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LEARNING OF LANGUAGES FOR QUALITY TEACHING IN HIGHER EDUCATION: REALIZATION OF NEP 2020 VISION

“If you talk to a man in a language he understands, that goes to his head. If you talk to him in his language, that goes to his heart.”

-Nelson Mandela

Introduction

Language is one of the most marked, conspicuous, as well as fundamental characteristics of the faculties of man. Language is a system of sounds, words, patterns, etc., used by humans to communicate thoughts and feelings. Language is a system of communication which consists of a set of sounds and written symbols which are used by the people of a particular country or region for talking or writing in. The importance of language for man and society cannot be minimized. Language is not only a mode of communication between individuals but also a way for the expression of their personality. Man is remarkably distinguished from animals not only in his use of language but also in his thought process. This use has been termed by Chomsky as “the creative aspect of language; Chomsky suggests that “the normal use of language is innovative, in sense that much of what we say in the course of normal language use is entirely new, not a reception of anything that we have heard before and not even “similar” in “pattern” to sentences or discourse that we have heard in the past” (Chomsky, p.10). Language has its true being in conversation in the exercise and promotion and understanding between peoples. Language should not be a means to impose or transmit my will to another. Above all, language is a living process in which a community of life is lived out. It should be thought that human language as a special and unique living process, in that in linguistic communication, world and human worldview is disclosed. This disclosure, this function of language means that language does not draw attention to itself but transparent to

the realities that are manifested through it. Since learning a language is part of our knowledge, it becomes one of the key factors in competitiveness. In the advanced industrial society of today, the basic knowledge of a single or more language has become indispensable.

Multilingualism and Power of Language

It is well understood that young children learn and grasp nontrivial concepts more quickly in their home language/mother tongue. Home language is usually the same language as the mother tongue or that which is spoken by local communities. However, at times in multilingual families, there can be a home language spoken by other family members which may sometimes be different from mother tongue or local language. Wherever possible, the medium of instruction until at least Grade 5, but preferably till Grade 8 and beyond, will be the home language/mother tongue/local language/regional language. Thereafter, the home/local language shall continue to be taught as a language wherever possible. This will be followed by both public and private schools. High-quality textbooks, including in science, will be made available in-home languages/mother tongue. All efforts will be made early on to ensure that any gaps that exist between the language spoken by the child and the medium of teaching are bridged. In cases where home language/mother tongue textbook material is not available, the language of transaction between teachers and students will still remain the home language/mother tongue wherever possible. Teachers will be encouraged to use a bilingual approach, including bilingual teaching-learning materials, with those students whose home language may be different from the medium of instruction. All languages will be taught with high quality to all students; a language does not need to be the medium of instruction for it to be taught and learned well.

As research clearly shows that children pick up languages extremely quickly between the ages of 2 and 8 and that multilingualism has great cognitive benefits to young students, children will be exposed to different languages early on (but with a particular emphasis on the mother tongue), starting from the Foundational Stage onwards. All languages will be taught in an enjoyable and interactive style, with plenty of interactive conversation, and with early reading and subsequently writing in the mother tongue in the early years, and with skills developed for reading and writing in other languages in Grade 3 and beyond. There will be a major effort from both the Central and State governments to invest in large numbers of language teachers in all regional languages around the country, and, in particular, for all languages mentioned in the Eighth Schedule of the Constitution of India. States, especially States from different regions of India, may enter into bilateral agreements to hire teachers in large numbers from each other, to satisfy the three-language formula in their respective States, and also to encourage the study of Indian languages across the country. Extensive use of technology will be made for teaching and learning of different languages and to popularize language learning.

The three-language formula will continue to be implemented 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. However, there will be a greater flexibility in the three-language formula, and no language will be imposed on any State. The three languages learned by children will be the choices of States, regions, and of course the students themselves, so long as at least two of the three languages are native to India. In particular, students who wish to change one or more of the three languages they are studying may do so in Grade 6 or 7, as long as they are able to demonstrate basic proficiency in three languages (including one language of India at the literature level) by the end of secondary school.

All efforts will be made in preparing high-quality bilingual textbooks and teaching-learning materials for science and mathematics, so that students are enabled to think and speak about the two subjects both in their home language/mother tongue and in English.

As so many developed countries around the world have amply demonstrated, being well educated in one's language, culture, and traditions is not a detriment but indeed a huge benefit to educational, social, and technological advancement. India's languages are among the richest, most scientific, most beautiful, and most expressive in the world, with a huge body of ancient as well as modern literature (both prose and poetry), film, and music written in these languages that help form India's national identity and wealth. For purposes of cultural enrichment as well as national integration, all young Indians should be aware of the rich and vast array of languages of their country, and the treasures that they and their literatures contain.

Thus, every student in the country will participate in a fun project/activity on 'The Languages of India', sometime in Grades 6-8, such as, under the 'Ek Bharat Shrestha Bharat' initiative. In this project/activity, students will learn about the remarkable unity of most of the major Indian languages, starting with their common phonetic and scientifically-arranged alphabets and scripts, their common grammatical structures, their origins and sources of vocabularies from Sanskrit and other classical languages, as well as their rich inter-influences and differences. They will also learn what geographical areas speak which languages, get a sense of the nature and structure of tribal languages, and learn to say commonly spoken phrases and sentences in every major language of India and also learn a bit about the rich and uplifting literature of each (through suitable translations as necessary). Such an activity would give them both a sense of the unity and the beautiful cultural heritage and diversity of India and would be a wonderful icebreaker their whole lives as they meet people from other parts of India. This project/activity would be a joyful activity and would not involve any form of assessment.

The importance, relevance, and beauty of the classical languages and literature of India also cannot be overlooked. Sanskrit, while also an important modern language mentioned in the Eighth Schedule of the Constitution of India, possesses a classical literature that is greater in volume than that of Latin and Greek put together, containing vast treasures of mathematics, philosophy, grammar, music, politics, medicine, architecture, metallurgy, drama, poetry, storytelling, and more (known as 'Sanskrit Knowledge Systems'), written by people of various religions as well as non-religious people, and by people from all walks of life and a wide range of socio-economic backgrounds over thousands of years. Sanskrit will thus be offered at all levels of school and higher education as an important, enriching option for students, including as an option in the three-language formula. It will be taught in ways that are interesting and experiential as well as contemporarily relevant, including through the use of Sanskrit Knowledge Systems, and in particular through phonetics and pronunciation. Sanskrit textbooks at the foundational and middle school level may be written in Simple Standard Sanskrit (SSS) to teach Sanskrit through Sanskrit (STS) and make its study truly enjoyable.

India also has an extremely rich literature in other classical languages, including classical Tamil, Telugu, Kannada, Malayalam, Odia. In addition to these classical languages Pali, Persian, and Prakrit; and their works of literature too must be preserved for their richness and for the pleasure and enrichment of posterity. As India becomes a fully developed country, the next generation will want to partake in and be enriched by India's extensive and beautiful classical literature. In addition to Sanskrit, other classical languages and literatures of India, including Tamil, Telugu, Kannada, Malayalam, Odia, Pali, Persian, and Prakrit, will also be widely available in schools as options for students, possibly as online modules, through experiential and innovative approaches, to ensure that these languages and literature stay

alive and vibrant. Similar efforts will be made for all Indian languages having rich oral and written literatures, cultural traditions, and knowledge.

For the enrichment of the children, and for the preservation of these rich languages and their artistic treasures, all students in all schools, public or private, will have the option of learning at least two years of a classical language of India and its associated literature, through experiential and innovative approaches, including the integration of technology, in Grades 6-12, with the option to continue from the middle stage through the secondary stage and beyond.

In addition to high quality offerings in Indian languages and English, foreign languages, such as Korean, Japanese, Thai, French, German, Spanish, Portuguese, and Russian, will also be offered at the secondary level, for students to learn about the cultures of the world and to enrich their global knowledge and mobility according to their own interests and aspirations.

The teaching of all languages will be enhanced through innovative and experiential methods, including through gamification and apps, by weaving in the cultural aspects of the languages - such as films, theatre, storytelling, poetry, and music - and by drawing connections with various relevant subjects and with real-life experiences. Thus, the teaching of languages will also be based on experiential-learning pedagogy.

Indian Sign Language (ISL) will be standardized across the country, and National and State curriculum materials developed, for use by students with hearing impairment. Local sign languages will be respected and taught as well, where possible and relevant.

Promotion of Indian Languages

Language, is inextricably linked to art and culture. 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. The tone, perception of experience, and familiarity/‘apnapan’ inherent in conversations among speakers of a common language are a reflection and record of a culture. 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.

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.

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. For languages to remain relevant and vibrant, there must be a steady stream of high-quality learning and print materials in these languages including textbooks, workbooks, videos, plays, poems, novels, magazines, etc. Languages must also have consistent official updates to their vocabularies and dictionaries, widely disseminated, so that the most current issues and concepts can be effectively discussed in these languages. Enabling such learning materials, print materials, and carried out by countries around the world for languages such as English, French, German, Hebrew, Korean, and Japanese. However, India has remained quite slow in producing such learning and print materials and dictionaries to help keep its languages optimally vibrant and current with integrity.

Additionally, there has been a severe scarcity of skilled language teachers in India, despite various measures being taken. 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.

A number of initiatives to foster languages, arts, and culture in school children 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.

To enable the key latter initiatives, a number of further actions will be taken in tandem at the higher education level and beyond. First, to develop and teach many of the courses of the type mentioned above, an excellent team of teachers and faculty will have to be developed. Strong departments and programmes in Indian languages, comparative literature, creative writing, etc. will be launched and developed across the country, and degrees including 4 year B.Ed. dual degrees will be developed in these subjects. These departments and programmes will, in particular help to develop a large cadre of high-quality language teachers who will be needed around the country to carry out this Policy. The NRF will fund quality research in all these areas.

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. Private HEIs too will be encouraged and incentivized to use Indian languages as medium of instruction and/or offer bilingual programmes. Four-year B.Ed. dual degree programmes offered bilingually will also help, e.g., in training cadres of science and mathematics teachers to teach science bilingually at schools across the country. 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. 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 history, scientific contributions, traditions, indigenous literature and knowledge, etc., as a part of augmenting their knowledge about these areas.

India will also urgently expand its translation and interpretation efforts in order to make high quality learning materials and other important written and spoken material available to the public in various Indian and foreign languages. For this, an Indian Institute of Translation and Interpretation (IITI) will be established. Such an institute would provide a truly important

service for the country, as well as employ numerous multilingual language and subject experts, and experts in translation and interpretation, which will help to promote all Indian languages. Due to its vast and significant contributions and literature across genres and subjects, its cultural significance, and its scientific nature, rather than being restricted to single-stream Sanskrit Pathshalas and Universities, Sanskrit will be mainstreamed with strong offerings in school - including as one of the language options in the three-language formula - as well as in higher education. It will be taught not in isolation, but in interesting and innovative ways, and connected to other contemporary and relevant subjects such as mathematics, astronomy, philosophy, linguistics, dramatics, yoga, etc. Thus, in consonance with the rest of this policy, Sanskrit Universities too will move towards becoming large multidisciplinary institutions of higher learning. Departments of Sanskrit that conduct teaching and outstanding interdisciplinary research on Sanskrit and Sanskrit Knowledge Systems will be established/strengthened across the new multidisciplinary higher education system. Sanskrit will become a natural part of a holistic multidisciplinary higher education if a student so chooses. Sanskrit teachers in large numbers will be professionalized across the country in mission mode through the offering of 4-year integrated multidisciplinary B.Ed. dual degrees in education and Sanskrit.

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. 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.

For each of the languages mentioned in the Eighth Schedule of the Constitution of India, Academies will be established consisting of some of the greatest scholars and native speakers to determine simple yet accurate vocabulary for the latest concepts, and to release the latest dictionaries on a regular basis (analogous to the successful efforts for many other languages around the world). The Academies would also consult with each other, and in some cases take the best suggestions from the public, in order to construct these dictionaries attempting to adopt common words whenever possible. These dictionaries would be widely disseminated, for use in education, journalism, writing, speechmaking, and beyond, and would be available on the web as well as in book form. These Academies for Eighth Schedule languages will be established by the Central Government in consultation or collaboration with State Governments. Academies for other highly spoken Indian languages may also be similarly established by the Centre and/or States.

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.

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.

Conclusion

Language is a system of sounds, words, patterns etc. used by humans to communicate thoughts and feelings. Language is a system of communication which consists of a set of sounds, written symbols which are used by the people of a particular country or region for talking or writing in. Hence, language is something that people use for communication. The article aware us about the objectives, origins and concept about teaching and learning of languages in higher education. It will also focus on the different perspectives of language acquisition and language proficiency which is the ability of an individual to speak or perform in an acquired language. It has also concentrated around fluency, language competence, factors affecting language learning, identity and power.

In higher Education the concept of language across curriculum defines the role of language and the pedagogy of reading and writing across other subjects. Language and literacy background of students influence classroom interactions, pedagogical decisions and the nature of student's learning. This paper also centers around the theories of language acquisition by some western linguists and theorists like Stephen Krashen, Noam Chomsky's (Native theory) and Jerome Bruner (constructivist theory).

Thus, it focusses that the major approaches of language teaching include structural, situational, communicative and constructive approach to cater the diverse needs of the learner. One of the basic objectives of language teaching is to equip learners with the ability to become literate, read and write with understanding. It also includes inclusion of constitutional provisions, three language formula and multilingualism as envisaged in NEP 2020.

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