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**LANGUAGE : TEACHING INDIAN LANGUAGES**

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**ABSTRACT:**

Most people, including teachers, teacher-trainers, textbook writers, curriculum designers, and educational planners, regard language simply as a means of communication. In order to appreciate fully the role of language in education, we must begin to develop a holistic perspective on language. We need to examine it in a multidimensional space, giving due importance to its structural, literary, sociological, cultural, psychological, and aesthetic aspects. Formally, language is seen as the pairing of a lexicon and a set of syntactic rules, where it is systematically governed at the level of sounds, words, and sentences. This is, of course, true but it gives us only one side of the picture, even though it is universal. India has always been a multilingual country (Chaudhary, 2009), where some languages have been used only for local communication. Some others have been learning for their own sake, and to learn other subjects. Languages used for “global” communication have been highly codified. With time, their contents have changed, but slots have endured. What follows is an overview of how this pattern has endured in India through ages. So in this paper we can easily understand the languages that teaching in india.

**KEYWORDS:** Language, India, Teaching, Education, Communication, literature.

## **INTRODUCTION:**

In this paper, we are going to discuss about the languages of india. The language provisions made under the Constitution of India and languages. We feel that a considerable amount of intra and interstate flexibility should be allowed in the implementation of the Languages. Introduction Multilingualism is constitutive of Indian identity. Even the so-called 'monolingual' in a remote village often possesses a verbal repertoire that equips her to function adequately over a large number of communicative encounters. Indeed, the multiplicity of Indian voices interact with each other in the Indian linguistic and sociolinguistic matrix, which is built on a variety of shared linguistic and sociolinguistic features. On the other hand, several recent studies have effectively demonstrated the positive relationship of bilingualism with cognitive growth and scholastic achievement. India as a Multilingual Country. The facts about India being a multilingual country are well known. The 1971 Census, which can legitimately be considered most authentic in this respect, recorded a total of 1,652 languages belonging to five different language families in this country. Over 87 languages are used in the print media, 71 languages are used on the radio, and the administration of the country is conducted in 13 different languages. Yet one notices with a sense of regret that only 47 languages are used as the medium of instruction in schools. One hopes that, as a result of this position paper, more and more mother tongues will be used as the medium of instruction in schools. In spite of this enormous diversity, several linguistic and cultural elements bind India into one linguistic and sociolinguistic area. Indeed, very often genetically unrelated and geographically separated languages share a common grammar of culture articulated through language.

In the Indian context, the access to the target language community may be highly variable. For Example, in the case of English, even though the native target language community is absent, the amount of exposure available in urban settings may often be substantial. On the other hand, in many rural and tribal areas, English must be treated as a foreign language. In the case of Indian languages, native target language groups may often be far more accessible. A lot of research into the social psychological aspects of second or foreign language was carried out in several parts of the world. Most of these researchers found that proficiency in a second or foreign language was significantly related to the attitudes and motivation of the learner. However, there was very little support for Gardner and Lambert's hypothesis that integrative motivation was more significant than instrumental motivation. Several researchers (including Khanna and Agnihotri 1982, 1984) have shown that the theoretical claims of Gardner and Lambert lacked generality as the variance in second-language proficiency is explained not only by motivational and attitudinal variables but also by a variety of social, cultural, and demographic variables. There are different theories about how many of these mother-tongues qualify to be described as independent languages.

There are other estimates that would put the number higher or lower; For instance, the encyclopaedic People of India series of the Anthropological Survey of India, identified 75 "major languages" out of a total of 325 languages used in Indian households. Ethnologue, too reports India as a home for 398 languages, including 387 living and 11 extinct languages. Most importantly, as early as in the 1990s, India was reported to have 32 languages with one million or more speakers. The People of India also reports that there are 25 writing systems in India that are in active use as in the 1990. The

results of a 1989-survey titled ‘The Written Languages of The World : A Survey of the Degree and Modes of use conducted by P.Padmanabha B.P.Mahapatra , V.S.Verma , G.D.McConnell showed that there are at least 50 Indian languages in which writing and publishing are done in substantial quantities. The largest chunk of languages and mother tongues belong to the Indo-Aryan sub-family of Indo-European languages. The immediate predecessor of Indo-Aryan happens to be Indo-Iranian, the oldest specimens of which are available in the Zend-Avesta. Among the modern Indo-Aryan languages, Hindi and Bangla happen to be the most well-known languages internationally. Hindi of course has about 49 varieties, and is spread over a vast tract in North India. The Western Hindi is a Midland Indo-Aryan language, spoken in the Gangetic plain and in the region immediately to its north and south. Around it, on three sides, are Panjabi, Gujarati, Rajasthani. The Eastern Hindi is spoken in Oudh and to its south. In the outer layer, we get languages such as Kashmiri, Lahnda, Sindhi, Gujarati, Marathi, in the northern and the western region, and Oriya, Maithili, Bengali and Assamese in the east.

When we look up the Dravidian Languages, The actual word ‘Dravidian’ was first used by Robert A. Caldwell, who introduced the Sanskrit word Dravida Among Dravidian languages, besides the four internationally known languages spread in many parts of the world, there are 26 Dravidian languages by the current count, of which 25 are spoken in India and one (Brahui) is spoken in Baluchistan on the Pakistan-Afghanistan border. Spoken by more than 300 million people in south Asia, the antiquity of Dravidian Languages is largely due to the rich grammatical and linguistico-literary tradition of Classical Tamil. Even other major Dravidian languages, namely, Malayalam, Kannada, and Telugu possess independent scripts and literary histories dating from the pre-Christian era. The smaller Dravidian languages include Kolami-Naiki, Parji-Gadaba, Gondi, Konda, Manda-Kui, Kodagu, Toda-Kota, and Tulu, etc. The Northern Group is the smallest: Brahui, Malto and Kudukh. The Central Group of Dravidian languages seem to be most widespread: Gondi, Konda, Kui, Manda, Parji, Gadaba, Kolami, Pengo, Naiki, Kuvi and Telugu.

The ‘Southern Group’ includes Tulu, Kannada, Kodagu, Toda, Kota, Malayalam and Tamil. Indian Languages and Knowledge-bases. India has always been a knowledge super-power, producing both knowledge that has universal relevance as well as knowledge that needs to be differentiated by cultural specificity that makes it useful for the Indian society. This vast expanse in the domain of knowledge production did not come from the introduction of western education in the country, as cultural contacts with other civilizations have happened here for many centuries. Much before the concept of literary genre came to exist in the western literary theories, India had its own developed paradigms of literary classifications and established tradition of ‘long narratives’, ‘short tales’, ‘drama’, ‘epics’ and ‘lyrical poetry’ as well as treatises that bore evidence of serious essays or prose-writing. The contact with the west brought in and valorized the new forms such as ‘novels’ which by the 19th century had become an established tradition in Europe. Although we get varying accounts, India’s schools teach 58 to 69 different languages either as subjects or as media of instruction.

The legacy of English in India can be traced back to the early 17th century via the trade and evangelical missions of the East India Company and Christian missionaries respectively. English began to take a more central position with the introduction of public instruction in English in the 1830s and it became the official language of the Company rule in 1835. It became further

entrenched as the language of administration and consequently of prosperity, power and modernity with the establishment of British colonial rule.

English also has a strong presence in the cultural life of India, particularly in literature and films, as evidenced by, for example, a large English language publication industry and a substantial readership for Indian writings in English. It is important for us to realise that the major languages of this country, including English, can flourish only in the company of and not at the cost of minor languages. The ideological position that the development of one language also helps in the development of other languages leads one to expect that the development of even some of the languages could provide a marked impetus to the rest of the languages in the case of the linguistically diverse tribal areas, and spur the speech communities to consciously strive in that direction.

### **CONCLUSION:**

This paper Concludes, That is all the languages will have their own orthography, grammars and dictionaries. Even in the absence of standardised varieties, they could become accessible tools for literary endeavour that allows for free expression to develop in all varieties and results in the consolidation of knowledge bases in each language. The fact that the development of one language also helps in the development of other languages leads one to expect that the development of even some of the languages could provide a marked impetus to the rest of the languages. Many languages are becoming endangered and some have actually disappeared from the Indian linguistic scene despite our claims to multilingualism and maintenance. Every time we lose a language, a whole literary and cultural tradition is likely to be erased. The social and cultural institutions of contemporary societies are constantly illuminated by the past, and classical languages remain their vehicles. The Indian educational system has kept itself open to several classical languages, including Tamil, Latin, Arabic, and Sanskrit. So these are all about teaching indian languages and were discuss the position and teaching of all languages in india.

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