अर्थ' हा एकूण बदलाचा केंद्रबिंदू आहे. याच्यामुळेच अगदी लहान घटकापासून मोठ्या घटकापर्यंत बदल होताना दिसतात.

या म्हणींच्या अभिव्यक्तीमध्ये प्रादेशिकतेचे महत्त्व दिसते. कारण ज्या भागात जो बदल झाला तो बदल त्या म्हणीशी संबंधित असतो. त्यामुळे या ठिकाणी आलेल्या बऱ्याचशा म्हणी या नागर समाजाशी संबंधित अशा आहेत. अर्थात आज जागतिकीकरणाच्या कक्षा रुंदावत त्यामध्ये ग्रामीण समाजही प्रवेशता झाला आहे. साहजिकच या म्हणी ग्रामीण समाजालाही लागू होतात. एका अर्थाने नवोदत्तरी सामाजिक बदलाचे प्रतिबिंब असणाऱ्या या म्हणी आहेत.

### सामाजिक संदर्भाने येणाऱ्या म्हणी

रोजचे अन्न शिजवण्यासाठी सर्वसामान्यांकडे इंधनाचा एकच स्रोत होता, तो म्हणजे लाकूड. ग्रामीण भागात चुलीसाठी हेच लाकूड वापरले जाई; तर शहरी भागात या लाकडाचा भुसा वगैरे वापरून शेगडी पेटवली जात असे. पर्यावरणाचा समतोल राखण्यातून लाकूडतोडीवर उपाय म्हणून रॉकेल आले. चुलीला, शेगडीला पर्याय निर्माण झाला. शिवाय धुराचा त्रास नको त्यापेक्षा स्टोव्ह बरा वाटायला लागला. हा बदल चुलीला, शेगडीला पर्याय म्हणून जनमानसात प्रिय झाला. कमी वेळात कमी जागेत त्याच्यावर अन्ना शिजवणे सोयीचे होते. यासाठी जिथे रॉकेल मिळण्याचे ठिकाण होते, तिथे साहजिकच गर्दी होऊ लागली. गर्दी झाली आणि रांगेत उभे राहणे सुरू झाले. हा बदल अचूकपणे टिपणारी नवीन म्हण उदयास आली. 'प्रयत्ने लाईनीत उभे राहता रॉकेलही मिळे!' कधीकाळी प्रयत्न वाळूचे करणाऱ्याला यश मिळत होते आता रॉकेल मिळण्याचा बदल झाला. अलगदपणे अशा रोजच्या दैनंदिन व्यवहाराच्या कृती अचूकपणे शब्दबद्ध झाल्या. असाच अर्थव्यवस्थेच्या निमित्ताने झालेला बदल नागर समाजामध्ये जागेची टंचाई घेऊन आला. मध्यमवर्गीय नागर समाजामध्ये जागेची टंचाई भासू लागली. मोठी जागा घ्यावी तर तेवढे बजेट नसते. आणि लहान जागा सगळ्याच माणसांना अडचणीची ठरते. अशा जागेच्या टंचाईवर भाष्य करणारी म्हण आली 'राहायला नाही घर म्हणे लग्न कर!' तर काही मध्यमवर्गीय घरांच्या मध्ये, आहे त्याच लहानशा जागेत घर सजवणारी कुटुंबही असतात. या घर सजवण्यामध्ये फर्निचर

हा घटक मोठा असतो. बरेचदा छोट्या घरातला आपला मोठेपणा दाखवण्यासाठी लोक भरपूर फर्निचर करतात. अशा या 'दाखवण्याच्या' वृत्तीवर 'जागा लहान फर्निचर महान!' ही म्हण अचूक बोट ठेवते.

याच नागर समाजामध्ये उच्च वर्गीय समाज त्यांचे राहणीमान, दैनंदिन व्यवहार हे वेगळे असतात. ज्यामध्ये सुखासीनता, मनोरंजन याला महत्त्व असते. अशा या उच्च वर्गीय समाजातील महिलांसाठी विशेषतः मुलींच्या बाबतीत ब्यूटी पार्लर हा तसा जिद्दाळ्याचा विषय असतो. लहान सहान गोष्टीसाठी सुद्धा तिथे जाणे ही त्यांची गरज झालीय. तर काही वेळा काही गरज नसताना सुद्धा त्या ठिकाणी जाणाऱ्या युवती असतात. अशा वेळेला त्यांच्यावर असणारी ही म्हण 'चुकल्या मुली ब्यूटीपार्लरमध्ये!' खूप डोळस आहे. क्लब आणि पब म्हणजे आधुनिक उच्चवर्गीय समाजाची खास ठिकाणे. क्लब मध्ये जाणे हे जितके प्रतिष्ठेचे तितकेच पब मध्ये जाणे प्रतिष्ठेचे ठरावे, अशी ही वर्ग व्यवस्था आहे. या व्यवस्थेशी संबंधित 'सासू क्लबमध्ये सून पबमध्ये!' हे म्हण दिसते.

आधुनिक कालखंडात ग्रामीण भागातही बरेच काही बदल झालेत. जुन्या वळणाचे गाव बदलले. शेतामध्ये आधुनिकता आली. गावातील प्रतिष्ठेच्या कल्पना बदलल्या. घरातील वातावरण कसे असावे, याविषयी काही संकेत तयार झालेत. तशी बदलावर यावर भाष्य करणारी म्हणही निर्माण झाली, 'शेतात खत, गावात पत, आणि घरात एकमत रहावं!' शेती केंद्रित ग्रामसंस्कृतीमध्ये कष्टाला पर्याय नसतो. ज्याला शेती नसते तो इतरांच्या शेतीमध्ये कष्ट करतो. अशा या कष्टाला अधोरेखित करणारी ही म्हण 'आधी घाम गाळावा मग घास गिळावा' आली. असा घास मिळण्यासाठीच कष्ट केले जातात. काम असेल तिथे हात पोहोचतात आणि पाय वळतात. या हातापायांचे कष्टण म्हणजे 'हात व्हाकडं आणि पाय पोटाकडंच वळतात' या म्हणीतून व्यक्त होते. कष्टकरी जीवाला कष्ट विसरण्यासाठी एखादे लहान मोठे व्यसन जडते. या व्यसनाच्या धुंदीत कधी असेही घडते, 'बिडीचा केला नाद आन गंजीला लागली आग'.

गावामध्ये भावकी, पावणारावळा, गोतावळा यांचे महत्त्व आजही आहे. प्रत्यक्षात यांची भूमिका काय असते, यावर बोट ठेवणारी ही म्हण 'माय पुण्याची, भावकी उण्याची

वाटेकरी असती!' एखाद्या प्रसंगात चांगलं होण्यासाठी सख्खा पाव्हणा धडपडतो तर उणिवा शोधण्यासाठी भावकी धडपडते. यातच भावकी मध्ये काही देण्याघेण्याच्या वाटाघाटी असतील, जमीनजूमल्याच्या वाटण्या असतील तर यातील वास्तवता मांडणारी म्हण 'वळणाचं पाणी वळणारच जाणार' अशी आहे.

गावात कोणत्या दारात पहिले जावे याचे काही संकेत आहेत. 'मरणा घरी की तोरणा घरी घुसायचं उभं राहायचं' असा प्रश्न विचारूनच या म्हणीतून हा संकेत ठळक केलेला आहे. कारण तोरणा घरी गर्दी आपोआपच होते; पण मारणाघरी गर्दी होते तिथेच माणुसकी असते. अशीच एक म्हण ग्रामीण भागात पाहायला मिळते. 'विचार ना पुस आणि घरात घुस'. गावात अशीही काही माणसे असतात त्यांचे वर्तन अशा प्रकारचे असते. त्याचप्रमाणे 'देव नाही देव्हारी आन धुपाटन उड्या मारी, जीवाचं पाखरू कसं धरु न काय करू, सीताबाईन केलं रामायण धुरपतीनं केलं महाभारत, भिडं भिडं पोट वाढं, गळ्यात माळ आणि पोटात काळ,' अशाही म्हणी या ग्रामजीवनाशी संबंधित नव्या जाणीवा ठळक करणारी आहेत.,

### तंत्रज्ञानाशी संबंधित म्हणी

आधुनिक तंत्रज्ञानाच्या युगात संगणक आले आणि त्यांची चलती हळूहळू तालुका, जिल्हा पातळीवरही झाली. तेव्हा हे संगणकीय जग अद्भुत असे होते. अशा या अद्भुत संगणकाची चकचकीत दुकाने निर्माण झालीत. त्याच्यामध्ये 'सायबर कॅफे' नावाची जादुई खेळ देणारी गुहा आली. अमुक किंमत देऊन तमुक खेळ तुम्हाला खेळता येईल, असा हा नव्या युगातला खेळ होता. त्यामुळे या नव्या पिढीतल्या तरुणाईसाठी 'सायबर कॅफे' म्हणजे आकर्षणाचे ठिकाण ठरले. त्यांच्या या आकर्षणाला अचूकपणे टिपणारी म्हण 'चुकली मुलं सायबरकॅफेत!' अस्तित्वात आली.

जागतिकीकरणातूनच एक महत्त्वाचा बदल जो सर्वसामान्यांपर्यंत पोहोचला तो म्हणजे मोबाईल. हे मोबाईल नावाचे यंत्र आले आणि एकूणच समाजवर्तन बदलून गेले. सुरुवातीला महाग असणारे हे यंत्र हळूहळू सगळ्यांच्या खिशाला परवडणारे झाले. आपोआपच लहानापासून मोठ्यापर्यंत सगळ्यांचाच त्याने कब्जा घेतला. त्याचेही नवनवीन नमुने बाजारात येऊ लागले. मोबाईल ही अत्यंत गरजेची गोष्ट आहे असे वाटणारे समाजमन तयार झाले. या

समाज मनाच्या अंतरंगात डोकावल्यावर मोबाईल व त्यातून आलेली मानसिकता हा चिंतेचा विषय ठरावा. मोबाईलच्या या अतिरेकी वापरातून समस्याही निर्माण झाल्यात. अशा या अतिरेकी वापराला टोकणाऱ्या आजच्या घडीला वेगवेगळ्या म्हणी व्यक्त होतात. 'नाजुक मानेला मोबाईलचा आधार!' अशी सुरुवात होताना हळूहळू संपूर्ण मोबाईलची कथा आणि व्यथा या म्हणी व्यक्त करतात. या मोबाईलच्या रिंगटोन सुद्धा विविध प्रकारचे आहेत. आपापल्या आवडीप्रमाणे याचा वापर केला जातो. पण हे जेव्हा अतिच होते तेव्हा अशी म्हण जन्मास येते, 'मनोरंजन नको पण रिंगटोन आवर!' मोबाईल मुळे घरबसल्या आपण कुठेही संपर्क साधू शकतो, हा सगळ्यात मोठा फायदा आहे. बरेचदा याच फायद्याचा फापटपसारा जेव्हा होतो तेव्हा 'स्क्रीनपेक्षा एसएमएस मोठा!' ही म्हण जन्माला येते. 'फोन वितभर आणि एक्सेसरीज हातभर' या म्हणीतून एका मोबाईल साठी इतर लागणाऱ्या साहित्याचा उच्चार होतो. कधी कधी हाच मोबाईल वेगवेगळ्या प्रकारे कामाला सुद्धा येतो. समोरच्या व्यक्तीचे काही ऐकून घ्यायचे नसल्यास, दुर्लक्ष करायचे असल्यास किंवा आपल्याच विश्वात रमलेल्या व्यक्ती मोबाईलचा आधार घेऊन आपल्या मनातील भावच व्यक्त करीत असतात. त्यांचे हे वर्तन 'उचलला मोबाईल लावला कानाला!' अशा म्हणीतून स्पष्ट होते. तर 'आला मेसेज, केला फॉरवर्ड' मधून आजच्या 'व्हाट्सअप विद्यापीठा'वरच एक प्रकारे बोट ठेवलेले आहे. 'खाली मुंडी आणि कॉन्टॅक्ट धुंडी' ही म्हण म्हणजे आजच्या काळातील आभासी दुनियेतील नात्यांवर बोट ठेवते. मोबाईल चार्जर शिवाय, बॅटरी शिवाय चालत नाही. 'स्वामी तिन्ही जगाचा, चार्जरविना भिकारी', 'बुडत्या बॅटरीला चार्जरचा आधार', 'एक ना धड आणि भाराभर चार्जर' या म्हणी म्हणजे मोबाईलच्या मर्यादा दर्शविणाऱ्या आहेत. याच मोबाईलमधून टिपले जाणारे फोटो यावर नेमके बोट ठेवणारी ही म्हण 'चेहेऱ्यातच नाही तर सेल्फीत कुठून येणार ?' मोबाईल मध्ये एकापेक्षा एक अँप असतात त्यांना उद्देशून असणारी ही म्हण 'नाय ते अँप आणि डोक्याला ताप'. अशा या मोबाईलवर कहर करणारी म्हण म्हणजे 'मुंबईचा पाउस आणि मोबाईलवरचा DP, कधी बदलेल सांगता येत नाही'. एकूण काय तर आजच्या युगातील या छोट्याशा यंत्रावर अनेक म्हणी तयार झालेल्या

दिसतात. हे छोटे यंत्र लहान पण असे म्हणीतून महान झालेले दिसते.

### राजकारणातून आलेल्या म्हणी

राजकारण हा आज एकूणच समाजामध्ये अतिशय संवेदनशील विषय झालेला आहे. कधीकाळी राजकारण हे मूल्यनिष्ठ होते. त्याच मूल्यांच्या आधारे या देशाचे सरकार चालत असे. आज मात्र मूल्य शोधावे लागते आणि निष्ठा तपासून घ्याव्या लागतात. राजकीय वर्तमानात अनेक घडामोडी जेव्हा आपल्यासमोर येता तेव्हा राजकारणाचे अनेक बदलते रंग हा आपल्या नित्य अनुभवाचा भाग बनतो. या नित्य अनुभवाला साजेशा अशा नवीन म्हणी उदयास येणेही स्वाभाविक आहे.

'ज्याची खावी पोळी, त्यालाच घालावी गोळी' ही म्हण म्हणजे विश्वास ही गोष्टच राजकारणात फालतू ठरली आहे, टोकाचा निर्णय घ्यायला इथे कोणत्याही प्रकारचे भय राहिले नाही, कृतज्ञता ही तर अंधश्रद्धा ठरावी अशी गोष्ट झाली आहे; हेच दाखवून देते. त्यामुळेच 'घालावी गोळी' हे शब्द अगदी अचूकपणे या म्हणीतून येतात. आज आपण लोकप्रतिनिधी निवडून देतो लोकशाहीचे गोडवे गातो. मात्र आपण आपले कर्तव्य बजावताना आपण निवडून देणार आहोत; त्या उमेदवारांची योग्यता तपासून बघण्याचे कष्ट घेत नाही. सुशिक्षित, अर्धशिक्षित अडाणी या सर्वांमध्येच एक उदासीनता दिसते. उदासीनतेची कारणे सुद्धा आज बदललेल्या एकूणच सामाजिकते मध्ये गुंतलेली आहेत. यासोबतच जे उमेदवार म्हणून राजकारणात प्रवेश करतात त्यांनी सुद्धा अनेक मार्ग धुंडाळून झालेले असतात. कुठेच यश येत नाही तर चला राजकारणात, असा एक नवीन विचार आपल्याच समाजात रूढ होत आहे. अशा या नव्या रूढीवर मार्मिकपणे बोट ठेवणारी ही म्हण येते. 'चोऱ्या करून थकला आणि शेवटी आमदार झाला'. राजकारणामध्ये निष्ठा या मूल्याच्या आधारे पक्ष आणि पक्षनिष्ठा या बाबी असतात. बरेचदा राजकारणात येणारा नवखा कुणी अशा एखाद्या पक्षाच्या आधारे राजकारणात येत असतो. सुरुवातीला जम बसेपर्यंत पक्षासोबत असणारा राजकारणी एकदा का यशस्वी झाला, की स्वतःचे मन मानेल तेव्हा पक्षांतर करीत असतो. पण इथेही 'आपले पक्षांतर, दुसऱ्यांचा फुटीरपणा!' असा भाव आहे. राजकारणाच्या एकूणच गोष्टी म्हणजे खरे-खोटेपणाचा न संपणारा प्रवास असतो. सत्तेच्या खुर्चीमध्ये

खरे-खोटे असे काही नसते, अशीच जणू आत्ताची राजकीय व्यवस्था आहे. अशा या वृत्तीचा वेध घेणारी ही म्हण 'जया अंगी खोटेपण, त्या मिळे मोठेपण!' तर

'गरज सरो अन् मतदार मरो' त्यामुळे मत महत्त्वाचे मतदार नाही हे ठळक होते. या आणखीन काही म्हणी 'पुढा-याचं मूळ व हॉटेलची चूल पाहु नये !', 'मंत्र्याच पोर गावाला घोर !', 'हरावे परी डिपॉझिटरूपी उरावे', 'नेता छोटा कटआऊट मोठा !' अशा या राजकारणाशी संबंधित आहेत. हे आजच्या राजकीय वातावरणवर मार्मिक भाष्य ठरेल. 'सत्ता नको पण चौकशा आवर !' सारख्या म्हणीतून तर सद्यस्थितीतील 'इडी' व्यवस्थेवरच भाष्य केलेले दिसते.

### शिक्षण व्यवस्थेतून आलेल्या म्हणी

स्वातंत्र्यानंतर शिक्षणाची गंगा गावोगाव गेली. वाडीवस्तीपर्यंत शिक्षणाचा प्रसार झाला. ग्रामीण भागातील पहिली पिढी या प्रवाहातून शिक्षित झाली. पहिल्या पिढीला या शिक्षणाचा लाभही मिळाला, जो खेडूत, कष्टकरी समाजाला अपेक्षित होता. म्हणजे काहीतरी शिकलं की नोकरी मिळते, या त्यांच्या अपेक्षेला फळ आले. हळूहळू ह्यातील शिक्षित पिढ्या वाढू लागल्या आणि अपेक्षाभंगही दिसू लागला. शिक्षण आहे पण त्याला योग्य ती नोकरी नाही, हवे त्या क्षेत्रात संधी मिळत नाही; अशी वस्तुस्थिती निर्माण झाली. बेकारी हा एक सामाजिक समस्येचा भाग बनला. समाजातील उच्च वर्गाला आणि अगदी निम्नस्तरीय वर्गाला बेकारीची फारशी झळ बसली नाही. मात्र जो मध्यमवर्ग होता ज्याला नोकरी हाच सुरक्षित मार्ग आतापर्यंत वाटत होता तो मार्गच थांबला. बेकारीची कुन्हाड या मध्यम वर्गाच्या मानेवर बसली. घरातील वातावरण बदलले. घरातील शिक्षित मोठ्या मुलाकडे बघण्याचा दृष्टिकोन चिंतेचा झाला. प्रत्यक्ष त्या तरुणाला सुद्धा आपण शिकून काही करू शकत नाही; याची जाणीव पोखरायला लागली. त्याच्या मनातील हे पोखरलेपण शिक्षण आणि बेकारीच्या निमित्ताने निर्माण झालेल्या अनेक म्हणी सांगून जातात. हातामध्ये पदवी आहे पण त्या पदवीच्या लायकीची नोकरी नाही. बरं पदवी असल्यामुळे हलकी मजुरीची कामे करता येत नाहीत. या कात्रीत सापडलेल्या युवा मनाची अवस्था म्हणजे, 'सरकार जेवू घालीना, पदवी भीक मागू देईना, एल.एल.बी झालो अन भिकेला लागलो,' अशीच होती.



तर काही ठिकाणी संधी आहे. त्या योग्यतेची पात्रता सुद्धा आहे आणि तरीही नोकरी मिळू शकत नाही; हे सुद्धा वास्तव आहे. विशेषतः आपल्यासारख्या शैक्षणिक क्षेत्रामध्ये याचा अनुभव बरेचदा येतो. बरेचदा वशिला, आर्थिक व्यवहार यातून योग्य त्या उमेदवाराला संधी मिळत नसते. हे सत्य अचूकपणे टिपणाऱ्या म्हणी आधुनिक समस्येला वाचा फोडणाऱ्या आहेत. 'वशिल्याच्या नोकरीला इंटरव्यू कशाला!; घोड्याच्या शर्यतीत वशिल्याचे गाढव पुढे! तर काही वेळेला असेही पाहायला मिळते की या डिग्री सोबत आणखी एखादी डिग्री घेऊया. त्यामधून सहजपणे एखादी संधी उपलब्ध होईल. उज्वल भविष्याच्या आशेवर असे अनेक जण शिकत राहतात. मात्र घडतं असं की हे शिक्षण करता करता वय वाढते, पैसे खर्च होतात आणि संधी मिळत नाही. अशा या स्थितीला नेमकेपणाने दाखवणारी ही म्हण 'वयही गेले, पैसेही गेले, हाती राहिले दाखले!'

अगदी अलीकडच्या कालखंडात शिक्षण हे आणखीन महागले. प्राथमिक शिक्षण, माध्यमिक शिक्षण, महाविद्यालय शिक्षण यांना अनेक पर्याय निर्माण झालेत. त्यासोबत नवनवीन विद्याशाखा सुरू झाल्या. या सगळ्यांसाठी असणारी फी हा एक चिंतेचा विषय बनला. जे शिक्षण अगदी माफक पैशांच्या मध्ये होत होते तेच आता अव्वाच्या सव्वा रकमेमध्ये होऊ लागले. या नव्या युगात अगदी 'केजी' पासून फीचा फंडा सुरू झाला. या फीच्या गदारोळामध्ये होणाऱ्या घुसमटेला व्यक्त करणारी ही म्हण आली; 'खिशात नाही डोनेशन, घ्यायला चालला ऍडमिशन! या म्हणीत 'डोनेशन' आणि 'एडमिशन' या दोन शब्दांनी शिक्षणातील बदल ठळक केला. सध्या जगात आधुनिकीकरणाचे वारे वहात आहेत. प्रत्येकाला वाटतेय की, आपण जगाशी जोडले गेले पाहिजे. आपला विकास करायचा असेल तर आपल्याला जगाची भाषा शिकायला हवी. याच नव्या शिक्षण व्यवस्थेतून 'होमवर्क' हा नवीन घटक आला. या घटकाने अवघ्या पालक वर्गाची झोप उडवली. एका-एका मार्कासाठी पालकांच्या मध्येच स्पर्धा निर्माण झाली. आपले पाल्य नेहमीच प्रथम यायला हवे, असा एक दृष्टिकोन निर्माण झाला. पालकांच्या अपेक्षा वाढल्या. होमवर्क प्रोजेक्ट या जाळ्यात पाल्य सापडलं. त्यातून पाल्यापेक्षा पालकांचेच 'होमवर्क' करण्याचे सुरू झाले. प्रत्यक्ष कृतीमध्ये पालक वर्ग गुंतून गेला. अशा या

नव्या गुंत्याला 'मुलं करतात चॅनेल सर्फ, आईबाप करतात होमवर्क!' असे अचूकपणे या म्हणीतून पकडलं आहे.

याच शिक्षण क्षेत्रात काही विकृत गोष्टीही वाढीस लागल्या. अभ्यास करून परीक्षा देणे यापेक्षा शॉर्टकट शोधण्याकडे कल वाढला. त्यातही परीक्षेत एकूण 'मार्कवादी' धोरण महत्त्वाचे ठरले. असे हे मार्क्स जास्तीत कसे पडतील या विचारांच्या मधून 'कॉफी' करणे 'हा प्रकार प्रिय होऊ लागला. त्याचे प्रमाण वाढू लागले. या वाढत्या प्रमाणावर भाष्य 'एकमेका पुरवू कॉफी, अवघे होऊ उत्तीर्ण! करणारी ही म्हण म्हणजे शिक्षणातील वाढत्या विकृतीवर मारलेली एक थप्पड आहे.

अशाच काही आणखीन आधुनिक म्हणी आहेत. ज्यातून आजचे सामाजिक, सांस्कृतिक चित्र उभे राहते. 'ज्या गावचे बार, त्याच गावचे हवालदार!; साधुसंत येती घरा, दारं खिडक्या बंद करा!; लांबून देखणी, जवळ आल्यावर चकणी!; काटकसर करून जमवलं, इन्कम टॅक्समध्ये गमावलं, रिकाम्या पेपरला जाहिरातींचा आधार!; आधीच एमटीएनएल, त्यात पावसाळा, सरकारी काम आणि दहा वर्ष थांब, भक्त जातो देवापाशी, चित्त त्याचे चपलेपाशी, मरावे परी व्हिडीओ कॅसेटरूपी उरावे, आपलेच गोलंदाज आणि आपलेच फलंदाज.' या म्हणी म्हणजे आधुनिक युगातील अपप्रवृत्तींवर भाष्य करतात.

समाजात असे काही प्रवाह येतात त्या प्रवाहांना अप्रत्यक्षपणे रोखण्याचे काम या म्हणींच्या माध्यमातून होऊ शकते. म्हणजे एका अर्थाने म्हणी या समाजउद्बोधक अशा शब्दरचना आहेत. या म्हणी काळानुरूप सापासारखी कात टाकून नव्याने झळकल्या आहेत. बदलत्या जीवनशैलीत सामावून घेत कोलमडणाऱ्या मनाला सावरणाऱ्या आहेत. जीवनाचा स्वच्छ आरसा दाखवत सावधानतेचा इशारा देणाऱ्या आहेत. त्यामुळेच काळ बदलला, जीवनशैली बदलली, संदर्भ बदलले. तरीही अनुभवात मुरलेल्या अस्सल म्हणींचं अस्तित्व अजूनही अबाधित आहे.

## निष्कर्ष

1. भाषा ही नेहमी प्रवाहित असल्याने तिच्यात अनेक बदल होतात. त्यावेळेला जुने शब्द हळुहळू बाजूला पडतात.
2. म्हणींच्या बाबतीतही असेच म्हणता येईल.

ह्या नव्या म्हणींच्या मुळे भाषा समृद्ध होताना दिसते .

3. जे -जे काही भौतिक बदल झाले व त्यातून. साधने, सुख- सुविधा वापरामध्ये आल्या त्यांचा बरेचदा वापर या नव्या म्हणींच्या मध्ये होताना दिसतो.
4. या म्हणी म्हणजे आधुनिक युगातील समाजाचे प्रतिबिंब दर्शविणारे आहेत.

### समारोप

समाज बदलतो म्हणजे काय तर समाजाच्या वर्तनाच्या पद्धती बदलतात. या पद्धती बरेचदा प्रत्यक्ष जीवनातील कृतीशी संबंधित असतात. हेच सांस्कृतिक, भाषिक बदल असतात. प्रत्येक कालखंडात असा एक टप्पा येतच असतो. बदलावरच्या या टप्प्यावर जेव्हा एखाद्या गोष्टीचा अतिरेक होतो किंवा एकारलेपण येते तेव्हा आपोआपच ह्या अतिरेकाचा कंटाळा येतो. अशा स्थितीतूनच अशा म्हणींचा उदय झालेला पाहायला मिळतो. ह्या म्हणी म्हणजे नवीन समाजमनाच्या भाषिक सांस्कृतिक अनुबंध स्पष्ट करतात . म्हणींच्या मार्मिकतेतून हे अनुबंध लक्षवेधी होतात.

### संदर्भ

- १) साहित्याचा अन्वयार्थ - नागनाथ कोत्तापल्ले, स्वरूप प्रकाशन, औरंगाबाद
- २) भाषा समाज आणि संस्कृती — सोनाली देशपांडे गुजर, शब्दालय प्रकाशन श्रीरामपूर
- ३) साहित्य आणि सांस्कृतिक संवेदन - प्रभाकर बागले, शब्दालय प्रकाशन, श्रीरामपूर
- ४) संस्कृतीच्या पाऊलखुणा - द.ता. भोसले, पद्मगंधा प्रकाशन , पुणे
- ५) साहित्याचे सामाजिक व सांस्कृतिक अनुबंध- म. सु. पाटील ,शब्दालय प्रकाशन ,श्रीरामपूर
- ६) अक्षरगाथा त्रैमासिक - डॉ. मा.मा.जाधव, ऑक्टोबर २०१३
- ७) आंतरजाल

